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*Anthropology
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MAN

A MONTHLY RECORD OF ANTHROPOLOGICAL SCIENCE.

PUBLISHED UNDER THE DIRECTION OF THE
ROYAL ANTHROPOLOGICAL INSTITUTE
OF
GREAT BRITAIN AND IRELAND.

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WITH PLATES A—M.

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CAIRENE AMULETS.

MAN

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ORIGINAL ARTICLES.

Egypt: Folklore. With Plate A. Hildburgh.
Some Cairene Amulets for Houses and for Horses and Donkeys. 1
By W. L. Hildburgh.

House Amulets.—Upon house fronts in Cairo, over doorways or within them, in the fronts of the small open shops of the native quarters, and in other situations similarly exposed to the glances of eyes, possibly envious or naturally evil-working, amulets are very often placed in order to provide against mischance resulting to the property so exposed or to its owners. The objects mentioned below are in use by the Mohammedan population, and, with a few exceptions, are seldom to be seen on houses or in connection with shops occupied by Europeans.

The following objects are quite commonly used against evil-working glances and as general protections:—

A crocodile, sometimes quite large. A favourite amulet for the doorways of fine residences.

A large lizard.

A globe-fish (*tetrodont*). Plate A, Fig. 1, shows a rather small specimen, which was formerly hung in the front of a shop, together with a lemon (see below), and two blunted cones of dust or earth from a sacred spot (of one of these only the leather loop remains).

An open hand, sometimes formed of wood, either with or without its arm, sometimes an old glove filled with a stuffing material.

An ostrich egg; also often hung within houses as protection against the "evil eye." Plate A, Fig. 2, shows one mounted in bands of tin-plate (now much rusted).

An aloe plant, usually hung with roots upward.

A large garlic, or a bunch of small garlies.

A string of red peppers, as ordinarily sold for cooking.

The earliest pieces in the year of such fruits as oranges, lemons, and pomegranates are commonly used as shop amulets. A lemon so used is shown in Fig. 1, Plate A.

The stalks of the first of the new wheat are often plaited into a decorative object,

such as that shown in Fig. 3, Plate A, which forms an amulet commonly hung in the front of a shop to bring good luck. This object is generally renewed each year.

A small globular gourd. Plate A, Fig. 4, shows a gourd intended for hanging in a doorway against "evil eye." This specimen is unusual in being ornamented with incised rude designs (the gourds generally used are plain), and in being larger than those commonly employed. The designs appear to represent animals and birds of indeterminate species (the former may be intended for giraffes), lizards or crocodiles (both used protectively), insects (?), and scorpions or, possibly, snakes. The owner of this object, a Persian in the Bazaar, stated that the designs were Soudanese, and, so far as he knew, merely decorative. [The lengthened globular form of the gourd, the globe-fish, and the ostrich egg, all of which are used against the "evil eye," suggests that they represent some amuletic object, probably the eye-ball; or, possibly, some object formerly worshipped (such as the sun's disc), degraded, by the imposition of new religious forms, to a vague guardianship.]

An iron horseshoe, used either alone or in company with one or several others. Generally suspended with the opening downward (the arrangement dictated by convenience); occasionally, but rarely, with the opening upward. A horseshoe is sometimes fastened to the doorstep. The number of the nail-holes in the horseshoes used as amulets varies, appearing to be of no moment; when five (as in a specimen obtained) or seven it is probably considered to add efficacy to the amulet.

Less commonly used than the above are:—

An old shoe (compare below).

A small hairy mammal.

Horns of cattle or sheep. (These are fairly common in connection with shops kept by Italians at Cairo, but occur only occasionally in connection with native shops.)

Amulets for Horses and Donkeys.—Almost every horse or donkey owned or driven by a native wears one or, often, several protective objects. Commonest amongst these, and almost always present, is a bell or something that jingles (sometimes barely audibly), such as a series of coins, or imitation coins, on a chain, or even a pebble in a small metal box.

Beads, mostly blue, are worn against the effect of the "evil eye" and envy. They are generally hung round the neck, but sometimes only a few are worn, hung between the eyes. (See Figs. 7 and 6, Plate A.)

Brass coins or imitation coins are worn as similarly protective. One is shown in Fig. 6, Plate A.

Cowry shells are very commonly worn. Examples of two of their numerous modes of application are shown in Figs. 5 and 6, Plate A.

An old shoe, generally that of a child, may frequently be seen suspended from the necks of horses or camels.

Many horses and donkeys have a bit of red ribbon or red cloth tied to some part of their harness. Several inquiries as to the purpose of this met with the reply that it had no meaning; the insignificant size and the valuelessness of the red pieces seem, however, to indicate either that it is intended as protective (probably against sorcery or the "evil eye") or is a survival of a belief in its efficacy as a protection. Numbers of horses also wear many-coloured bunches of long rags or ribbons upon their heads—such bunches as might, by analogy with amulets elsewhere, be supposed to be amuletic—but these were always said to be merely for the purpose of keeping off the flies and to have no occult protective intention.

A piece of catskin, hung from the neck, is quite commonly worn by horses. (See Fig. 5, Plate A.)

A small tuft of hair is fairly frequently worn on the forehead by horses. The

specimen shown in Fig. 6, Plate A, is the tip of a tail, and appears to be either badger's hair or an imitation of badger's hair. (In European countries badger's hair is a favourite protection for horses.)

Written charms are, of course, commonly used. Fig. 7, Plate A, shows a string of beads (dark blue, light blue, white, and colourless) and small bells, to which a leather case containing a written charm is attached; it was formerly worn by a donkey. The heart-shaped, cloth-covered object of Fig. 5, Plate A, probably contains a written charm, or, possibly, some substance considered to be protective or medicinal.

Metal chains, with bells and ornaments attached, especially crescents and cases (often empty) like those for written charms, are commonly worn.

W. L. HILDBURGH.

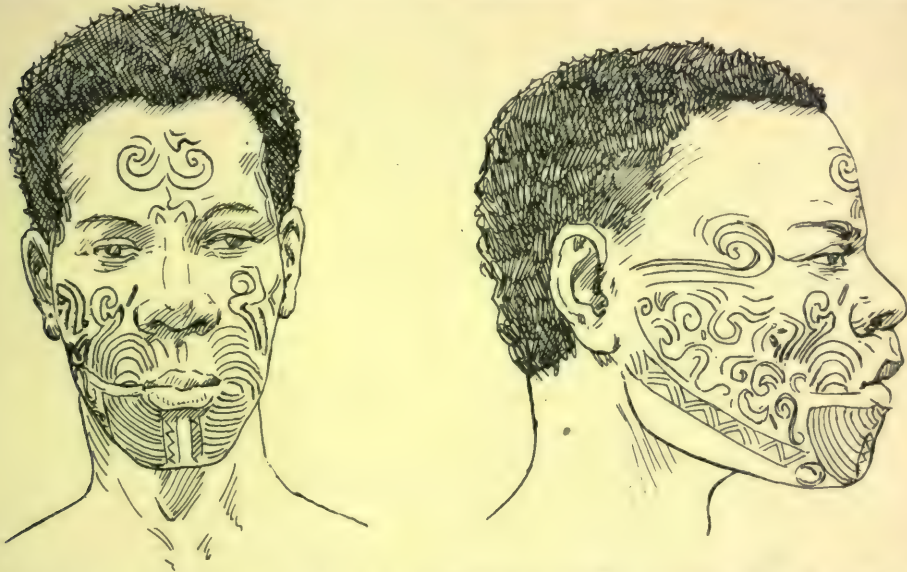
Africa : Congo.

Torday.

Note on Unusual Form of Tatu. By E. Torday.

Many natives of the Belgian Congo are past masters in the art of ornamenting their skins with cicatrices, and though the designs vary according to the tribe, a close similarity exists between them. African cicatrization falls into two main groups;

2



in the first are those scars which, by artificially retarding the healing process are made to form raised knobs above the surface of the skin; these knobs are invariably darker in colour than the surrounding skin. The second class consists of small, faint scars, produced by removing a small, approximately circular portion of the cuticle; these when healed form slight depressions, and are usually of a lighter tint than the rest of the skin. This second class of scarification is less common, and is found principally among the Batetela. But a third class exists, although it has not as yet attracted much notice. Among the Bena Lulua, a Baluba people, the practice is followed of scoring lines in the skin, to form curvilinear patterns of greater or less complication, which do not project above the skin surface. This method is of particular interest, since practically the only parallel is furnished by the Maori of New Zealand. The accompanying drawing, by Mr. Norman Hardy, shows the design, produced by the above method, on a man of this tribe.

Women only scar their abdomen in this way; some females, however, have scars similar to those of men in the face.

E. TORDAY.

Africa, East.

Beech.

- **The Sacred Fig-tree of the A-Kikuyu of East Africa.**

By Mervyn

W. H. Beech, M.A.

3

The *mugumu*, a species of *figus* akin to the *cafensis*, which has not yet been definitely determined, is the sacred fig-tree of the A-Kikuyu. It is found growing either by itself or as a parasite, and its most noticeable feature is the fact that, if an incision be made in its bark, a white, sticky, rubber-like fluid exudes. From the likeness of this fluid to milk can be traced the origin of the sanctity of the tree.

It is said that Ngai (God) dwells in the clouds above, although it is distinctly stated that his abode is not within it. A Mu-Kikuyu described the tree to me as "the child of God."

These fig-trees are by no means uncommon, but only comparatively few of them are sacred. In the location of the Patriarch Kioi wa Nagi, in the Dagoreti district near Nairobi, there are only two sacred fig-trees. One of these, at Mbagathi river, is a parasite on a tree called *ithare*, whilst the other is situated at Mbuthi, and is growing by itself. The actual piece of ground from which this *mugumu* springs is called *Wamboi*, which, again, is a very common woman's name in Kikuyu.

The question arises as to why some *mugumu* are sacred and others not. The only answer obtained was that all are potentially sacred, but that the special ones favoured of Ngai are only found out by testing them all. If the prayers that are uttered beneath them are answered doubtless Ngai is at hand, but if they are not heard it is obvious that Ngai cannot be present, and that the tree, therefore, is not sacred. Great height is one of the necessary peculiarities of a sacred *mugumu*; for doubtless the higher the tree the nearer it is to Ngai. Its sanctity cannot be decided in accordance with the particular tree on which the fig-tree has decided to bestow its favours, for, as we have seen, it can be sacred irrespective of whether it be a parasite or no.

The *mugumu*, then, is a medium through which prayers ascend to Ngai. Beneath its leafy branches men pray for riches and women that they may bear offspring. Under its kindly shade men pray for the blessings of rain, without which their crops will not grow, nor will there be fresh green grass for their cattle and sheep, and without which nothing but starvation faces them.

Candidates for circumcision on the day before the ceremony that makes them fully and finally adults, break off branches of its leaves and take them to the house where the operation is to take place; for its magic leaves will ensure fertility not only to the women and men but also to their cattle, sheep and goats.

It was first, I believe, discovered by Mr. C. W. Hobley that to ensure pregnancy women smear themselves with the milky juice of the tree. This they do from the feet upwards, finishing on the crowns of their heads. To ensure fertility to the cattle, sheep, and goats, fat is mixed with the milk of the tree. This is then sprinkled on the tree-trunk, and at the same time on the flocks, which have previously been driven underneath the tree for the purpose. For the same reason men also gather the leaves of the tree and sleep upon them, the fertility apparently passing from the leaves to themselves and from themselves to their flocks.

To "make it more likely that a request be granted" sacrifices are made under the tree and goats or sheep are slaughtered. The sacrificer and his friends eat half or more of the meat and leave the rest. Only it is obligatory to leave the breast: sometimes, however, the head and tongue are also bestowed upon Ngai. The fat and blood is sprinkled about and native beer (*njohi*) is poured on the tree-trunk. It is not permissible for the sacrificer to return and see whether the feast has been consumed by the hungry god or no.

Thus it is that the *mugumu* is credited with having an enormous influence on births both of men and animals. It is a manifestation of Ngai as a divinity of fertility.

Originally it is probable that only requests for fertility were addressed to the tree. Nowadays its functions would appear to be extended. All tribal disputes are arbitrated upon by eight Elders, of whom four are chosen by each litigant, provided these Elders have passed the necessary wisdom test and been admitted to one of the various grades of *Athuri* or Elders. These Elders repair to the *mugumu* and slaughter there a sheep or a goat (provided by the parties to the suit) in order apparently that their wits may be sharpened and become "fertile." The litigation, however, does not take place under the sacred tree. This arbitration board is called the *kiamo*, a word equivalent to the Swahili *kikoa* and meaning a "gathering."

In view of the above properties of the tree it is interesting to note with reference to Professor Frazer's *Golden Bough* (third edition, Part I, Vol. II, pp. 249-251), that its wood was, before the introduction of matches, used for making fire. Indeed, it is still so used on one occasion at any rate to the exclusion of all other fire.

The wood of the *mugumu* is used for the fire drill, but whereas one is told that *mtarakwe* (*Juniperus procera*), *mchasa* (a species of *vernonia*), *murika murinditi* can be used as either the female, i.e., the passive stick of the fire drill or for the male or active stick, the *mugumu*, is essentially female, and may on no account be used as the male. This is rather the opposite of what one would expect; but presumably in this case it is the voluptuous female who stretches forth her eager arms to embrace the reluctant male: for the male cannot but be unwilling, since once he has yielded to that fatal embrace his ultimate portion is death. There is just a possibility that the male and female tradition was borrowed, as indeed were many other customs, notably a method of circumcision, by the A-Kikuyu from their neighbours the Masai; for, although the A-Kikuyu refer to the sticks definitely as the male and female, we find that the Kikuyu word for the male or active stick to be *gethi-gethi* or *rurindi*, and for the female or passive stick to be *ghika*. Now *gethi-gethi* is simply a noun derived from the verb *ku-getha-getha*, which signifies "to twirl between the palms of both hands." I cannot find the derivation of *rurindi* or of *ghika*, but it is quite certain that there is no notion of sex in either word.

As hinted above, there is one occasion, at any rate, when the *mugumu* and no other tree must be used as the female and the *mtarakwe* (*Juniperus procera*) as the male. This is the occasion of kindling afresh the domestic fire after rebuilding a house. A Kikuyu Elder will have, say, six wives. Each of these wives has a house. The Elder himself has a seventh. The houses are built altogether in a cluster. When the Elder has built his new house, fire may not be obtained in any other way except by kindling it with the firedrill composed of *mugumu* (female) and *mtarakwe* (male). Before doing this a goat is sacrificed and a prayer is uttered, "Ngai eat this meat and drink this blood, and let not this fire be quenched."

The women of the other houses may take from the fire thus kindled, but on no account may fire be taken from any of the other huts and be brought to the new one. The fire is supposed to be kept always alight in at least one of the cluster of huts. If the fires in all were to become extinguished at the same time the same ceremony would have to be performed as on the occasion of erecting a new house.

As far as I could discover there are no traces of ancestor worship connected with the *mugumu*, nor are there any restrictions as to who may or may not make fire from it. Nor again could I find out why in making fire a number of trees could be used both actively and passively. Old fire sticks—even those made of *mugumu*—

are, when used up, merely thrown away ; but, in the case of the A-Kikuyu, time, that ruthless destroyer of the picturesque and romantic, may have stripped the *mugumu* of much of the mysterious sanctity with which it was formerly adorned.

MERVYN W. H. BEECH.

Africa, West : Folk Stories.

Talbot.

Two Ekoi Stories. By P. Amaury Talbot.

The Ekoi live in Southern Nigeria, within the bend of the Cross River, and stretch over into the German Kamerun. A vocabulary of their language, a short grammar, and full details concerning their customs and beliefs will be found in my book, *In the Shadow of the Bush*, recently published by Heinemann.

I.—THE EKOI ADAM AND EVE.

Ka edogha ndipp, Obassi aiyemm 'ne num na 'ne-nkai, abopp etim
In very beginning, God made person male and person-female, built hut
 akak abaw afaw. 'We atong abaw kpekpe akap ati ma aiyim na onyamm abikk
put them in. He showed them all fruit trees for eating and animals able
 aiyim. Man ajak ka osaw. Ane mba abai are ti-ti aka minge njum
eating. Then went on high. Persons these two lived long time knew not thing
 aiya ma na ndipp, mfonne-mfonne echiri man 'ne-num asuk kpekpe ofu
to do with secret parts, most ignorant that man washed every day
 ndipp 'ne-nkai owe, atuba se are egyemm, aboba njann ka njinni.
secret parts (of) wife his, thought it was wound, tied medicine on it.
 Obassi ojak ofu b't oji ienn abaw, aienn 'ne akisu. Obassi ataw abaw se egyenn
God went day one go see them, saw man washing. God told them it wound
 asik. Se abaw agi ka enong, 'we tikk atõnge abaw nga aiyima Abaw atak
not. He told them go to bed, he will show them how use. They went
 ka enõng. Obassi ataw 'ne-num, se kak njum aji ere anaw ka ebun ka
to bed. God told man, he said put thing that is there by the waist in
 egyemm nkai oa. Kpekpe ebu 'we oiyima anaw. Ka ami ma
wound (of) wife your. All times he (should) do so. In months few
 achingi 'we ako Oiya. 'Ne-num aiyenn oiya 'ne-nkai awwe okifang
past she took belly (conceived). Man saw belly (of) woman his bigger
 kpekpe 'mi, atupase are emange. Kpekpe ofu 'we agbe ejing nkemm ka
every moon, thought (she) is sick. All days he cut plenty cuts on
 oiya 'ne-nkai. Achomma ajann afu se nõnge kui ngun.
belly (of) woman. (he) rubbed medicine hot (he) told (her) lie down near fire.
 Agbe ejing nkemm are oiya okwa obak. Ka ofu etad aúuma nga
(he) cut plenty cuts was belly grew big came. On day another he wanted how
 aiyima oiya awsang. Obassi ojak se 'we ajienn abaw. Aiyenn
to make belly finish (be as before). God went that he see them. (he) saw
 nga oiya 'ne-nkai ore ejing nkemm agbe na ekemm. Ataw
how belly (of the) woman was (with) plenty cuts cut with razor. He told
 'ne-num se ka-pe anaw oiyemm, se tikk oiyuwi 'ne-nkai na nyenn
man told not indeed so do, he say you will kill woman and good
 njum nji 'we afonni ka oiya obe. Obassi amaghe abaw. Ka ami achingi nkai
thing which she had in belly her. God left them. In months past wife
 oe aji 'monn. Ebu aji na monni, 'ne-num abup 'ne-kai se
his bore child. (At the) time (was) born child, man asked woman that
 nyenn njum nji Obassi ataw na se tukk ebagha. We
(if) (it was) good thing which God spoke of (and) told (it) would come. He

aka munge se are 'ne ga 'we-mfonne. Ka ebu aji Obassi obak. Aiyenn did not know that (it) is man like himself. At that time God came. He saw 'monn anöng ka nsi, 'ne kpe wat akakummi. Ataw abaw se kunun child lying on ground, person even one did not touch (it). He told them to lift up yuum 'we aiipp. Abaw aiyimm anaw. 'We atonge abaw nga agyea 'monn, wash it (with) water. They did so. He told them how feed child, aserre abaw ebu nji are ka eji jitt awnonge. Asere abaw he told them time which they are in place one (together) sleep. He told them nga 'monn. akui kenn abaw anonge ka eji jitt. Abaw anonge how child (should) grow up before they should sleep in place one. (If) they slept eji jitt ka ebu aji, 'monn tikk akpaw. Doghe ka ebu aji ane ati. place one in time that, child would die. Beginning at time that persons plenty. Ane mba abai na doghe ane. Ut kpekpe na abonon abaw. Person these two in beginning of men. We all children their.

II.—HOW OX AND EAGLE PLAYED TOGETHER.

Mfung na Ekum akichaghe ache. Mfung adaimba abu biji
Ox and eagle were playing game. Ox first hid body (himself)
ejitat. Ekum Aom 'we aienn. Ataw Ekum se berre biji. Ekum
somewhere. Eagle looked for him saw. He told eagle that hide himself. Eagle
aberre biji, man 'we aiyenn. Ekum afibbi biji ka abang Mfung. Mfung
hid himself, and he saw. Eagle flew himself on horns (of) ox. Ox
ajak kpekpe ngum oam 'we. Kabagba ebu Mfung aga se 'we aom Ekum,
went all places looked him. During time ox tried that he find eagle,
'we akpini Nsun ataw 'we ut na Ekum echaga anaw achi 'me
he met Ogilby's duiker told him we (I) and eagle playing such game I
mberre biji éama. 'We aiyenn ngam. 'We aberre biji ebe. Nkabikk 'we
hid self my. He saw me. He hid self his. I could not him
eyennum. Mfung aji siri Ise ntsii-anyi. Asiri fenne Etuk. Ekun
see. Ox goes told blue duikerbok same. He told also bay duiker. Eagle
akare abew kpekpe obba. Ataw abaw se akasiri
gave them all hands (shook his hand at them all). He told them to not tell
Mfung eji 'we are. Mfung ajak mba Nköngam, man na Ngumi na
ox place he was. Ox went to yellow-backed duiker, then to pig and
kpekpe onyamm na njaw errong, ajak mbochi na mbanjimm ataw se
all beasts and dog too, he went up and down told (and) said
"Na-bagha ojea-ochi! Iruk njum nga inonn aom ngam aiyenn ka ebu mberre
"How shameful! Small thing like bird look for me saw in time I hid
"biji eema man 'we aberre biji ebe 'mobikk 'we eyennum." Asiri fenne Njokk
"self. my now he hid self his I cannot him see." He said also to elephant
anaw, Njokk se "Na-echi osiri ngam anaw?" Asiri fenne ntoii-anyi
so, Elephant said "Reason you say to me so?" He said also so
Ikwi-nyamm, man na Ika, na Ebak, na Nyopp, na Ebi, na
(to) monkey-killing eagle, then to ant-eater, to monitor, to porcupine, to mongoose, to
Nkokk. Nkokk ataw "Kak paw ori. Enn Ekum ekun ka abang ama."
fowl. Fowl said "Do not again cry. Behold eagle sitting on horns your."
Ekum effibbi ka nsi 'we wobi monn nkokk wat akun 'we ajak. Man
Eagle flew to ground he seized little fowl (chicken) one lifted it went. Then
Ekum achott na Igaw "We kpekpe ebu wobi abonon nkokk, 'me tikk nwoba
Eagle said to hawk "You all times seize children fowl, I will seize
"agpatim okokk!" Nan njum nji Igaw achagha na ache na abonon
"big fowls!" Here is reason this hawk plays game with children (of)

Okokk. Ka ebu ndagha-mba Ekum awobi abonn okokk, na agpatim okokk.
fowls. In time before eagle seized children (of) fowls and big fowls.
 Ka ebu echinga 'we awoba are agpatim okokk.
In time after he seizing is big fowls. P. AMAURY TALBOT.

England: Archæology.

Carnarvon: Woolley.

Excavations on Beacon Hill, Hampshire, in August, 1912. By **5**
C. L. Woolley. With a Prefatory Note by Lord Carnarvon.

[My friend Mr. Woolley having a few days to spare, and the weather for this year being quite pleasant, we decided to try the camp on the top of Beacon Hill,

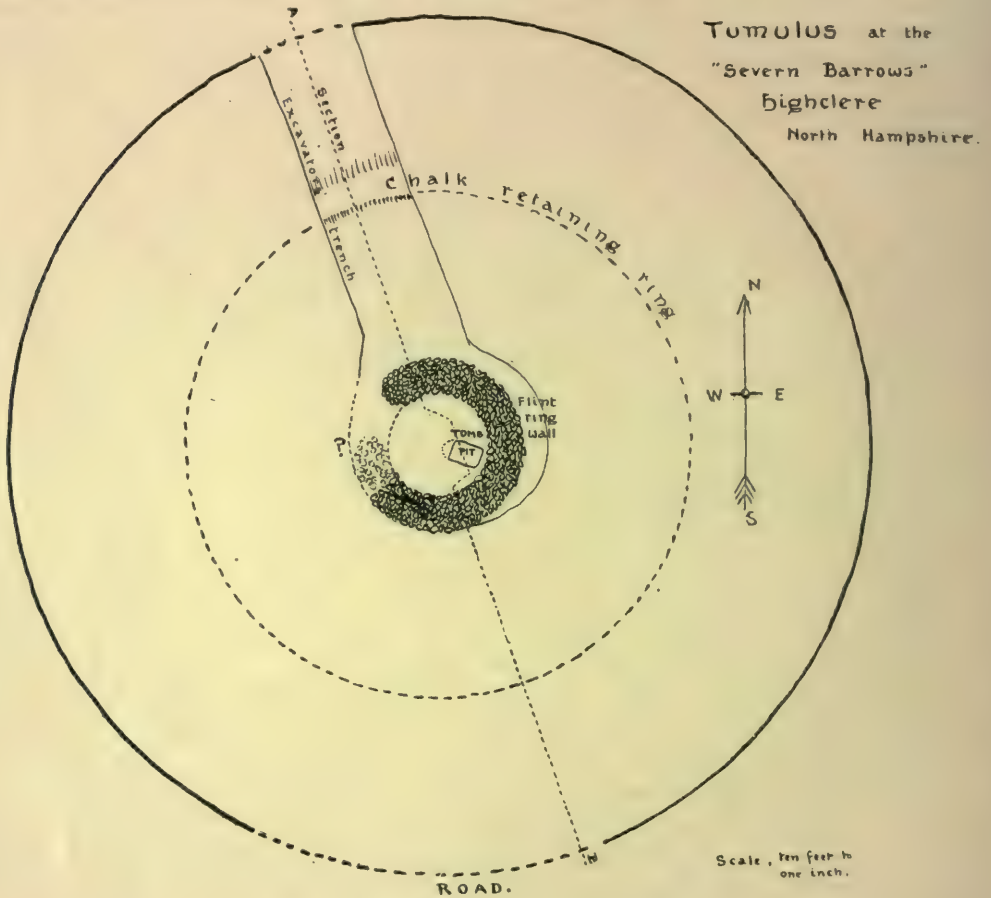


FIG. 1.

Hants. The results of our operations both on the top of the hill and at the seven barrows will be found in the paper written by Mr. Woolley.

I may say that the results were disappointing. Most of the barrows had been opened in former days; unfortunately no records exist of the earlier excavations. I remember the barrows being opened by my uncle, Mr. Auberon Herbert, about 1875, but the results of his researches were, as far as I know, never published; either he or someone else opened the five larger tumuli. Besides the one opened this year, there still remains one untouched barrow.—CARNARVON.]

On the top of Beacon Hill is a fine contour-fort; the vallum ditch and counter-scarp are well preserved along their entire length; on the S.E., where a saddle joins

the hill-top to a smaller and lower hill, there is a gateway, defended by a return inwards of the vallum to a small gate-mound on either side of the entrance and by a single low traverse outside it. Over the whole of the enclosed area can be distinguished circles of two distinct types; there are small round sinkings having a diameter of about 9 feet, and there are much larger rings marked by a shallow depression forming the circumference, whereas the area enclosed rises very slightly above the general level of the camp. On excavating one of the larger rings, which had a diameter of about 35 feet, we found that the inequalities of the surface were due merely to the upper soil, the chalk floor being more or less level. Just inside the ring there were numbers of large flint stones, which were less numerous towards the centre; the only object found was a fragment of black bronze-age pottery. It may be that these large circles were pens surrounded by some kind of wattle or hurdling strengthened along its base with flints; the droppings of the cattle and their treading would serve to raise the surface slightly; the site of the ring-fence would in time be represented by a corresponding depression. The absence of any objects tends to exclude the idea of there having been any kind of building on the site.

The smaller circles were hut dwellings, cut down into the chalk. The most interesting of these had a maximum diameter of 9 feet, a total depth of 7 feet 4 inches, and a depth below the top of the chalk of 5 feet 10 inches; the circle was irregular, the walls rough, the floor flat and smooth. The chalk and soil that filled the pit had never been disturbed; throughout it produced a considerable quantity of burnt wood, chiefly small branches and twigs that probably came from the roof of this or neighbouring huts, while charcoal lay fairly thickly upon the floor. There were a few animal bones found, mostly of cattle, and a quantity of fragments



FIG. 2.

of typical plain bronze-age pottery; two fragments came from a large well-made vessel with nearly vertical sides that must have been somewhat of the type of the burial urns. A piece of a rivetted iron blade of no great antiquity, found low down in the pit, had obviously worked its way down a hole or slipped from the surface.

A second pit, close to this, produced much less in the way of either pottery or charcoal. Its measurements were much the same as those of the first hut. A third depression close to the highest point of the hill, though apparently a chalk-cut hut of the same type as the rest, had been re-used. Along one side of the pit was built a fire-place in red brick and flints laid in clay, while from the filling came fragments of bellarmine jugs, sack bottles, green glazed pottery, tobacco pipes, glazed bricks and iron objects. There can be no doubt that this was the shelter of the men who watched the beacon fire that has given its name to the hill; probably the Beltane fires of the Middle Ages and the alarum signals of the Armada were lit upon the same point, a few yards from the hut, that has seen the festival beacons of recent years.

A mile or so from Beacon Hill, by the side of the Winchester road, is a group of tumuli known as "The Seven Barrows." Five of these show signs of having been opened at some time or other; the two smallest seemed intact, and one of these was excavated. It had a total diameter of about ninety feet (one side has been cut into by the roadway) and a present height of some six feet and a quarter. A cutting (Fig. 2) was made from the N.W. to the centre of the mound. The type was a peculiar one (see plan, Fig. 1). Round the edge ran a sort of containing-wall of chalk that had been thrown up against the sides of the earth mound after this was finished. In the case of the large tumuli there was a distinct ditch running round them, probably marking the

cutting from which chalk had been cut for a similar purpose, but in the case of the small mound excavated this depression was hardly noticeable. In the centre of the tumulus was a ring of flint stones, open towards the west; it was about 18 inches high and 4 feet wide, with a diameter inside of 10 feet; it rested on the chalk floor. In the soil round the ring and above it were numerous traces of charcoal, and a large quantity of animal bones, mostly of cattle, though the dog also seemed to be represented; there were also found two fragments of plain dark grey hand-made pottery, and a small piece stamped with the maggot-like striated ovals that commonly occur on neolithic and early bronze-age pottery.

Inside the ring, flint nodules were numerous but lay loose in the earth filling and were not in any sense packed or built; outside the ring the soil was fairly free from stones. At the east side of the circular space within the ring, opposite to the entrance, a tomb-pit was cut down into the chalk floor. It was roughly rectangular, measuring 3 feet by 2 feet 6 inches, and 2 feet 8 inches deep, and lying east by west; its west end was undercut into a recess 8 inches deep and 1 foot 8 inches high. This shaft was tightly packed with large flint nodules reaching almost to the floor; only the niche was filled with cleaner soil. Remains of burnt wood covered the floor of the tomb, but no human remains could be distinguished; only on the floor of the recess was a small bone implement like a very small chisel or awl, the narrow cutting edge highly polished by use. The fact that many of the flints had been cracked by the action of fire, and the absence of human bones, are sufficient to prove a cremation, which was the more usual custom in the south of England. The form of the barrow is its most interesting feature: the open stone ring recalls the internal structure of the long barrows, and, perhaps, would make this an intermediate link between the two regular long and round types. C. L. WOOLLEY.

Africa, East.

Barrett.

A'Kikuyu Fairy Tales (Rogano). *By Captain W. E. H. Barrett.*

6

THE DRINKING PLACE OF THE IRIMO (EVIL SPIRITS).

Some time ago one of the Kikuyu tribes sent out a large raiding party against an enemy who lived on the other side of a large desert. With the party went four brothers, three of whom were great warriors and always associated with it, but the fourth was very fond of his mother, and this was the first occasion on which he had left her side. When the raiders had travelled for a long distance they discovered that nearly all their water was finished, and they found no stream from which they could drink or replenish their water bottles. Seeing that all were likely to die of thirst, their leader ordered them to disperse, and each man to find his way back to his home as best he could.

They started homewards and all perished except the four brothers, who kept together and had still a little water left. After travelling for two days the younger, who was in front, found a spring bubbling up from the ground; he called his brothers, and all drank from the spring and then filled their water bottles with the water, which was slightly salt, but better than any they had ever tasted in their lives. Before continuing their journey the eldest brother told the others to say nothing to anyone about the spring as it was most probably the property of some evil spirits (Irimo) and that evil might befall them if they mentioned the locality to anybody; he also told them that before entering their village they must drink up all the water in their bottles or else throw it away, as if others tasted it they were sure to try and find out where it came from, as it was so good. That evening they approached their village, and before entering the three elder brothers drank from the bottles all the water they wanted and the rest they threw away. The youngest, however, only drank half, and the rest he took to his hut with him. That evening after he had

eaten he took this water to his mother and gave it to her to drink. The old woman was delighted with it, and told him that he must tell her where he got it, as she wished to go and get some herself. Her son refused, saying that his eldest brother had told him not to give the water to anyone, and not to tell anyone about the spring. However, he loved his mother, and eventually told her where he had got it from.

The next day when the old woman was left alone in the village she took two or three large bottles and went off to look for the spring, which she at length found. Having drunk as much as she wanted she filled her bottles and was preparing to return home when she heard the sound of singing and saw some Irimo approaching in the distance. These Irimo had two heads, one like the head of a man, and the other of stone; half their body was human, and the other half was stone, and they had only one leg on which they came hopping towards her. She was terrified, and throwing down her water-bottles climbed a large tree which overlooked the spring. She went up to the top and kept very quiet. Many of the Irimo came, drank from the water, and went off. Presently an old Irimo, with his son, came to drink. The old one drank, and then standing aside made way for his son. As he was drinking he saw the shadow of the woman in the water and called his father's attention to it. His father took no notice of it, but called to him to hurry up as all the others had gone. The son, however, was not satisfied, and looking up into the tree saw the old woman sitting there. He pointed her out to his father, who said, "It is a human being, I will soon fetch her out of that." He at once started throwing his knife in her direction with such force that every time his knife struck a bough, it was severed and fell to the ground.

When she found that she was discovered, the old woman started singing in her terror, hoping one of her sons might hear her.

The following is the song she sang:—

"In my folly I have disobeyed my son, and the Irimo have come to kill me.

He told me not to search for this place.

I did not listen to his words but came to get water.

My children are far off and never more shall I look upon their faces.

My days are numbered and I shall shortly die by the hand of the Irimo."

Fortunately for her, her eldest and youngest sons happened to be in the forest not far off and heard her. Both of them were armed with shields and spears, and hearing their mother's voice ran towards the direction from which it came. As they were approaching the spring the two Irimo saw them and ran off. The warriors, however, pursued them and killed them both.

While the pursuit was taking place their mother came down from the tree and they found her standing at its foot on their return. The elder brother said to the younger, "It is evident that you told our mother about this spring, and thus "disobeyed my orders; your up-bringing amongst women has made you talkative "like one of them. In future you will behave as a man, and associate with "men." He then gave him a sound thrashing, which did him a great deal of good, and caused him to give up his womanly ways.

W. E. H. BARRETT.

REVIEWS.

Uganda: Ethnography.

Roscoe.

The Baganda: their Customs and Beliefs. By the Rev. John Roscoe, Hon. M.A. (Cantab.). London: Macmillan, 1911. Pp. 525, with 81 illustrations.

All anthropologists will give a hearty welcome to the volume which contains the unique knowledge gathered by Mr. Roscoe, during a life spent among the Baganda. They will find, too, that the enormous amount of material which it enshrines neither in interest nor importance disappoints those hopes raised by the

papers already published by him in connection with this people. The chief, and indeed almost the only, criticism which can be made of the work as a whole is from the point of view of the arrangement of the material. Mr. Roscoe would have made the store of facts which his book contains more accessible to those who read it for the first time, had he dealt with the questions of kingship and government immediately after his general description of the country and people. As it is, he is forced continually to make mention of officials whose functions do not become apparent until a later chapter. However, having regard to the main value of the book, as a scientific record of an extremely interesting people, this is not a serious blemish, since in any case it must be read and re-read several times before the total sum of information which it contains can be assimilated by the reader.

The Baganda are interesting from several points of view. As craftsmen, especially as carpenters, they have no superiors in Africa, but, owing to some queer psychological kink, they seem, as Mr. Roscoe says, to be incapable of finishing entirely any given piece of work. But they are far more interesting from the point of view of their elaborate governmental system, which is here for the first time set forth in detail. The number of state officials, some of them hereditary, with special functions and privileges, is enormous, and many of the posts they hold owe their origin to some incident of past history. A system such as this is not unknown in Africa, but has been found in most places where a strong cohesive kingdom has arisen, as among the Bini, Bushongo, and Balunda. But Mr. Roscoe's description is by far the most minute which has ever been published relative to a native state, and shows how far the native of Africa can go in the building up of an elaborate political system—far beyond what was ever suspected in the earlier stages of our knowledge of African ethnography. The social system is hardly less interesting. The people are divided into clans, which have each their peculiar privileges and restrictions. A man belongs to his father's clan, unless he be a member of the royal family, in which case he belongs to his mother's. No marriages may be contracted within the clan, with one exception, and the exception can be explained by the fact that the clan in which such unions are permissible consists of two divisions claiming different origins. Beyond this, a man may not marry into his mother's clan, though his son not only may, but must, if he takes a second wife, seek her in the clan of his maternal grandmother. Since a man belongs to his father's clan, legitimacy is of great importance, and certain ceremonies are described which have as their object the proof of a child's legitimacy before he is accepted by the clan of his father. In such ceremonies the child's umbilical cord, carefully preserved, plays the most important part.

The religion of the people is composed of two elements, ancestor-worship and nature-worship. Certain great gods are venerated, but belong to the first class, since they are probably in all cases deified heroes; the shades of departed kings are of great importance, and since the spirit of a man is supposed to have a peculiar affinity with his jawbone, the royal jawbones are provided with separate temples and officiating ministers. The second class is represented by a number of gods, or rather spirits, attached to particular localities and objects, such as hills and trees, and it may be mentioned in passing that a hill under the protection of a spirit is regarded as a sanctuary which even the king dare not violate. Some of these spirits are animal spirits, and it is interesting that the Baganda believe that certain animals after death become ghosts with power to inflict evil. The sheep is one of these, and the man who kills a sheep must strike the animal on the head from behind so that it cannot see him, otherwise it is believed the ghost would cause him to fall ill and die. Many of the gods claim human sacrifices, which in the old days were offered in great numbers. One feature of Baganda sacrifice is the frequency with which the victim,

as it were, marks himself out for slaughter by the performance of some act for which an opportunity is deliberately offered him. Thus, at the end of a feast commemorating the king's accession, when the drums are removed one is left behind. Someone in the crowd notices the apparent oversight, and runs after the drummers with the instrument; he is rewarded by being sacrificed to the spirit of the drum, and his arm-bones are made into drumsticks for it. It is impossible to do more than indicate roughly the great wealth of detail which the book contains, but one feature may be mentioned, in which a peculiar resemblance exists between the insignia of royalty in Uganda and Lunda. The bracelet, *Lucano*, which the sovereigns of Lunda alone might wear, and which was composed of human sinews, is well known; but Mr. Roscoe is probably the first to note the fact that, at the accession of a king in Uganda, one of the chiefs sets aside one of his sons, who is afterwards killed, and from whose back sinews two anklets are made for royal wear.

Mr. Roscoe is a careful observer, and the book which he has written will rank high among anthropological treatises, while as far as the Baganda are concerned it must remain a classic.

T. A. J.

Archæology.

Abercromby.

A Study of the Bronze Age Pottery of Great Britain and Ireland and its associated Grave Goods. By Hon. John Abercromby, LL.D. Two vols. 8 33 x 24 cm. Oxford, 1912. Price 63s. net.

There has long been an opening for a work that would do for Bronze Age pottery what Sir John Evans did for the bronzes themselves; and this important task has been performed by Mr. Abercromby in a most liberal and scientific spirit. No less than 110 plates adorn these two volumes, not to mention sketch-maps in the text; and over 1,600 specimens of pottery are here reproduced by photography. Some twelve years have elapsed since the author's views on the beaker were published in the *Journal of the Anthropological Institute*, and in the interval he has revised his conclusions and included in his survey the other ceramic types of the period in these islands. Such an analysis of specimens from many public and private collections, with numerous foreign parallels, cannot fail to be of the utmost service to archæology, and lead to the solution of many outstanding problems.

The plan adopted is to treat each recognised type of pottery—the beaker, food-vessel, and cinerary urn, including the incense cup—in local groups, the country being divided into several well-marked regions, the general idea being that new forms were imported across the Channel. These gradually spread northward, undergoing modification on the way, and (in the case of one beaker type) travelling at the rate of about fifty miles in a generation. Such precision may appeal to some readers and be useful as a time scale, but it is easy to lay too much emphasis on such conjectures. Nor can the author's view of distribution be accepted without reserve, and there are details in these volumes and elsewhere that might have been developed to advantage. Whatever the original home or homes of the beaker (for several forms are extant that may have had a multiple origin), there is good reason to believe that the food-vessel was of native origin and development, being traceable to the round-bottomed vessels somewhat rare in Britain but clearly referable to the neolithic period. Mr. Abercromby's theory is that a foreign invasion from the south drove the aborigines northward and into Ireland, where the foreign beaker is hardly ever found; and he seems to accept the view put forward two years ago in *Archæologia*, that in course of time the invaders were either expelled or absorbed, and the food-vessel, derived by known stages from the neolithic bowl, took the place of the beaker in the graves. If this is the genesis of a type that is found both with burnt and unburnt interments, the food-vessel should radiate from the centre of these islands; and Fig. 258,

Plate XLV, from Edinburgh, may be selected to illustrate the transition from the neolithic bowl to the food-vessel type A, which is rare in Scotland but plentiful in Ireland. All the types of food-vessel are stated to be broadly contemporary, but the evolution of several forms from type A seems fairly evident. This development need not have occupied much time; indeed, Mr. Abercromby assigns both beaker and food-vessel to six centuries, 2000-1400 B.C., while the first type of cinerary urn began before 1400, and the urns as a class occupy no less than ten centuries, which seems a too liberal allowance.

The ethnological side is not neglected, though at present it is unwise to draw any but the most general conclusions. In spite of the philologists the author dates the first Celtic invasion and the consequent introduction of the beaker about 2000 B.C. The brachycephalic strangers are supposed to have had blonde and brown hair, and to have come from some region north of the Alps, not so far north as Denmark, and east of the Rhine. They are described as a branch of the Alpine race speaking an Aryan language; but this is dangerous ground, and the verdict of the grave-goods, ceramic and otherwise, is not conclusive on these points. An invasion of south Britain, the effects of which are not traceable north of the Thames, is also assigned to Bronze Age IV, but the reader should be warned that this period is not that of Professor Montelius (1400-1150 B.C.), but, according to the author's own adaptation of that system, about 900-650 B.C. "Small invasions or immigrations may have taken place in the last few centuries of the Bronze Age, when objects of the Hallstatt period were introduced, which have left no trace as regards pottery." Whether objects of the Hallstatt period imply a Hallstatt period in Britain the author does not decide, but as he brings the cinerary urn down at least to 400 B.C., it may be assumed that for him our Early Iron Age coincides with the period of La Tène. That this is the ordinary view may be admitted, but more and more Hallstatt specimens are being found and recognised in Britain, and the excavation of Hengistbury Head near Bournemouth has revealed a quantity of pottery that seems to be allied to the Lausitz series and referable to the Hallstatt period. In fact, the author regards the globular cinerary urn as an offshoot of the Lausitz group of central Europe, and notices details reminiscent of other forms best exemplified in Saxony. As the globular urn is a southern form, we may here recognise the settlement of "new tribes, perhaps about 700 B.C., who introduced a new form of entrenchment (nearly square) and brought novel forms of pottery with them. They appear to have been a poor people taking refuge in Britain . . . and were likely enough akin to the Gauls of a later period, but there is no evidence to show that they ever conquered Britain or ever extended north of the Thames valley."

Many tables of finds and inventories of the leading types imply a vast amount of research, and will be of permanent value to the student; but here and there irrelevant matter is introduced that may impair the author's authority with those who cannot easily distinguish fact from theory. In volumes so loaded with references a few misprints will be readily pardoned; but the index, which is generally a leading feature of our archaeological works, is hardly adequate, and the reader who does not take the precaution of grouping the various types for himself, may easily lose his way among the illustrations, which are, however, admirable reproductions and constitute a museum in themselves.

R. A. S.

Anthropology.

Marett.

Anthropology. By R. R. Marett, M.A. London: Williams and Norgate. 9
1s. net.

This is a delightful book—delightful, because it fully covers the subject it sets out to discuss—but its title might rather have been "An Introduction to the Science of Anthropology" for such it is. It touches the whole vast fabric of the science,

indicatively, suggestively, and herein is the rareness of its quality. Even in these days it is not common to find a specialist who does not attempt to fit his facts to his theory, but here we have an author who, in every sentence, makes it clear that he carries an open mind. In his eyes dogmatism is always a danger. He has no illusions, yet he treats all things with reverence; for what illumination even their negative side may throw on the general topic it is refreshing to thus come across a writer who sees things in perspective, who is ready everywhere to make the reader feel that there may be surer ground than the position now occupied; in a word, that anthropology is essentially a progressive science.

The key-note of this book is that "there shall not be one kind of history for " savages and another for ourselves, but the same kind of history, with the same " evolutionary principle running right through it, for all men, civilised and savage, " present and past." In a word, anthropology is a specialisation on man in the " larger particular group of living beings." Man is not a thing apart in nature, and all that pertains to him can only be adequately comprehended when the relations of the whole are taken into review together.

Thus it is that the science of anthropology must draw from many sciences, and an education in it, to be complete, must include all those which have any bearing on the history of our earth and the environmental factors, physical, moral, or social, affecting human existence. "The administrator who rules over savages is almost " invariably quite well-meaning, but not seldom utterly ignorant of native customs " and beliefs. So, in many cases, is the missionary, another type of person of " authority, whose intentions are of the best, but whose methods too often leave " much to be desired. . . . Scientific insight into the conditions of the practical " problem will alone suffice." Nevertheless there is hope that "in the days to come " . . . anthropological science may indirectly, though none the less effectively, " subserve an art of political and religious healing. . . . 'The history of religion,' " once exclaimed Dr. Fraser, 'is a long attempt to reconcile old custom with new " 'reason, to find a sound theory for an absurd practice.' . . . The religious " man has to be a man of the world, a man of the wider world, an anthropologist." This wide and truly scientific outlook must apply to everyone who presumes to intervene in the social and physical aspects of man's environment. "The moral of " it all is to encourage anthropologists to press forward with their study . . . " and, in the meantime, to do nothing rash."

Yet the writer is no bald materialist, for he goes on to say, "the full meaning " of life can never be expressed in terms of its material conditions. I confess that I " am not deeply moved when Ratzel announces that man is a piece of the earth. " Or, when his admirers, anxious to improve on this, after distinguishing the atmo- " sphere or air, the hydrosphere or water, the lithosphere or crust, and the centro- " sphere or interior mass, proceed to add that man is the most active portion of an " intermittent biosphere, or living envelope of our planet, I cannot feel that the last " word has been said about him. . . . Let the anthropologist beware of theories, " lest . . . among them . . . he put all his eggs into one basket. . . . " Let him give each factor in the problem its due."

How broad is the outlook of this book, and how little the author allows himself to be bound by theories, is shown by the following. "Human history reveals itself as " a bewildering series of interpenetrations. What excites these movements? Geo- " graphical causes, say the theorists of one idea. No doubt man moves forward " partly because Nature kicks him behind. But, in the first place, some types of " animal life go forward under pressure from Nature, while others lie down and die. " In the second place, man has an accumulative faculty, a social memory, whereby " he is able to carry on to the conquest of a new environment whatever has served

"him in the old. But this is, as it were, to compound environments, a process that ends by making the environment co-extensive with the world. Intelligent assimilation of the new by means of the old breaks down the provincial barriers one by one, until man, the cosmopolitan animal by reason of his hereditary constitution, develops a cosmopolitan culture; at first almost unconsciously, but later on with self-conscious intent, because he is no longer content to live, but insists on living well." Unlike the other animals we are not led on by a "force of heredity which is blind. . . . Corporately and individually we fight our environment with eyes that see in the light of experience."

All that concerns the higher expression of man, his social organisations, with their privileges and restrictions, his codes of morality and rewards and punishments, his religious outlook, each in its way a subject for special study, are collectively part and parcel of the wider science of anthropology. To detach any of them and treat it as a thing apart is incompatible with a correct understanding of man himself. And if this be so, how essential is it that all who set up as law makers and directors in any one of these spheres should themselves be masters of the principles of anthropology; for in man's life, as in all nature, everything is at once consequent and antecedent.

ARTHUR R. WADDELL.

Egyptology.

Blackman.

Service des Antiquités de l'Égypte : Les Temples Immergés de la Nubie ; The Temple of Dendûr. By Aylward M. Blackman. Size $13\frac{3}{4} \times 9\frac{3}{4}$ inches. Pp. 114, 10 Plates CXX, and a coloured frontispiece. Le Caire : Impr. de l'Inst., Franç., 1911.

This handsome volume, in which both the text and the illustrations are by Mr. Blackman, is one of a special series brought out by the Department of Antiquities in Egypt. The studies comprised in that series are devoted to the description of temples a little south of Aswân, which are threatened by the raising of the great dam. They are too technical to appeal to the general reader, or even perhaps to the general archæologist, but those who are professed students of Egyptology will be grateful for the closeness and accuracy of the records.

Mr. Blackman, the recently appointed Laycock student at Worcester College, Oxford, has produced a book which will add to his rising reputation. It is a very faithful and conscientious study of a temple built in the reign of Augustus on the west bank of the Nile, eleven miles south of Kalabsheh. The site has been visited by every traveller from the days of Champollion onwards, and a certain number of views and scenes were published by Rosellini, Lepsius, and others, but no complete description has been attempted before. This is the more unfortunate as the buildings have been rapidly deteriorating, and are much less perfect than ten years ago. The Government has now executed such repairs as seemed necessary, and the book now under review will place the sculptures and inscriptions on permanent record.

Mr. Blackman follows a rigorously scientific method, taking each stone of the building in order, describing the scenes and personages, and reproducing the texts in the accepted form of conventionalised hieroglyphic. Whenever the subject allows it is illustrated by a photograph, and the series of 120 collotype plates is fully up to the average of such work in quality. On the exactness of the transcriptions depends the chief value of all accounts of Egyptian monuments. Even the greatest of philologists have made many errors, and the difficulty of conjecturing the original letter which once stood upon a blurred and defaced stone is often very great. But those who know Mr. Blackman's training and experience, and those who, like the present reviewer, have seen him at work both in the field and in the library, will be confident that his copies will stand the test of rigorous examination.

D. RANDALL-MACIVER.



GANDHĀRA RELIEF, REPRESENTING THE STORY OF KING ŠIVI.

ORIGINAL ARTICLES.

India.

[With Plate B.]

Dames: Joyce.

Note on a Gandhāra Relief representing the Story of King Śivi. 11
By M. Longworth Dames and T. A. Joyce, M.A.

The accompanying plate, B, illustrates a steatite relief, in typical Gandhāra style, which is of particular interest on account both of its high artistic quality and of the subject which it represents. The relief, which is now in the British Museum, was obtained in the Swāt Valley in north-western India, and shows a group of six figures arranged as follows. On the left, on a throne under a canopy, is seated a king; his eyes are half-closed, his features drawn with pain, and his head droops forward as if he were about to faint. His left hand rests on the shoulders of a woman, who leans towards him with one arm outstretched in a gesture of tender solicitude, and whose whole attitude reflects the pity and grief shown upon her features. Before the royal footstool kneels a man with a knife, who is engaged in cutting off a portion of flesh from the king's left leg; and behind him, to the right, stands a well-executed figure of a man holding a bismar. Immediately to the right of the last is a dignified individual holding a *vajra*, and distinguished by a headdress of peculiar shape and a nimbus; this figure is easily recognisable as Indra (the Sakka of the *Jātaka*). The sixth figure is also furnished with a nimbus, and is perhaps some divine attendant upon Indra. Finally, close by the leg of the king's throne is a pigeon, while the space between the heads of the balance-holder and the female figure respectively is occupied by the mutilated figure of what must have been a flying bird.

From the point of view of workmanship, the relief belongs to the best class of Gandhāra sculpture; the grouping is well arranged, and the individual figures are dignified and graceful, that of the woman expressing a pathos which is not common in Oriental works of art.

The subject is evidently taken from the story of King Śivi, which is told in the *Mahābhārata*, book III, chapter 197. One day the Celestials resolved to test the virtue of King Śivi; accordingly Agni assumed the shape of a pigeon, and fled before Indra, who pursued him in the form of a hawk. The pigeon took refuge in the lap of the king, who is mentioned as being seated upon a costly seat, and begged for protection, enforcing its claim by the statement that it was a *Rishi*, learned in the *Veda*, and of blameless life, who had taken the form of a bird. The demand of the hawk is couched in fewer words. "O king, it is not proper for you " to interfere with my food by protecting this pigeon!" The answer of the king is given at length, and consists chiefly of an enumeration of the penalties which the Celestials inflict upon him "who gives up a frightened creature seeking protection " of its enemies." Finally he offers the hawk a bull cooked with rice in place of the pigeon. The hawk replies: "O king, I do not ask for a bull or any other meat " more than what is in this pigeon. He is my food to-day ordained by the gods. " Therefore give him up to me." The king still refuses, and offers to do whatever the hawk bids him as a ransom for the pigeon. The hawk then demands a piece of flesh from the king's leg equal in weight to his quarry. Śivi cuts off a piece from his right leg, but the pigeon proves the heavier; he cuts off piece after piece from other portions of his body, but without result, until, finally, he gets bodily into the scale. Upon this the hawk disappears, and the pigeon, revealing himself as Agni, praises the king and promises various rewards for his virtue.

This, evidently, is the story pictured on the relief, which thus possesses the additional interest of being, apparently, the only known Gandhāra representation of this legend.*

* See Foucher, *L'Art Gréco-Bouddhique*, p. 270. "Nous ne connaissons pas de version " gandharienne du charitable exploit du roi Çivi, lequel racheta au poids de sa propre chair une " colombe à l'épervier."

The same scene is depicted upon one of the sculptures from the Amarāvati tope (British Museum), but the details differ, in so far as the king is shown with a sword, operating upon himself. An interesting feature of the Gandhāra relief is the bismar, held by the central figure, which corresponds very closely to the Madrasī specimen figured by Ling Roth in the *Journal of the Royal Anthropological Institute*, Vol. XLII, p. 223, a similar bismar appears in the Amarāvati sculpture.

The story of Śivi is undoubtedly of early origin; the king's offer to kill a bull as ransom for the pigeon would seem to relate it to pre-Buddhist Hinduism, and it must have been adopted by the Buddhists, who saw in King Śivi a previous incarnation of the Buddha.

The story must have been a well-known Jātaka, but does not appear in the collection translated in the Cambridge Jātaka by Cowell and Rouse from the text edited by Fausbøll. No. 499 in that series bears the title of Śivi-Jātaka and refers to the self-sacrifice of the same King Śivi, who gave his eyes to a blind Brahman, and expresses also his willingness to give his flesh if required. It appears to be of great antiquity, for it is the second in the list of thirty-four original Jātakas mentioned by Tāranātha and alluded to by Hēmachandra (see S. d'Oldenburg in *Journ. Roy. As. Soc.*, 1893, pp. 307-309). The same King Śivi plays a part in other Jātakas, and his grandson is the hero of the Viṣvantara or Vessantara Jātaka, which often figures in Buddhist art.

The story of King Śivi and the hawk and pigeon is told in detail in a translation from a Chinese version (see *Abstract of Four Lectures*, by S. Beal: Trübner & Co., 1882). In this version the gods who intervene are Sakra (Indra) and Viswakarma, the Artificer or Hephaestus of Indian mythology, and the women of the palace are represented as endeavouring to dissuade the king from his purpose. See also references in Beal's *Buddhist Records of the Western World*, I, 125, Note 20: Trübner, 1884. In the same work, Vol. I, pp. cvi, cvii (under the *Travels of Sung-yun*, another Chinese pilgrim, 200 years or more before Hiouen Tshang), the same story is found located near Peshawar. "Seven days' journey thence the pilgrims arrived at the "place where Śivika-rāja delivered the dove." The figures of birds in Plate XLV, 7, *Bharhut Stupa*, seem to refer to the pigeon and crow in Jataka 42, and not to the legend under consideration.

The Chinese pilgrim Hiouen Tshang in the seventh century travelled through Udyāna, that is the modern Swāt, and there found a stūpa built by King Asoka to commemorate the rescue of a pigeon from a hawk by the Bodhisattva, who, as King Śivika, cut flesh from his body to take the place of the pigeon (Stanislas Julien, *Voyages des Pèlerins Bouddhistes*, Vol. I, p. 137). It seems probable that the stūpa from which this relief comes may be that visited by the Chinese pilgrim, and its discovery may perhaps in the near future be effected by the Archaeological Survey of the Frontier Circle, now under the direction of Sir Aurel Stein.

The story, it will be seen, was localised in Udyāna, nevertheless it is quite possible that the original country of Śivi (which apparently gave its name to the king) was really situated elsewhere, and one is tempted to suggest its identity with the modern Sibi or Sēvi at the foot of the Bolān Pass, and with the block of mountainous country between the Indus and the Bolān, which was known till modern times as Sivistān. At the foot of the mountain wall, where the plateau country falls towards the Indus, is the celebrated shrine of Sakhī Sarwar, now a Musalmān saint, but venerated also by Hindus. The shrine is associated with the veneration of 'Ali, and many of the stories told of him are of a markedly Buddhist type. The founder was a blind beggar to whom 'Ali presented a whole string of camels because the bread for which he asked was packed in a bale on one of the camels near the centre. This strongly resembles the Vessantara or Viṣvantara Jātaka. But still more

remarkable is the survival of the story of the hawk and pigeon. I took it down in Balochi verse in 1884, and a translation of it has been published recently.* It is as follows :—

A hawk and a harmless pigeon struggling together fell into the King's lap, and the hawk first prayed for his help, saying, "Hail to thee, 'Ali, King of Men, thou art certainly the lord of our faith. I left my hungry brood on the bank of the Seven Streams on a deep-rooted tree, and have come swooping round that I may find somewhere some kind of game to take to my ravenous young ones. Thou knowest all; take not from me what I have hunted and caught." Then the pigeon made his petition. "Hail to thee, 'Ali, King of Men, thou art the guardian of our faith. This is my tale: I left my hungry little ones on the slopes of Mount Bambor, and came here to pick up some grains of corn to carry to my starving children. I have been seized by this cruel hawk who has taken me to tear me open. Now give me not to this ravenous hawk, for thou knowest all that has happened."

He called his slave and said, "Kambar, bring me my knife." He laid his hand upon his thigh. "Come, hawk, I will give thee some flesh." Then he cut out as much of his own flesh as was equal to the weight of the pigeon, and even a little more. The harmless pigeon began to weep, "He is not a hawk, nor am I a pigeon; we are both angels of God whom he has sent to try thee, and well hast thou endured the test."

This story is identical with that preserved in the Mahābhārata, although perhaps the simplicity of the modern Baloch bard is more effective than the spun-out disquisitions of the classical poet. In the Amarāwati sculpture† two or three episodes in the story are represented, the pigeon in one is seen fluttering into the King's lap, and in another he is cutting his thigh with his sword. In the last tableaux the two appear in human form before the King, and it would seem that in the Jātaka version both the hawk and pigeon resumed their original forms, and not only one of them as in the Mahābhārata form of the story. So also in the Balochi poem both are declared to be angels sent to test the saint.

The story then, originally Hindu, is seen to have been adopted first by the Buddhists and then by the Mohammedans. Is it possible that it went further, and, after being carried, like so many other Oriental legends, to Europe, furnished the root idea for "The Merchant of Venice"?

M. LONGWORTH DAMES.

T. A. JOYCE.

England: Archæology.

Crawford: Keith.

Description of Vase found on Nunwell Down, Isle of Wight. By **12**
O. G. S. Crawford. With a Report on the Associated Cranium and Femur by
Arthur Keith, M.D., Conservator of Museum, Royal College of Surgeons, England.

The skull and other bones and the urn described below belonged to the old Isle of Wight Museum, which has recently been incorporated with the museum at Carisbrooke Castle. When at Newport the relics were contained in a small glass cabinet, the key of which had been lost. This was perhaps fortunate, as the specimens were preserved from harm in it, with their labels. Besides the urn and bones, the case contained the following objects:—Several flint "flakes," one found close to the skull; a round shore-pebble, and a natural flint of much the same size (these are said to have been "placed on either side of the skeleton"); and an oval-shaped "hammerstone" of gritty rock, probably greensand. The description on the label is as follows:—"The contents of a grave from an ancient British barrow on Nunwell

* *Popular Poetry of the Baloches.* By M. Longworth Dames. London, 1907.

† B. M. Ferguson's *Tree and Serpent Worship*. Pl.

"Down, near Brading, I.W., opened November 28th, 1881, by Captain J. Thorp, and "presented by him to this museum, May 15th, 1885. . . . No remnant of metal "was found in the grave. . . . About 100 tons of flints were heaped over "this grave." Mr. Hubert Poole, of Shanklin, has kindly sent me an extract from *The Antiquary*, Vol. V (1882), p. 119, which describes the opening of the barrow. I quote it nearly in full.

"On the Middle West Down, beyond Nunwell, Isle of Wight, facing the north and east, by kind permission from Lady Oglander, the owner of the estate, I removed about 15 inches of earth from the present surface, on a spot I had previously marked, feeling convinced, from its peculiar shape (once, no doubt, an extensive mound or tumulus, but now flattened), and its faint outline of mixed chalk, forming a large circle, barely perceptible to the ordinary observer, on the ground ploughed up for cultivation, that something worthy of investigation lay hidden.

"By compass I trenched the north, south, east, and west, when I quickly came upon a most compact body of flints, so placed that when the whole surface was uncovered, it bore the exact shape of a large mushroom, for upon examination I found it equal on all sides, from the apex to the outside of the circle, well put together; in fact, like a solid paved causeway, measuring in diameter $22\frac{1}{2}$ feet, and nearly 3 feet 2 inches in depth in the centre of the flints, measuring down to 12 inches. Under this extraordinary mass of flints, and exactly in the centre of the circle, there was a round stone (*not* flint), as if placed to mark the centre, and act as a guide round which the flints were to be placed to form a proper arch. Close to this stone was an urn or 'passing cup,' with two handles placed horizontally, the hole in each handle being so small as to suggest that it was intended to pass a string through for suspension. It only contained earth and a few chips of flint, and stood upright, and is $5\frac{3}{4}$ inches high and 8 inches in diameter, apparently of unbaked clay, with very rude diamond-shaped markings scratched on its outer surface. On the left side of this cup I found a human skull, the jaw and splendid teeth of which touched the rim of the cup, and on the right side of the skull, above the ear, a wedge-shaped hole, 2 inches long, and nearly half an inch wide, cleanly cut in the bone, as if by a sharp weapon.

"Upon further removing the earth, I laid bare the skeleton of a well-grown man, apparently more than 6 feet high, and buried in a sitting position. Most of the ribs and other small bones, together with a portion of the jaw, had crumbled away, the body being so placed and doubled up as to bring the knees level with the chest. . . . Close under the jaws I found a flint flake, corresponding with the shape of the hole in the skull, and which, I consider, might have caused the death wound, having, as it were, fallen out of the skull as the body mouldered away. The skeleton lay or sat east and west. I could not discover any remnant of metal of any description. On either side of the skeleton were two smooth stones, the size and shape of an egg, one a flint and the other a shore pebble."—J. THORP.

I am not inclined to place much confidence in the speculations of the author and they do not appear to be verified by expert investigations; but the account of the excavation seems accurate and reliable. The flints may or may not have been used as implements. The oval "hammerstone" was very probably used for some purpose.

The dimensions of the urn are as follows:—Height, 148 mm.; width of rim, 205 mm.; width of base, 90 mm.; thickness, 8 mm. It is made of fine clay, baked hard, and with very little flint grit; it is of a reddish-brown colour and slightly burnished; where broken the edges are black. It is ornamented with a line-pattern made by a sharp instrument. The ornament (whose general arrangement can be seen in the accompanying illustration) runs diagonally in bands of fourteen or fifteen

roughly parallel lines set close together; the average width of each band is about 25 mm. Round the rim and just below it runs a band (about 15 mm. wide) of five or six parallel lines crossed diagonally by shorter ones. Just below the rim are two "lugs" set side by side and nearly touching; they are each pierced horizontally with a small hole just wide enough to admit a lead pencil. They are scored on the outside with diagonal grooves. They can have served no useful purpose.

I have been unable to discover, either here or on the Continent, any urn exactly resembling this specimen. In the British Isles I know of none even remotely resembling it, nor does Mr. Abercromby, who has seen a photograph of it. It is not, of course, a cinerary urn, but neither does it belong to any type of beaker or food-vessel. Sir Arthur Evans has seen the urn and does not know of any similar specimen. Thinking that it might belong to one of the numerous types of German pottery I sent a photograph to Professor Götze, of Grosslichterfeldt, and the following is a copy of his reply: "An absolutely identical vase from the neolithic period in Germany is unknown to me. But the ornament is similar to that on a neolithic beaker from the district of Aurich, now in the Provincial Museum, Hanover.

"The same ornament
"occurs at any rate
"also in Great Britain
"on vases which are
"related to the neolithic wares of the
"Continent, but placed
"by Mr. Abercromby
"in the Bronze Age.
"A similar form, but
"without a handle
"and with different
"ornament, I have
"figured in *The Vases,*
"*Forms and Ornament of the Neolithic Cord-decorated Ware in the Basin of the Saale,* Plate I,



NUNWELL VASE.

"Fig. 28. The provenance is Schneidlingen, district of Aschersleben. The vase is now in the Provincial Museum, Halle."

From this it is clear that both the ornament and shape of the Nunwell vase are known in Central Germany, though not found associated in any individual specimen. Both, however, are sufficiently peculiar to justify the expectation of a cultural connection, and it would seem that we must look to Central Germany for the most nearly allied culture. The roughness with which the ornament is imposed and the slightly abnormal features of the vase are just what we should expect in an object made in a strange country by an immigrant people who have not yet forgotten their native arts and crafts.

This hypothesis is confirmed by Professor Keith's account of the skull and femur which were found in the same grave as the vase. They are those of an individual typical of the "Bronze Age race," which appears to have brought with it into England and Scotland the class of ceramic known as "beakers" or "drinking cups." In a number of cases in England skeletons of this race have been found associated with beakers. I do not know whether the characteristics of the race which is associated with similar beakers in Germany have been in-

vestigated, but if so they will probably be found to agree with those of our "Bronze Age" type.

The Isle of Wight lies athwart the path of every invader of Wessex. Almost visible from the south (St. Catherine's Head is less than 60 miles from Cherbourg), it has from the earliest times been in close touch with France. It is, however, from the east that most invasions have come. Coasting along the inhospitable shores of Sussex but few harbours would attract the invader until he reached the sheltered waters of Spithead, and there the first haven to confront him would be that of Brading, where he could sail right up to the chalk slopes upon its southern margin. No doubt subsequent crews landed in the harbours further west, both on the island and on the mainland. History repeats itself when viewed geographically; the Jutes followed in the wake of their Bronze Age predecessors. The Isle of Wight has aptly been called "the door-mat of Wessex," for we can detect upon its shores the footprints of many peoples.

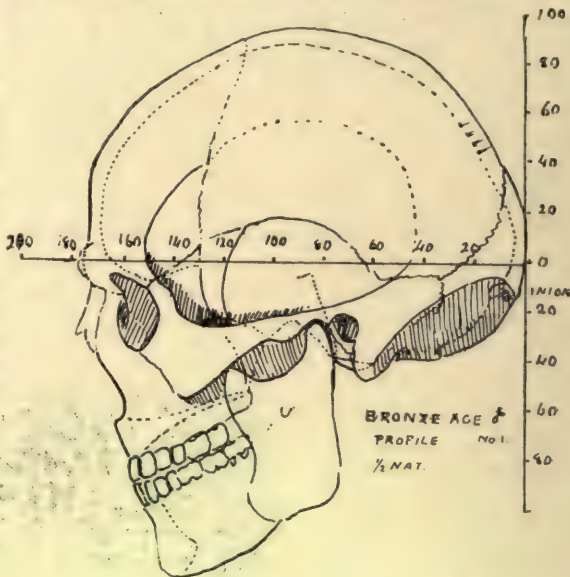


FIG. 1.

REPORT ON THE ASSOCIATED CRANIUM AND FEMUR. By Professor Keith.

"A brachycephalic skull typical of the Bronze Period. Of a strong muscular man, aged about forty, and 5 feet 7 inches in height (1,670 mm.). The age is estimated chiefly from the degree to which the teeth are worn; the dentine is partly exposed on the chewing surfaces of the first molars, the last molars are slightly worn. The condition of the teeth thus indicates a man of about thirty, but the condition of the sutures indicates an older man. The chief sutures are obliterated on their internal aspect; the sagittal suture is almost closed on its outer aspect; the coronal can be traced, while the lambdoid is still open. The sutures and general condition of the skull suggests that the man was over forty at death. The height is estimated from the femur, which had a height, in the standing posture, of 456 mm.

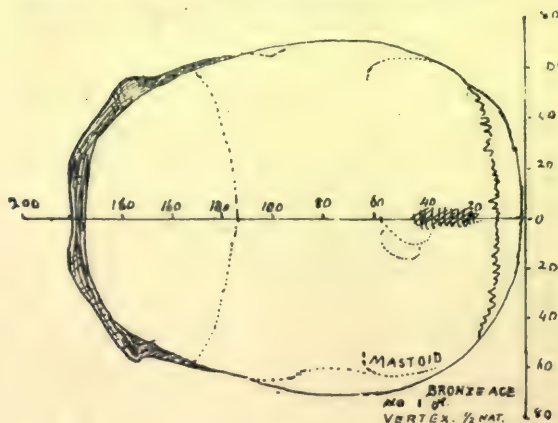


FIG. 2.

"The general features of the skull are accurately shown in the figures 1, 2, 3, so that it is not necessary to give a lengthy description.

"The maximum length of the skull from glabella to occiput is 179 mm.; the prominent supraciliary ridges project 3 mm. in front of the glabella. The maximum

width of the skull, estimated by doubling the diameter of the right side, for the left is defective, is 146 mm.; the cephalic index (proportion of width to length) is 81·6, brachycephalic. The supra-auricular height is 115 mm., rather a moderate amount.

"The forehead is marked by extremely prominent supraciliary and supra-orbital ridges, the supraciliary and supra-orbital elements being partly fused. The forehead is wide, the minimum frontal diameter being 104 mm.; the width, at the upper margin of the orbits, 110 mm. The frontal air-sinuses are of small size—15 mm. in height, 15 mm. in width, and 10 mm. from back to front. On the inner aspect of the frontal bone is a descending median crest of bone, 8 mm. in height. On the upper part of the forehead the frontal bone is only 6·5 mm. in thickness, towards the bregma 8 mm., but at the glabella, from the cribriform plate to the glabella, it is 24 mm.—a high measurement.

"The face is strongly formed, being long and of rather more than moderate width, with wide, strongly-marked angles to the jaws, and wide, square, prominent chin. The length of the face from nasion to incisor point (upper face length) is 70 mm.; from nasion to lower border of chin (lower face length), 123 mm. The facial width (bizygomatic), 130 mm. In life he would certainly have passed as a strikingly handsome man.

"I have accurate drawings of the lower jaw, but it is unnecessary to publish these as the mandible is characteristic of the Bronze Age people. The width at the angles is 100 mm.; between the outer ends of the condyles, 126 mm. Its height at the symphysis is 32 mm., its thickness there 16 mm. In conformity with the long face, the ascending ramus of the jaw is high—72 mm.

"The palate is regularly formed, its width between the second molars being

68 mm. (a wide palate); its length is only 46 mm. The first upper molar measures 10·5 by 11 mm., the second 10 by 11 mm. On one side no third molar or wisdom tooth has been developed; on the other side this tooth has been lost before death. There is no evidence of dental disease, all the teeth being sound.

"The neck was thick and strong and well hafted to the skull. The bi-mastoid width of the neck was 126 mm.; its front-to-back thickness, measured frominion to a point between the anterior borders of the mastoid processes, 73 mm.

"If a tracing of this skull be superimposed on a long-headed type of skull, so that ear-hole falls on ear-hole, the outstanding differences between the short and long-headed people will be realised. In the short-headed people the skull has been flattened posteriorly, and it seems as if the brains had been pressed to an undue extent into the pre-auricular part of the skull.

"The femur shows all the characteristics of the Bronze Age type. The shaft is twisted; the upper end of the shaft flattened from back to front; the lower extremity in proportion to the shaft; very wide."

O. G. S. CRAWFORD.
A. KEITH, M.D.

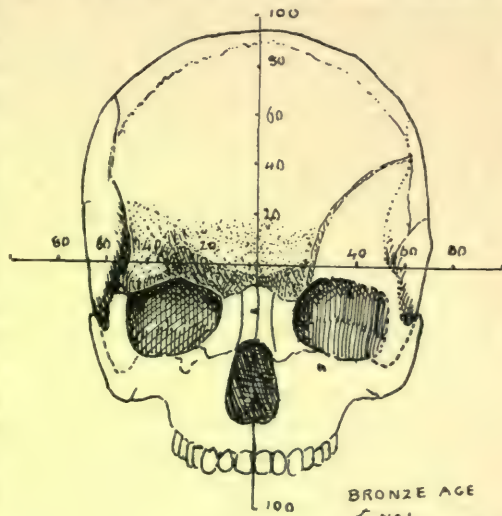


FIG. 3.

Borneo and Java.

Beech.

Note on the Natives of the Eastern Portion of Borneo and Java.

By Mervyn W. H. Beech, M.A.

13

In Volume XLII (January to June) of the *Journal of the Royal Anthropological Institute* there is an article by Mr. T. R. H. Garrett on "The Natives of the Eastern Portion of Borneo and Java."

Two of the tribes he deals with are termed "Orang Tarakan" (people of Tarakan) and "Orang Bulongan" (people of Bulongan). These peoples are the two main branches of Tidong and form the subject matter of my small work *The Tidong Dialects of Borneo* (Clarendon Press, 1908). The statistics given by Mr. Garrett are a valuable addition to our knowledge of the Tidongs, and it is for this reason that I am pointing out the connection which otherwise is not apparent.

In estimating the total number of the "Orang Tarakan" at about 300 Mr. Garrett is not quite correct. In addition to those still living on Tarakan island there are at least 1,000 more in British North Borneo. I was in charge of the district of Tawao for over two years, and there were at that time resident there about 600 "Orang Tarakan," notably at Semdong, Kalabakang, and Apas. There is, again, a large settlement on the Labak river, also in British territory. Others are to be found on the rivers Simbakong and Sibuku, and on the island of Nonockau within Dutch territory.

MERVYN W. H. BEECH.

Africa, East.

Barrett.

A'Kikuyu Fairy Tales (Rogano). By Captain W. E. Barrett.**14**

THE BEAUTIFUL MAIDEN, THE DWÁRF, AND THE FEATHER.

Once upon a time there lived a maiden, by name Wanjiru, who was so beautiful that nearly every man who saw her wished to possess her. Many men asked her to marry them, but to each one she replied, "If you can prove to me that you are a brave man I will marry you; but first you must travel to a far-distant country, where there is a lake, and in this lake there grows a large feather; the day you bring me this feather I will marry you." Everyone of these men had been afraid to undertake this journey, as they said it was too dangerous, until one day a dwarf came and asked her for her hand. This man was so hideous that he was called Hiti (hyæna). To Hiti she made the same answer as she had given to all the others. When he heard what she had to say, Hiti replied, "The way is far, and the dangers from wild animals and savages will be great, but I am so madly in love with you that I will get you the feather you desire or die in the attempt." When all the other men heard that he intended to try and obtain the feather they laughed at him, saying, "How will you, who are a hideous dwarf, succeed in getting this feather when we, who are all fine warriors, are afraid to make the journey." Hiti, however, took no notice of them, but went to his hut. That night he cooked a lot of food, and made other preparations for the journey. The next morning, having said good-bye to his relations, he set out amidst the jeers of his rivals.

After travelling for a year, and having passed through many adventures, he at length came to a huge lake full of crocodiles and snakes, and in the centre he saw the feather he had come to seek; he sat down near by and ate some food. Having satisfied his hunger he beseeched Ngai (God) to help him, and fearlessly entered the water. After wading in it a long time, he reached the feather, which after many attempts he succeeded in pulling up from the bed of the lake. As soon as he had done this, the water began to rush into the hole he had made, and in a short while disappeared. Leaving the feather lying on the ground he went back to his camp, where he slept that night. The next morning he returned, and lifting it on to his

shoulder started towards his village. It was so heavy that it took him two years to carry it home. When his relations saw him they were delighted, and rejoiced greatly, as they had never expected to see him again. The morning after his arrival he carried the feather to Wanjiru, and presented it to her, at the same time reminding her of her promise. She replied, "You are the bravest among men, and " have succeeded in doing what others were afraid even to attempt. I am proud " to accept you as my husband." A few days afterwards they were married amidst much rejoicing.

W. E. H. BARRETT.

REVIEWS.

Religion.

Frazer.

Spirits of the Corn and of the Wild. By J. G. Frazer, D.C.L., LL.D., **15**
Litt.D. Two vols. London: Macmillan, 1912.

The new edition of *The Golden Bough* grows apace. The last part reviewed in these pages was *The Dying God*. *Adonis*, *Attis*, *Osiris*, the next in order, had been published in 1906. It was, as its title intimates, an expansion of the fourth, fifth, and sixth sections of the third chapter of the second edition, amounting to a re-writing of those sections. The two new volumes represent the remainder of the third chapter and second volume of that edition. The greater part of them is occupied with agricultural rites; but with the corn-spirit conceived as an animal the author passes to the more general discussion of the propitiation of wild animals and other relations of mankind to them.

Having in *Adonis* considered the divinities of the Near East, Professor Frazer turns to Dionysus and Demeter. He carefully traces their legends and rites over the Greek world. The additional evidence abundantly confirms his previous conclusions as to their real character; and he adduces reasons for holding that Dionysus was originally "a deity of agriculture and the corn," or "of fertility in general, animal as well as vegetable." In the case of Demeter, a difficulty as to the date of the offering of first-fruits arises upon the seventh idyl of Theocritus. The poet describes it as taking place in the island of Cos on an autumnal day. Professor Frazer suggests that it was performed immediately before the ploughing, and in view of the renewed agricultural operations suspended during summer. Greek gratitude may have been emphatically a sense of favours to come. But a festival of first-fruits implies that the harvested grain has not hitherto been utilised. The first-fruits are literally offered to the god. In an earlier state of society, as the author points out, the crop is often looked upon as itself an uncanny being, mysterious, sacred, that requires desacralising; though it is perhaps going too far to describe it as a divinity. Hence a solemn ceremonial meal—a sacrament—is necessary, sometimes partaken of by the whole community, sometimes by the chief or the priest as its representative. Whatever form it may take, this ceremony it is that liberates the bulk of the crop for the use of mankind. Can we really suppose that the Greeks forbore to eat of the new harvest (which was doubtless reaped then as now in April and May) until September or October? Of course, if Demeter were identified, as Dr. Frazer suggests, with the seed-corn, and Persephone with the ripe ears, the first-fruits may have been offered to the latter upon the conclusion of the harvest, and a further ceremony addressed to Demeter may have taken place before the ploughing. Indeed we know that such a ceremony called expressly *Proerosia*, was held at Eleusis, and that the Sicilians celebrated the maiden when the corn was ripe and Demeter at the time of sowing. It would seem, therefore, that the festival described by Theocritus was not strictly a feast of first-fruits, but that the tribute of first-fruits from far countries to Eleusis in view of the *Proerosia* had influenced its character, even in the island of Cos, by the

time of Theocritus. At any rate there is something to be explained, and the meagreness of our information does not enable us to do so at present.

Coming to the modern harvest customs in the west of Europe, may I first of all suggest that the title, *de greaute meaur*, conferred at Unna in Westphalia on the last sheaf, is the dialect form of *die grosse Mutter*, or *die Grossmutter*, not *the Grey Mother*? This would account for the *t*, and would bring the name into line with others noted by Mannhardt. On looking at Mannhardt's *Forschungen*, p. 319, I see that he does in fact so interpret the expression. Professor Frazer has doubtless overlooked the passage. Another point, but again a very small one, is that Kubn, who reports it, limits the custom to the rye harvest.

The best corn in Kent was (according to the testimony of the Rev. Mr. Walter, Fellow of Christ's College, Cambridge, given to Brand) made up into a figure called, somewhat strangely, the Ivy Girl. It was brought home with the last load of corn; but Dr. Frazer does not tell us what was done with it. Another passage in Brand seems to throw some light on the question. Under the head of "Shrove Tuesday" a communication to the *Gentleman's Magazine*, dated in 1779, is quoted, in which the writer, a lady, says: "Being on a visit on Tuesday [Shrove Tuesday] in a little obscure village in this county [east Kent], I found an odd kind of sport going forward; the girls from eighteen to five or six years old were assembled in a crowd, and burning an uncouth effigy, which they called a Holly Boy, and which, it seems they had stolen from the boys, who in another part of the village were assembled together and burning what they called an Ivy Girl, which they had stolen from the girls. All this ceremony was accompanied with loud huzzas, noise and acclamations. What it all means I cannot tell, although I inquired of several of the oldest people in the place, who could only answer that it had always been a sport at this season of the year." Evidently the custom was in a late stage of decay. But assuming the Ivy Girl to be identical with the best sheaf at Harvest Home, as seems probable, we have another illustration to add to Professor Frazer's list of the close connection between the agricultural rites of autumn and spring. It is interesting that the sheaf is neither given to the cattle, nor its seeds mixed with the sowing corn, but it is burnt. Has the ceremony been contaminated with that of carrying out Death? The old witch is burnt in the East Riding, but that rite is performed on the last day of harvest. To discuss the questions that arise on consideration of this Kentish rite would, however, take too much space to be attempted here.

In enumerating the marks of a primitive ritual in harvest customs the author includes as one of them that "spirits, not gods, are recognised." The paragraphs of enumeration are taken from the second edition, and I regret he has not availed himself of the opportunity to reconsider the wording at least of this item. Nowhere, I think, is the corn-maiden, or whatever it may be called, and whether male or female, whether in human or animal form, spoken of by the peasant as a spirit. The peasant is probably by no means clear in his own mind what it is, even where he really believes in its objective existence. It is not to be wondered at, therefore, if we are at some loss for a term for it. It may be convenient to generalise it under the term *spirit*. But I venture to think we should never lose sight of the fact that this cannot be asserted to be the peasant's view. Here it would have been quite sufficient to lay down the negative proposition that the corn-maiden and similar beings of the popular imagination are not gods, without going on to say what they are, especially as the definition of a spirit given in the text lies open to one or two objections. When Professor Frazer comes to write that further work on Comparative Religion, which he has promised, and to which he alludes in the preface to these volumes, he may have to find a new definition not entirely compatible

with the one here given. It is clear, too, that if he be right in his main contention, the beings in question may become gods, a possibility not alluded to in this paragraph, and this possibility may further affect the definition of a spirit.

He is a little exercised to account for the double personification of the corn as Demeter and Persephone. But if once the corn (or barley) be regarded as a corn-mother, as the name of Demeter would seem to show, is not a corn-child suggested by antithesis? One would think it inevitable. The puzzle, indeed, is rather why the personification was not oftener double. It is quite certain that the process would have been accelerated, though perhaps not (as Dr. Frazer thinks) caused, by the growth of anthropomorphism. Here and elsewhere he is, I submit, hardly enough inclined to allow for the vagueness and fluidity of savage ideas. There is but little correlation in this respect between belief and ritual. The latter is often fully developed, and comparatively permanent, while the former is uncertain and even contradictory. The theory of the growth of story out of rite is built upon this proposition.

All this part of the subject is closed by a masterly summary of the analogies between the savage rites and those of the European peasantry, taken with a few additions from the second edition. Dr. Frazer's method has often been criticised. There may be—there is—force in the contention of the new German anthropological school that, until you know the culture of any area or people from top to bottom, you cannot be quite sure that you interpret a given rite correctly. The point cannot be discussed now. But at least we may say that when an interpretation is founded on an induction so wide as Dr. Frazer's, there is a presumption of its accuracy. Moreover, he has not been insensible of the necessity of showing the relations between culture and rite, and of putting the reader in a position to judge of the interpretation proposed. In *Adonis* he brought before us with singular vividness the civilisation and environment of the peoples with which he was dealing. He was enabled to do so because he was chiefly concerned with historical investigations, and he dealt with a very few examples. In these volumes it has been different; he has thrown his net widely. Even here, however, he has been anxious to give us the whole of the evidence, and generally the very words of his authorities. It is doubtful whether he has not been too liberal in his quotations and in his digressions. The danger is lest his readers should not see the wood for the trees. The summaries from time to time do something to avert that danger. Nor can he be fairly accused of shirking the weak points of his evidence, or of slurring over its occasional slenderness.

Leaving anthropomorphic representations of the corn-spirit, the discussion proceeds to the lower animals. First, they are treated as representations of the corn-spirit, or the spirit of vegetation in general. I am doubtful, in spite of the name Bouphonia, whether the ox offered at that festival can be shown to have been slain in such a capacity. The choice of the animal to be sacrificed fell on that one out of the herd, which, when driven round the altar of Zeus Polieus, ate the barley and wheat previously laid before the god. Was this anything more than an ordinary case of divination which animal would be acceptable?

The ceremonial connected with first-fruits is then considered, both sacrament and sacrifice. Afterwards, with an interesting chapter on killing the divine animal we approach the general subject of the relations between men and the lower animals, including their propitiation, the transmigration of souls, and types of animal sacrament. Is Professor Frazer correct in construing a verse of the prophet Habbakuk to mean that the Hebrew fisherman sacrificed to his net? The passage in which it occurs is, at least in our translation, obscure and confused; but it seems to me that the imagery is taken from a Chaldean, not from a Hebrew, custom. The prohibition to break the bones of animals killed for sacrifice or food is illustrated by custom and

also by story. Among the stories we miss that of Thor, who on a journey slew one night for food the goats that drew his chariot, and commanded his host, a peasant, to put the bones together in the goat-skins. But the peasant's son broke one of the bones to get at the marrow; and in the morning, when Thor by means of his hammer, Mjölñir, restored the goats to life, one of them limped. The god was wroth, divining what had been done, and was only mollified by compensation in the persons of the countryman's son and daughter, who became his slaves. This tale, exhibiting as it does the god's anger for the trespass and the compensation exacted, would have been even more to the point than those to which reference is actually made. The singing rite performed by Kaffir girls, as related by Mr. Kidd, does not seem to be in honour of the insect pests of the fields, but an appeal to ancestors for aid against them. It would have been well to note, in describing the Toda sacrament from Marshall, that Dr. Rivers did not find a trace of it, and so far as this negative evidence goes the ceremony requires confirmation. In the Bulgarian carnival rites mentioned, Vol. II, p. 332, it may be suggested that the dressing up by youths as girls and by girls as youths, and the striking of passers-by with clubs by certain of the masqueraders are fertility charms not intended to influence the ground, but the persons themselves. There is another rite mentioned in Dr. Frazer's authority, but the mention of which he has not reproduced, namely, that on the Monday ("Cheese-Monday") marriageable girls do not dare to allow themselves to be seen alone in the street, for the Kukeri (pl. of Kuker) are going round individually armed with hooked sticks called *Klünk*, with which they strike any girl they meet (*Arch. Religionswiss.* xi, 409). Mannhardt has collected many similar instances, and there can be little doubt the interpretation is the same. Similarly the belief in several cases referred to in the first volume, that the person who takes a certain part in the harvest ceremonies will soon be married, seems really to mean that she (or he) will soon be blessed with children, and is perhaps a case of a fertility charm degenerating into augury. Compare with this belief the rites at prehistoric rude stone monuments, especially in France, performed indiscriminately by women who wish for children and by girls who desire husbands; and the carnival custom of playing at football, the married on one side and the single on the other, in which the victory of the married is prearranged.

I will only add to these observations, for the length of which I apologize, that, in view of the fact that Prof. Frazer's position with regard to the origin and content of religion has been so often misunderstood, the disclaimer in the preface is timely. Religion has, and has always had, other sources than anxiety about the food supply; and important as are the rites concerned with food, there are others equally important. The study of them will perhaps take us still deeper down into the hidden springs of human belief and action.

E. SIDNEY HARTLAND.

British Archæology.

Johnson.

Byways in British Archæology. By Walter Johnson, F.G.S. Cambridge University Press, 1912.

16

Mr. Walter Johnson, an experienced archæological writer, has given to the world a new book on a variety of old subjects. The 529 pages which it contains are occupied as follows:—Churches on Pagan Sites, 100; The Secular Uses of the Church Fabric, 104; The Orientation of Churches, 38; The Orientation of Graves, 25; Survivals in Burial Customs, 56; The Folklore of the Cardinal Points, 36; The Churchyard Yew, 48; The Cult of the Horse, 44; "The Labour'd Ox," 36; Retrospect 7, Addenda 3, Index 32.

It will be seen that there is ample room for exhaustive treatment of most of the subjects, and, if any of them seem to the reader to have been dealt with at greater

length than their importance requires, he will at least recognise the convenience of having all the facts and theories concerning them brought together. Every chapter is obviously the result of much reading and thinking, as well as of personal investigation, and the author's main conclusions will probably meet with general assent, though differences of opinion may arise concerning details. The following points, for instance, occur to the present writer :—

The author does not make as much of the position of the church at Stanton Drew as he might ; Mr. Dymond's plan shows that the chancel impinges on the line between the "cove" (which was no part of a stone ring) and the great and north-eastern circles, and, as this was the line of the rising sun, the church was no doubt intentionally placed so as to block it. "Cromlech" is the Welsh and Irish name for what the French call a "dolmen"; but the French, on the other hand, use a word "cromleac" to denote a circle, or, indeed, an enclosure which may not be quite circular. This leads to confusion, and it is better, therefore, not to use either "cromlech" or "cromleac," but to speak of dolmens, or circles, or other monuments in unambiguous language. The development of the Irish round towers from beehive huts seems rather open to doubt, as also does the suggestion that churches were built on a larger scale in order that they might be used for secular purposes; the increase of saint-worship, and shrines, and pilgrims made larger buildings necessary, and, being larger, they became more convenient for holding secular meetings. The existence of a mounting-block in a convenient position by a church door is really not evidence that the porch was used as a stable. Finally, as to the orientation of circles much more might be written by way of supplement to Mr. Johnson's observations than space will permit on the present occasion.

A. L. L.

ANTHROPOLOGICAL NOTE.

Deputation on Indian Museum.

17

On December 12th a deputation, promoted by the Royal Asiatic Society, was received at the Board of Education by Mr. Pease, President of the Board, and by Earl Beauchamp, First Commissioner of the Office of Works. The object of the deputation was to urge the better housing of the Indian Museum, at present known as the Indian Section of the Victoria and Albert Museum, and at the same time to ask for the appointment of an expert staff in order that the valuable collections may be effectively dealt with and rendered available to students of Oriental art, history, and ethnography.

The deputation was introduced by Lord Reay, President of the Royal Asiatic Society, and the Society was also represented by Sir Richard Temple, Sir Charles Lyall, Mr. L. C. Hopkins, Mr. C. Otto Blagden, Mr. W. F. Amedroz, the Right Hon. Ameer Ali, Professor D. S. Margoliouth, Professor A. A. Macdonell, Dr. F. W. Thomas, Librarian, India Office, Mr. A. G. Ellis, Assistant Librarian, India Office, Mr. R. Sewell, Mr. M. Longworth Dames, H.H. the Maharajah of Jhalawar, and Miss C. Hughes, secretary. In addition to the Royal Asiatic Society many leading societies and institutions were represented. The British Academy was represented by Professor A. A. Macdonell, the Society of Antiquaries by Dr. Philip Norman (Treasurer), the Royal Anthropological Institute by Dr. A. P. Maudslay, the President, Oxford by Dr. D. G. Hogarth, Keeper of the Ashmolean Museum, Mr. H. Balfour, Keeper of the Pitt-Rivers Museum, and Mr. Vincent A. Smith, Reader of Indian History; the Cambridge Antiquarian Society by Professor W. Ridgeway and Professor Percy Gardiner, the Central Asian Society by Mr. E. R. P. Moon, the India Society by Mr. F. W. Rolleston, the East India Association by Col. C. E. Yate, M.P., Sir M. M. Bhowmaggree, Sir James Wilson, Mr. R. F. Chisholm, Mr. J. W. Pennington,

Mr. W. Coldstream, and Dr. J. Pollen, Secretary. The India Office was represented by the librarians, who are included among the members of the Royal Asiatic Society given above. Other leading members of the deputation were Sir John Jardine, M.P., Col. T. H. Hendley (late of the Jeypore Museum), and Mr. Lionel Cust (editor of the "Burlington Magazine").

Lord Reay, after introducing the deputation, pointed out that all the facts had been detailed by the deputation on the subject received by Mr. Runciman, and showed clearly the necessity that no further delay should take place in providing a building which should afford sufficient space for the classification and arrangement of the collection, and a staff competent to give information to students such as exists in Paris, Berlin, and other centres. Although the authorities at South Kensington had done their best with the limited means at their disposal a building dedicated to India was essential. The acquisition of the London Institution had assured the foundation of an institute for Oriental languages, which would attract to London students of such subjects. The museum would be to a certain extent a laboratory of the institute, and expert guidance for students would be needed. India had a right to be represented in London on an adequate scale, and the honour of England as the ruling power of India was at stake. We had past omissions to redeem, and we should prevent Indian art specimens, which should find a home in London, from passing to foreign museums. The Imperial Institute was alluded to, and Lord Reay pointed out that India contributed £100,000, or a quarter of the total cost—a generous contribution, from which India could not be said to have reaped a commensurate benefit. India, after the outburst of loyalty to the throne which created such an impression, might justly claim to have a home worthy of its splendid productions.

Colonel Hendley directed his remarks specially to the value of expert assistance in the Indian Museum as brought home to him by his experience as founder of the Jeypore Museum and organiser of exhibitions and museums at home. Without such assistance no exhibition or museum could be successful. How serious, therefore, was the position here at the only Indian National Museum in London! Mr. Stanley Clarke's services deserved unbounded appreciation, but the work was beyond the power of any one man. India presented as much diversity as Europe: Nepal and Delhi, for instance, were as different as Scandinavia and Spain. The task would require the services of many experts with prolonged Indian experience, yet there was not on the staff of the museum one person who had ever been in India or who spoke any of its languages. Nor was the system of arrangement by materials followed in South Kensington suitable to a museum dealing with India. In dealing with collections illustrating Indian religions, for instance, images of brass or bronze were placed in one part of the galleries and others of wood or stone in another. Muhammadan insignia were placed with brass vessels simply because they were of metal. The arrangement was criticised in some detail, and the urgent need of space pointed out, and a hope expressed that if the London University found fresh quarters the room occupied by it in the Imperial Institute might be utilised for Indian exhibits.

Professor Ridgeway said that the arrangement of every museum in modern times must be scientific if it was to be of any practical use, either for the question of races, history, art, or for teaching purposes. In the case of the Indian Museum there was only one opinion among those interested in scientific history, that it must be ethnographical. To arrange all the art objects, weapons, implements, and everything relating to the vast medley of races of India in one section was absolutely destructive of all scientific use. Also from an artistic point of view to have the products of all these races huddled together was absolutely useless. With such tremendous diversity, physical and psychological, moral and religious, there must be diversity in arts and crafts, and classification must be according to races and regions. It had been urged

that the object of the South Kensington and the Indian Museum was to instruct our craftsmen, and that to do this the products of every land must be placed together according to material, but to place an eighteenth-century warming-pan side by side with Indian Bidri ware or a French carved fan by a Japanese netsuké could do nothing to raise the standard of craftsmanship. He would submit that it was the duty of this country to have provision made in the way of building, and above all by expert officials, that this magnificent collection should be properly arranged and made available for students from this country or India, or foreign countries.

Mr. Balfour said that he spoke as an anthropologist and as a member of the teaching staff of Oxford. The material which a properly equipped Indian Museum might afford would be of the greatest value to the student, the researcher, and the Indian Civil Servant. India alone might furnish material for a text book on comparative ethnology. It might be urged that this was a task for the British Museum to undertake, but no adequate department for the study of Indian culture and ethnology had been provided in the British Museum for the very reason that the Indian Museum could fulfil that particular function. He had often heard foreigners comment on the absence of such a department in the British Museum, and had always replied that there was an Indian Museum capable of taking the place of any such department. Nevertheless the Indian Museum was not at present fully adequate to meet the requirements of the case, so much so that it had been necessary for him to urge his students to go abroad to study Indian archæology and ethnology, and to seek the material for their studies at Berlin, Dresden or elsewhere. A course of anthropology would be of the greatest value to Indian Civil Service men, and such a course was already insisted upon by the Anglo-Egyptian Government. The Indian Museum to hold its own must progress, for there was no place at the present day for a museum that stagnates.

Sir Richard Temple said that he had been a member of the former deputation, when two things had been asked for, one that the Indian Museum should be maintained intact and the other that there should be an improvement in the housing of the exhibits. He would like to thank the Board of Education for having secured the first of these objects. What the Royal Asiatic Society now wished to urge was that the collection must not only be properly housed but that there must be a competent staff to guide the student to whom abstract study was necessary as a basis for practical work. The dependence of practical navigation on the work of the astronomer and the coinage of the realm on that of the mathematician were cases in point. Similarly the work conducted in the "Indian Antiquary" in investigating the early history and customs of India had been of the greatest value to the Indian Government. And the collection must be properly housed for another reason, that it would attract gifts from persons who give them for a definite object. For himself he might say that he had given hundreds of objects to the British Museum and the museums of Oxford and Cambridge, but not to the Indian Museum because there did not appear to be an adequate place for the exhibits nor an adequate staff to look after them. On these grounds he would plead as earnestly as he could for a good Indian Museum in London.

Dr. Maudslay urged the desirability of ear-marking the available space in the Imperial Institute for the Indian Museum, and for an ethnographical museum of the Empire, in case of the University of London moving from its present quarters. He pointed to the congestion in the British Museum, and added that the ethnographical galleries, which contained many objects of Indian interest, were already overcrowded. He believed that the authorities of the British Museum would be glad if their ethnographical collections could be removed to the Imperial Institute. He had himself spent many years working at the ancient civilisation of America, and had

given the results of his work to the nation. He would not go into the history, but would mention his collection of casts was now resting in the basement of the Victoria and Albert Museum and was likely to stay there, while Paris and New York had gladly received and exhibited sets of the same casts. It was evident that an Indian museum must be taken in hand soon. Time was passing, and during the next fifty or even ten or twenty years most objects worth having would be already appropriated, and we should lose important chapters in the history of human development.

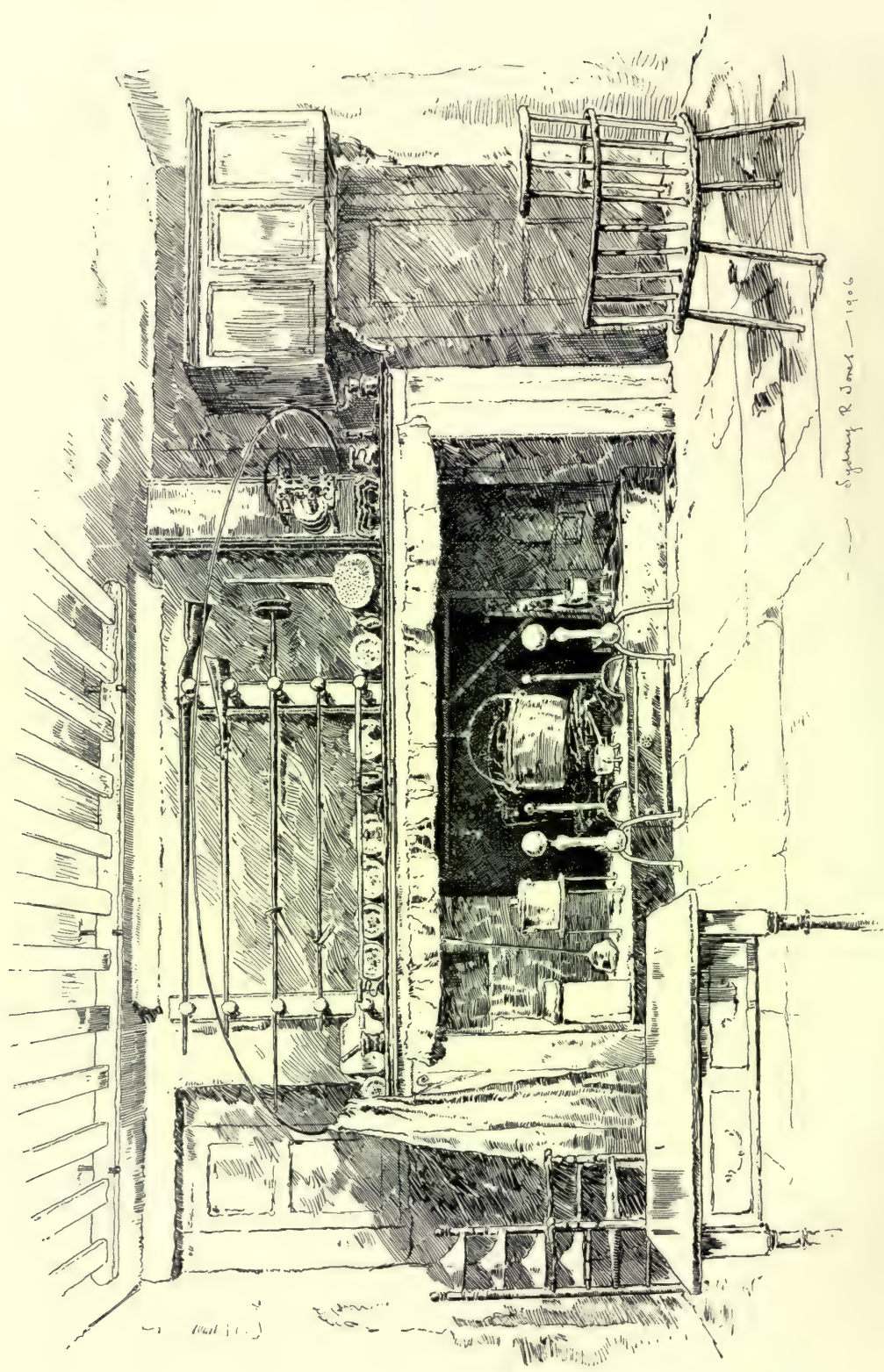
Colonel Yate said that he hoped no further delay would occur in providing for proper care and arrangement and development of the Indian Museum collections. It had come into the nation's possession without any cost to the nation, and it was the duty of the nation to see that it was fully utilised. There was undoubtedly a staff of experts in the country perfectly qualified to undertake the work.

Sir M. M. Bhownaggee said that he knew that delay in dealing with this subject had been regarded in India by persons not acquainted with administrative difficulties as indifference to the interests of India; but, without admitting the correctness of that view, it was certainly desirable that the prayer of the deputation should be granted. He hoped with Colonel Hendley that the Imperial Institute Galleries might be utilised. He had himself presented a corridor connecting the Imperial Institute Galleries with the Indian Museum, but it was still separated by a wall from the Indian Museum. It was possible, but perhaps hardly desirable, that a contribution might be obtained from the Indian revenues.

The President of the Board of Education, in replying, said that he recognised that his department had been badly handicapped in dealing with two branches of its work, the Indian Collections and the Royal College of Art. Both required space, and the erection of the Science Museum made this especially urgent in the case of the Royal College of Art. The only space available in the South Kensington area, *i.e.*, the triangular space at the south-west corner of the museum. This had been acquired and had been allotted by the Cabinet to the College of Art. It had not yet been possible to come to any decision as to the Indian Museum. Some changes of property might possibly be made in connection with alterations required by the College of Science, and if the London University should leave the Imperial Institute, the space it occupied there might become available. At present he was unable to commit his colleagues to any proposal, but the question would come up again as soon as it was decided whether the University of London was going to move. As to arrangement of the collections, great improvement had been made since 1909; the system of arrangement by materials was in accordance with that followed in the Victoria and Albert Museum, which had met with the approval of the general public and the majority of critics. New premises were undoubtedly required as the collection was developing and had greatly increased since the Indian contribution of £10,000 a year ceased. Better accommodation would undoubtedly attract exhibits.

There was undoubtedly some force in the point urged by the deputation that we should have what he might call "conspicuous showmen with expert knowledge of the exhibits" appointed to rouse the interest of the public. This was rather for the future. He wished, however, to impress upon the deputation that an expert who had great knowledge of Indian languages or hieroglyphic inscriptions, or of Indian art, need not necessarily be the best custodian for exhibits. When exhibits were once properly arranged in cases, what was required was a staff properly trained as custodians of a museum. He was, however, prepared to consider how the staff might be strengthened so as to popularise the museum further.

He and Lord Beauchamp were agreed as to the desirability of providing a museum in which the Indian collection might be satisfactorily housed. M. L. D.



AN OLD ROOM IN MR. DIGBY-WYATT'S HOUSE, WESTON-CORBETT, HANTS.

(Reproduced, by kind permission, from "The Studio," 1906.)

ORIGINAL ARTICLES.

Ethnology.

With Plate C.

Edge-Partington.

Note on certain Obsolete Utensils in England. By J. Edge-Partington. **18**

In MAN, 1911, 36, I gave a short description of a few obsolete utensils from Wales. Since then I have been able to get together some old English household specimens, mostly connected with cooking and brewing (Figs. 2 and 3). By the kindness of the Proprietor of *The Studio* I am able to reproduce two plates showing

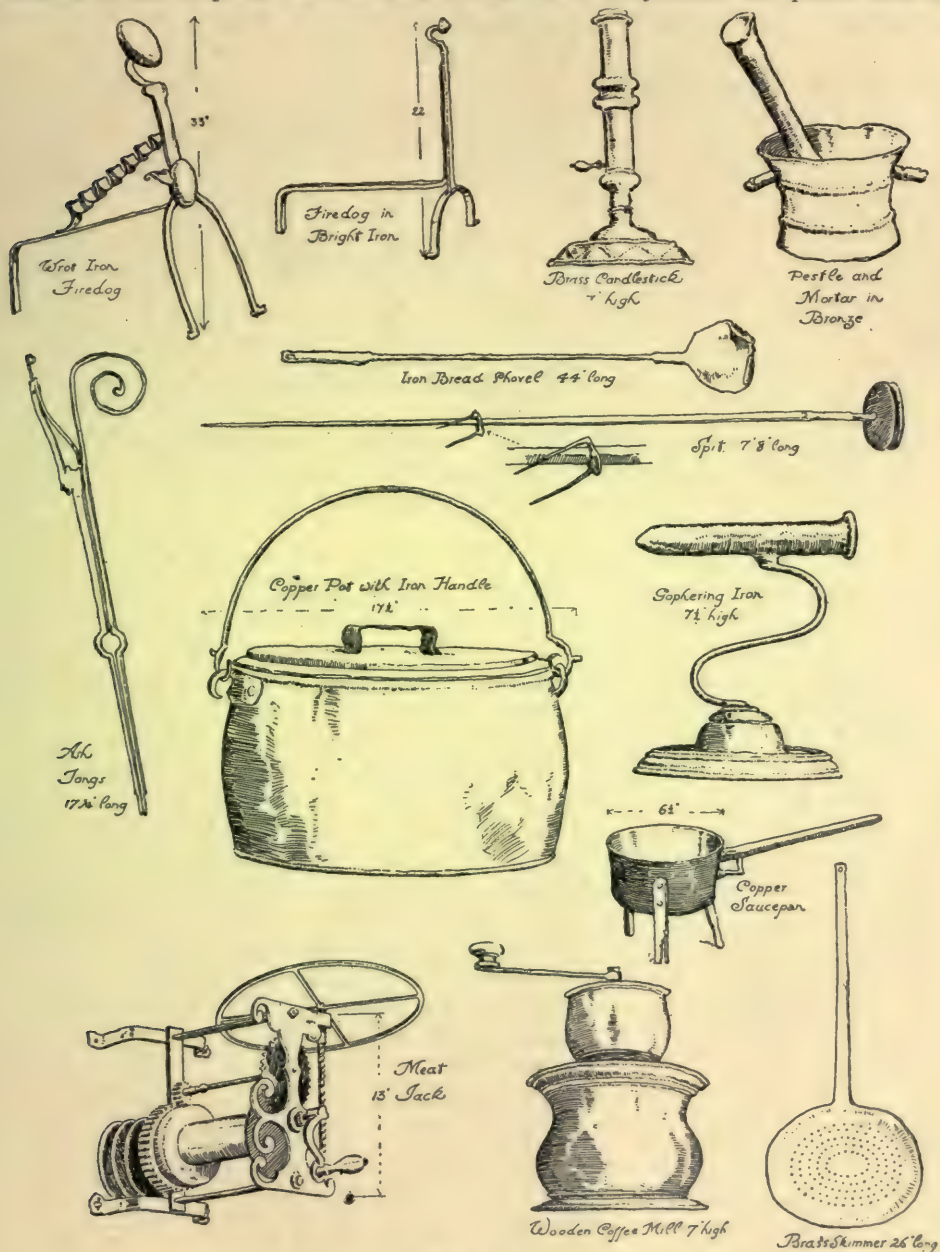


FIG. 1.

(Reproduced, by kind permission, from "The Studio," 1906.)

a few specimens in the possession of Mr. Digby-Wyatt (Fig. 1) and the old room in his house at Weston-Corbett, Hants, where they are preserved (Plate C). (These two plates appeared in the winter number of *The Studio*, 1906, pp. 42-43.)

DESCRIPTION OF UTENSILS IN FIG. 2.

No. 1. "Pot-hook" of iron for regulating the height of the pot or kettle when cooking. It was hung suspended from the crane. Shropshire.

No. 2. "Lazy-back" of wrought iron. This was hooked on to the pot hook and held the kettle over the fire. By means of the lever the kettle could be tilted for pouring without having to lift it off the hooks. Shropshire.

No. 3. Fork of polished iron with engraved ornament, for lifting meat, etc., from the pot. Worcestershire.

Nos. 4 and 5. Meat skewers of polished iron. Worcestershire.

No. 6. "Peel" of brass, with wrought-iron handle. Hertfordshire.

No. 7. Iron "trivet" for placing on embers, when the fire was low, on which to stand the kettle. Sussex.

No. 8. Brass "skillet" with iron band under the projecting rim, long iron handle, on the under side of which is a support to prevent tilting. Shropshire.

No. 9. Iron cheese "taster." Shropshire.

No. 10. Iron hanging candle and rushlight holder, with means for regulating the height. Shropshire.

These were also used for sliding along an iron rod fixed on the beam over the open fireplace.

No. 11. Standard candlestick of iron. The stick slides up and down the standard which rests on three feet. Hitchin, Herts.

No. 12. "Jack-hook" of brass used in the days of open ranges. From it hung the meat-jack. Shropshire.

No. 13. "Meat-jack" of brass. This contains clockwork, by means of which the joint was kept revolving slowly before the fire. Shropshire.

No. 14. Iron "meat-hook" for attaching to the jack. Shropshire.

No. 15. Brass "baster" with iron handle. Hook, Hants.

No. 16. Skewer rack of polished iron. Shropshire.

No. 17. I have included this with the hopes that I may find out its use. It is made of a thin band of iron to which are attached at regular intervals eight sharp-pointed hooks. There are two overarching bands of similar material crossing one another at right-angles, through these, at the point where they cross, passes a stout pin with a circular ring on the upper end for suspension, and from the lower end hangs a stout triple hook.

I have seen such depicted in old Dutch pictures hanging from the beam of the living room.

No. 18. Japanned iron tobacco box, opened by dropping a coin through the slit, and then pressing the knob, upon it is the following inscription:—

"A halfpenny drop into the till,
Press down the knob and you may fill.
When you have filled, without delay
Shut down the lid or sixpence pay."

Basingstoke, Hants.

DESCRIPTION OF SPECIMENS IN FIG. 3.

No. 1. Sieve used in brewing.

No. 2. Sieve rest or "tongs." This held the sieve over the brewing tub.

No. 3. Mash stirrer.

No. 4. Plug of brewing tub. This stood upright in the tub.

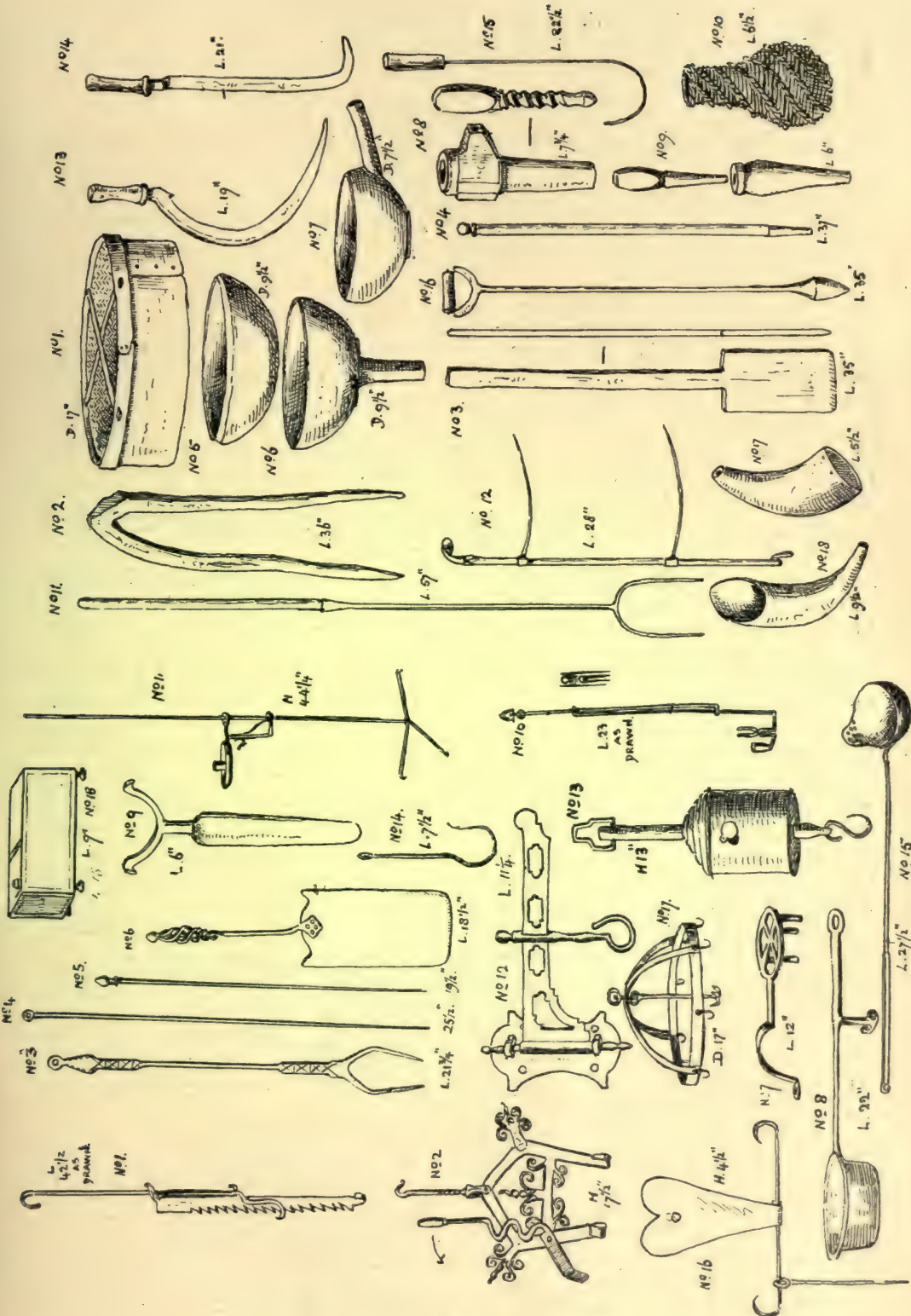


FIG. 3.

FIG. 2.

- No. 5. Wooden beer bowl.
 No. 6. „ funnel.
 No. 7. „ beer cup.
 No. 8. „ „ tap, with screw.
 No. 9. „ „ „ „ plunger.
 No. 10. Basketwork “wilsh” for fixing on tap on inside of brewing tub to act as a strainer.
 No. 11. Faggot fork.
 No. 12. Iron-pronged implement (“bale”) for fixing to scythe when used for cutting corn.
 No. 13. Reaping hook.
 No. 14. “Flasher” for hedging.
 No. 15. “Bond” (band) winder; for hay-bands.
 No. 16. Iron dibble. These were used in pairs for sowing corn, beans, etc. The man, using them, walked backwards making the holes, followed by another who dropped in the seed, filling in the holes with his feet.
 All the above came from the neighbourhood of Covehithe, Suffolk.
 No. 17. “Grit-bottle” for containing crushed sandstone, applied to the stick to sharpen scythes and hooks. Anglesey, North Wales.
 No. 18. Horn for giving calves draughts. Anglesey, North Wales.

J. EDGE-PARTINGTON.

Archæology : Prehistoric.

Reid Moir.

Flint Implements of Man from the Middle Glacial Gravel and Chalky Boulder Clay of Suffolk.**19***By J. Reid Moir.*

During the last seven years I have been carefully examining the exposures of middle glacial gravel and chalky boulder clay in East Suffolk, and have been successful in finding a good series of humanly-worked flints in these deposits. The specimens are very rare, but I have now got together sufficient to clearly show the types of implements which were made by pre-river-drift man in this neighbourhood.

1. *The Implements from the Middle Glacial Gravel.*—These are seen to fall into four well-defined groups, distinguished by their form, flaking, patination, and mineral condition. The most weathered and oldest-looking series approximates very closely to the flaked stones found in the plateau-drift of Kent; the other groups show a gradual improvement in culture, the least ancient-looking series exhibiting flaking of a high order and little or no weathering.

As these flints showing different colours occur in all gravel it appears that they acquired them at some period prior to the deposition of the gravel.

If the gravel in which they now lie had stained them, it is presumed the flints would exhibit a uniform colouration.

The patination of flint is supposed to take place only when the stones are exposed to atmospheric conditions on a land-surface, and it is suggested that the middle glacial gravel specimens were at one time lying so exposed before they were deposited in the bed where they are now found.

It therefore seems reasonable to suppose that the middle glacial gravel is in part formed from a broken-up land surface.

2. *The Implements from the Chalky Boulder Clay.*—These were apparently made during the period between the deposition of the middle glacial gravel and the boulder clay. As the specimens are generally unpatinated and unrolled it seems that they were lying on a land surface for only a comparatively short time before being incorporated in the glacial clay.

The boulder clay specimens are somewhat similar in form to the later Moustier

(palæolithic) implements, in that many of them show a plain bulbar surface, supplemented by fine edge-flaking, and are markedly different from the various groups in the middle glacial gravel and from those found in the detritus bed below the Red Crag of Suffolk.

It is now demonstrated that human-struck flints occur in this latter deposit, in the later middle glacial gravel, and the overlying chalky boulder clay.

All these beds ante-date by a long period the river terrace gravels containing the earliest Chellean (palæolithic) implements. The various specimens described above will shortly be exhibited in the Ipswich Museum, where they will be open to inspection by all those who wish to go into this question.

J. REID MOIR.

Archæology : Prehistoric.

Warren.

Problems of Flint Fracture. By S. Hazzledine Warren, F.G.S.

20

With regard to the subject of Mr. J. Reid Moir's flint experiments described in the *Proceedings of the Prehistoric Society of East Anglia* (Vol. I, Part II, 1912, p. 171), and in a letter to *Nature* of December 26, 1912, I may perhaps be permitted to explain that I have been a practical student of flint fracture since the year 1889, and that my conclusions differ from those of this author.

Mr. Moir's work has not always been characterized by sound mechanical principle or carefulness of statement, so that one may be pardoned for looking closely into his methods before accepting his results. So far as the sack experiments are concerned I do not doubt that these have their value, but if we take them as representative of natural erosion in its totality, I think we shall be seriously misled. In a stream, a rain of blows is steadily delivered in a constant direction against other stones wedged in its bed. Moreover, the nature of the blows differs essentially from those delivered within the confined space of a sack.

When one comes to consider the work of the sea (and one must not forget that the sub-Crag stone bed is a marine deposit) one fails to see how any analogy can be drawn between wave-action during storms and the operation of shaking up a few flints in a sack held between two men. Further, there are two factors of primary importance in Nature which no experiment can ever reproduce. These are (1) the quantity of material acted upon ; (2) the time during which the forces are operating.

In the papers before us certain characters are set forth for the determination of human workmanship. Having, through the kindness of Mr. Reginald Smith, made a careful examination of Mr. Moir's British Museum exhibit of chipped flints, and having given each of these characters very careful consideration, I have no hesitation in stating it to be my deliberate opinion that these criteria are essentially unscientific. They are wide generalizations made upon insufficient data on the side of the experiments, while the comparison between the accidental results and designed flaking is further unsatisfactory, because the observations of the characters of genuine human implements are incorrect.

I have put each of these characters to practical test and find that they all lead to false results. It is scarcely worth while to go through each in detail, but, as an illustration, one may take the rippling. Of 100 accidental concussion fractures made by experimental methods, and taken at random, I find that, judged by the theories before us, forty-nine of them would be proved to be human. Of the same number of prehistoric human flakings, forty-seven are proved by the same method to be natural.

To test still further the question of the relation of the ripples to the direction of the blow, I have made a special series of experiments, tabulating in each case (a) the direction of the blow, (b) the indication of that direction furnished by the three converging lines drawn as directed in the communications before us, (c) the strength of the ripples. Upon analysing these results I found that I had made

eighty-three experiments; fifty-four of these gave an erroneous indication of the direction of the blow, estimated as directed, and forty-five violated the alleged relation of the strength of the rippling to the direction of the blow.

The material used in the above experiments represented as much variety as I could at the moment obtain from the glacial and pre-glacial deposits of the borders of Essex and Hertfordshire. None was fresh chalk flint. Mr. Moir says that he has used every kind of flint in his experiments. The British Museum exhibit is chiefly composed of one kind of flint only. This is unfortunate as it is my experience that results of the same process differ greatly according to the quality of the material used.

So far from man executing only what is easy, as stated by Mr. Moir, and Nature doing the chipping that is more difficult, it is my experience that accidental chipping tends to follow the lines of least resistance, or, in other words, the "natural angles" of flint fracture, and that it is man who exercises control over the material in his endeavour to produce a desired result.

I will not enter into the fallacy into which Mr. Moir has fallen with regard to the pressure of sand. One must, however, point out that the condition under which we believe that pressure-chipping may take place beneath the surface is through the grinding of one flint against another under pressure. The letter-press experiments described have no bearing upon this problem. The present writer pointed out in 1905 (*Journ. Anthropol. Inst.*, Vol. XXV, p. 354; Pl. XXVI, Figs. 19, 20) that eolithic chipping which presents pressure characteristics was generally associated with scratched surfaces, and that these striated surfaces are suggestive of that movement under pressure which is required to effect the chipping.

I agree with Mr. Moir upon the importance of studying flint experiments. Where we essentially differ is that my opponent takes certain special experiments as directly representative of natural conditions. Of some of these we may spare discussion, as, for instance, when he gravely tells us that he has reproduced the conditions of an ice-sheet by seizing a flint in a pair of tongs and dragging it over a cement floor! But apart from such slips, I venture to think that in all cases the application of experimental results to natural conditions requires careful and mature consideration.

In this note I have confined myself to the general principles of flint chipping, and have not entered into the special problems presented by the sub-Crag flints.

The history of the gradual acceptance of the palæoliths has been urged in favour of the eoliths by almost every writer on the subject. But there is a contrary side to this which has never, I think, been adequately stated. Twenty years ago I was myself a collector of eoliths under the impression that they were human implements, and only reluctantly abandoned them after much thought and practical experiment. In this change of opinion, which was forced upon me by the accumulated experience of years, I do not stand alone. There are others, including practical flint workers like Mr. F. N. Haward, who have similarly changed their point of view by a line of work independent of my own. Possibly Mr. Moir, with the wider experience that only time will bring, may yet be added to their number.

S. HAZZLEDINE WARREN.

India, North.

Customs of the Ouraons. By Augustus Tiger.

Tiger.

21

I.—CUSTOMS.

Before entering into the subject of my essay I must answer a question frequently asked of me, while I was speaking of the Ouraons: "Where is Chota Nagpur?" It lies south of Behar and covers an area of 44,000 square miles. It is hilly almost throughout, scantily populated, and has by far the greater part of its surface covered

with forest. Much of it is greatly fertile and it is rich in mineral resources, but, owing to its wildness and want of roads, its natural wealth has not been turned into account. Coal and mica are mined and exported. Iron and copper are abundant. The forest is infested with wild beasts, such as tigers, bears, wolves, jackals, pigs, deer, wild cows, wild buffaloes, and elephants in some parts. There are also various and numerous poisonous snakes. The country has very well-determined seasons : hot, rainy, and cold ; the hot weather lasts from the middle of March to the middle of June ; the rainy season thence to October ; the remainder of the twelve months is cold weather. Chota Nagpur is chiefly one large rice-producing country ; oil seeds, jute, indigo, sugar-cane, opium, tobacco, tea, coffee, grain, cotton, dyes, and drugs and other articles of produce. This is a brief description of the country where the Ouraons live ; and now, coming back to the proper subject, let us go back to the original home of this people. The Ouraons are the descendants of the Dravidian family ; their language, according to Dr. Grierson, is more allied to Canarese than to any other language spoken in India. All they know about their origin is that the name of their first ancestor was Rawana, a famous king who lived in the south. One of their legends which they recite, when offering a kind of sacrifice to God, seems to be only a mutilated fragment of the Hindu legend, about Ram Lachman and Sita, when Rawana runs away with Sita Ram's wife. Their traditions say that their primitive home was in the Carnatic, whence they went up the Narvada River and gradually pushed their way north-westward and went as far as Afghanistan, where they borrowed from the Afghans the hard gutturals. Finding the country not suited to their purpose they turned away from Afghanistan and directed their course towards the south-east, and finally settled in Behar, on the banks of the Sone ; and here they built at Ruidas a fort to protect themselves against the attacks of the Hindus or Muhammadans. They were victorious in several encounters, but once, on a feast day, all got drunk and were singing, dancing, and amusing themselves, when at night the Muhammadans came, captured the fort, and cut to pieces nearly the whole tribe. Some, however, managed to escape, and as they were pursued, divided themselves into two parties ; one of these directed its course towards the Rajmahal Hills, and now form quite a separate tribe called Mahli, while the other ascended the Sone into Palamau and, turning eastward along the Koel, took possession of the north-western portion of the Chota Nagpur plateau. The number of persons enumerated under the head Ouraon at the census of 1901 was 600,000. As to their profession they are generally all farmers.

Having given you, therefore, in short the history of the Ouraons, I now draw your attention to their social and religious customs ; but to shorten my essay I shall not enter much into details. The Ouraons are sociable, kind, light-hearted, and fond of music, dancing, and drinking. They have no general administrative organisation ; there is no recognised head of the whole tribe, and the authority of any given man does not extend beyond the limits of his own village. The only organisation to safeguard the customs of the tribe is a general "panchayat" of the chief men of a group of villages. According to the etymology of the word, this should be composed of five members only, but in practice the "panch" is the whole community represented by its eldest members, namely, the panch, the munda, the pahan, and the mahto. A "panchayat" is an assembly of the "panch," or the eldest people of the village, to discuss a question or settle difficulties that arise in the community. To defray the expenses of these assemblies they put aside in every village a certain amount of land called panchayati khet ; this belongs to the community and may be cultivated by anyone on condition he feeds the "panch" whenever there is an assembly. In villages where there are not two parties in continual opposition to each other, the "panch" can be relied upon to settle questions in the best way possible. Practically in cases where the laws do

not interfere, the "panch" can decide all difficulties and disputes that may arise in an Ouraon community. They can settle land disputes, difficulties about inheritance, marriage questions, adultery cases, and any violation of the customs of the tribe.

Wherever this form exists the people are divided into three "khunts" — the pahan khunt, the mahto khunt, and the munda khunt. To understand the khunt system we have to go back in mind to the time when the Ouraons first settled in Chota Nagpur. The Mundaries were before them. They had cleared the jungle and made several villages, but there were still many more to be made; and, as there was plenty of room for both, the Mundaries did not interfere with the new-comers. These in their turn began to clear the jungle and make new paddy-fields. At that time there was no raja in possession of the country, and the Ouraons adopted the same system as that prevailing among the mundaries. The first son of the first settler became the munda, namely, the head or chief, and the second became pahan. Later on the third son became the mahto. According to their hereditary system, the munda or the first son got more land than the pahan or the second son, and the pahan more than the mahto or the third son. The munda became the chief of the village as being the possessor of most of the lands. The pahan became the priest of the village and, besides his share by inheritance, got from the community four acres of land called pahnai. This he cultivates to defray the expenses connected with different pujas. The mahto, whose office was at first that of a village policeman, got also a special land from the community called mahtoi khet. When the rajas began to take possession of the country they left these three khunts in possession of their respective lands, whilst the new settlers had to pay rents, and the mahto became the rent collector in raja's name.

One more explanation about the khunts might perhaps throw some light on the subject. As they are all the descendants of the same man, namely, of the first settler, all the members of these three khunts in the same village have the same "gatar," or family name. Hence we see that they are divided into a great number of groups, or septs, each bearing the name either of a plant or an animal, as, for example, Bakla = paddy-bird; ekka = tortoise; kerketa = a kind of hedge-sparrow; lakra = tiger; xaxa = crow; xalxo = a kind of fish; oñrgora = hawk; minj = a kind of fish; bara = fig tree; bek = salt; kuzur = a kind of creeper, &c. These divisions of the caste are called gotars, and on no account will they allow two people of the same gotar to marry. The gotar is always reckoned solely from the male side.

We have seen now how the Ouraons are attached to the observances of their caste system, and I think it will not be out of place to say a few words about the offences for which the punishment is expulsion from the tribe. These offences are :—

1. Eating cooked rice with any man not belonging to the tribe, or eating rice cooked by any one but a member of the tribe.
2. Sexual intercourse with any member of any other caste.
3. Drinking water or rice-beer or eating bread with any member of caste or tribe with whom it is forbidden to do so.

The first and the third offences but partly concern the unmarried people, who can drink water, rice-beer, and eat rice, bread, and meat with all the aboriginal and semi-aboriginal tribes, except with Lohars, Ghasis, Turis, Chamars, and Dusadhs. When a man has been guilty of any of the offences mentioned above he is ejected from the tribe, and even his family abandons him. If he wishes to be readmitted, he goes to the "kartaha," who fixes a day for the panchayat. On the appointed day all the chief men of the surrounding villages are summoned to attend at the meeting. They all assemble at the village of the guilty man and form a great committee with the kartaha at their head. They discuss the question, weigh the fault of the culprit,

and settle how much he has to pay and give. This depends on the fault committed and on the means of the man. The penalty, however, is always a heavy one, especially for the poor, for he has to feed all the members of the panchayat and the whole village for one day and a half; and they are not satisfied with a dry meal with rice and meat but they must be supplied with plenty of rice-beer. And, of course, on such an occasion everybody makes most of the opportunity. The least that the kartaha takes for his recompense is Rs. 10. At the last common meal the man is called and if he has done everything to the satisfaction of the panchayat he is allowed to sit and eat with the community, not, however, before receiving a sound admonition from the kartaha.

Let us now turn our attention to the religious customs of the Ouraons. Generally eight days after the birth of a child they have the ceremony of the "chathi" or the giving of the name. In this we find an instance of how difficult it is at times to reconcile the proverbial indifference and improvidence of the ignorant people with the precaution they take for the welfare of their children. On that day some men of the village representing the panch assemble at the house of the child; friends and relatives are invited. The ceremony then begins; two leaf cups, one full of water, the other full of paddy, are brought. The head of the child is shaved by one of the members of the family or by a relative, and the hair is put in the cup containing water. Then one of the members of the panch taking one grain of paddy and pronouncing their usual formula, "Above God, below the panch," drops it in the name of God in the water, and taking another grain does the same in the name of their ancestors. These two grains have to meet together. If they do not meet they try after a month or two for the second, third, fourth, and fifth time. During the intervals of these attempts a little hair is left to grow in the nape of the neck, and if in some necessary circumstances this hair is cut, they carefully keep it for the next ceremony; for, they say, that if they throw it away through negligence, the curse of their ancestors will fall upon the child and his head will be bald. If after several attempts the grains do not meet, they give up the ceremony, and the child is always looked upon with suspicion, and life for such a child is then very hard.

When, however, the two grains have met, they are satisfied that God is propitious to the child. They then drop in one grain in the child's name, and one in the name of each of his ancestors, pronouncing their names. They continue to do so till one of the grains meets with the one dropped in the child's name. The name pronounced when this particular grain is dropped in will be the name of the child. The succession of the names brought forward is as follows:—first the paternal grandfather's name, then the paternal great grandfather's, the father's, the paternal uncle's, and the maternal grandfather's; then the names of other relatives. The paddy left in the second cup after the ceremony is kept for seed, and what it yields at harvest time is kept and sown again, and so on from year to year, until by constant progression it is sufficient to buy a cow or some goods, which in their turn increase and become the property of the child. This is called "punji," and is designed to be given at the time of the marriage. In addition to the punji the friends and the relatives who come to attend at the ceremony give to the child, as far as their means can help them, either a cow, or a goat, or some money.

All the Ouraon boys burn out deep marks on the fore-arm of the left hand. This they do to be recognised and be received in the community by the Ouraons when they go into the other world. The burning of the arm is done in the following way. A burning taper is placed on the arm and is let to continue very slowly till it is wholly burnt and extinguished. The ashes that are left behind after the wick has been burned are applied to the wound, and any other medicine must not be made use of. The marks should always be odd ones in number, and as a rule they all have

five marks, but some have more. They say that the more marks one has the more rich and fortunate will he be. Similarly the girls are tattooed in their childhood with three vertical lines on the forehead and with two on each of the temples.

In every Ouraon village there is a common sleeping hall called "Dhumkuria," where all the bachelors of the village must, when not absent from it, sleep under penalty of a fine. Immediately in front of the hall is the dancing arena, about forty feet in diameter, with a stone or post marking its centre. It is surrounded by seats for tired dancers or non-dancing spectators, and shaded by fine old tamarind trees. During the festive seasons of the year dancing commences shortly after sunset, and if the supply of liqueur holds out is often kept up till sunrise.

When a boy is twelve or thirteen years of age it is time for him to be a member of the common dormitory. The Dhumkuria boys form a kind of association, and they pledge themselves to the greatest secrecy about what is going on in their dormitory. Woe to the boy who dares to break that pledge. He would be most unmercifully beaten and looked upon as an outcast. In order, they say, to make the boys hardy and manly members of the tribe they have a kind of mutual training, in which the eldest boys of the dhumkuria bully the younger ones and make them suffer all kinds of troubles and bodily punishment. There is, in fact, a regular system of bullying. All the novices have to undergo three years' probation. During the winter they have to get up every day at the second cock's crow and go barebody to the nearest river, if there is any, or to the tank and have a bathe. They must come back before sunrise. During summer all must gather firewood for the winter, which they do, but are not allowed to warm themselves. They must also learn every day fencing, drum-beating, playing on flutes, and many other things besides which are too numerous to be mentioned. In all their undertakings the novices are not left to themselves, but there is one always to direct them.

Leaving aside the feasts and pujas (for to enter into this branch of the subject would require far more space than can here be afforded) we come now to the last, but not the least interesting subject, namely, the marriage. The marriage ceremonies of the Ouraons are very complicated. The boy and the girl have absolutely nothing to say about the matter, but everything is settled by the parents. The average age of the boy is about sixteen or seventeen, and that of the girl is about fourteen or fifteen. When the boy is about fourteen or fifteen years of age his parents look out for a wife for him. When they have found the girl who they think will suit their son, they choose a trustworthy man who knows the girl well, and who is very familiar with her parents. This man is called "Agua," or the leader, and has to negotiate the marriage alliance with the girl's parents. The father of the boy gives him as a recompense for his undertaking three pots of rice-beer, two hams, and three or four rupees. The office of the "Agua" is very difficult sometimes, for he is always responsible for misfortunes that may arise from either side.

It may sometimes happen that the girl is not faithful to her husband, or she is not well treated, then in such cases they can impose a heavy fine on the man if they wish to do so. But it is indeed very seldom that such cases occur. When the Agua has settled the matter with the girl's parents the father of the boy goes, after three or four days, to the house of the girl with the Agua and some others representing the panch. On reaching the house all stand in silence before the door, when the father of the house comes out and addresses them thus:—"What are you in search of, my brothers? Welcome to you all; why are you so early to-day? Where do you come from, and where do you want to go now, &c." The father of the boy then makes answer, saying: "We come from a far region; we have lost a calf, which we heard came in this village; do you know where it is? Can you give us a helping hand to find it out? If not we direct our course to north or south."

This conversation goes on for about ten minutes, and none but the old people can understand the meanings of their disguised speech. When at last the father of the girl has given them his assurance they all enter into the house and discuss the question of the omens seen on the road. If any bad omen has been noticed they agree that the marriage shall not take place. "Brother," they say, "God does not want this marriage to take place, let us not go against his will." If, on the contrary, nothing unlucky has happened they eat and drink, and a day is settled for the girl's father to come and see the boy. As soon as the girl's father arrives the question of omens is again discussed. Eight days after this visit the father of the boy goes with the panch to the girl's house to settle the price of the marriage. The settling of the price is done as follows:—The father of the girl takes some balls of cowdung and some pebbles (which means that he wants so many bulls and rupees as there are balls and pebbles) and wraps them in a leaf and passes them to the boy's father, who opens and sees them. If he is not able to give so much as he is asked he diminishes the number and passes it back. This is repeated again and again till both agree. When the price is settled the rejoicing begins. Both fathers get up and embrace each other, and from that time they call themselves "samdhi." All the people of the village are invited to the feast, and from every house a pot of rice-beer is brought, and they drink together and make merry. All this time the girl has been kept aside, but now she suddenly sallies forth carrying a pot of rice-beer on her head. She comes and stands in front of her future father-in-law, who at once takes the pot from her head, embraces her, and offers her a seat next to him. She remains there sitting during the whole time of the feast. The party returns home as soon as the feast is over. The marriage will take place only two or three years afterwards. During that period two regular visits are paid annually by the girl's parents. A few days before the marriage there is another visit paid by the boy's parents, in which a day for the marriage is fixed. During this ceremony both the fathers get up, and in the middle of the assembly join arms, and one of them says, "He who wishes to cut let him cut; what is joined with iron can be separated; what is joined with flesh cannot be separated." Then all shout together, "It is done! It is done!" The ceremonies and the enjoyments of the marriage day are much more lengthy and complicated.

The marriage of the Ouraons is administered and made legal and valid by the bridegroom and the bride when they put vermilion on the head of each other.

A. TIGER.

REVIEWS.

Gaul.

Rice Holmes.

Cæsar's Conquest of Gaul. By T. Rice Holmes. Second edition. Oxford: **22**
Clarendon Press, 1911.

Of the 850 pages of this work some eighty are devoted to a discussion of the ethnology of Gaul, and these it will well repay any anthropologist to read.

The author says that "he need not be afraid, even if he is not a Celtic scholar or a professed anthropologist, to form an opinion of his own." With this we cordially agree, and believe that it is a privilege to hear the criticism of a historian trained in sifting evidence, but free from anthropological bias, on a subject in which many of us have formed definite and it may be hide-bound opinions.

In his introduction the author thinks that in general neither Sergi's method nor cranial measurement, by which he seems to mean the cranial index, is sufficient in itself, but that the rivals should combine. He might, we think, have gone further quite safely and have said that the cranial index and Sergi's method combined are not enough upon which to found a generalisation, for anthropologists are beginning

to realise that they must put a good deal more spadework into their subject before they can speak with any real authority.

When he comes to the question of environment he gives Professors Ridgeway and William Wright a very bad time indeed. It is quite possible that these poor gentlemen deserve all they have got in the particular arguments which the author has picked out, but to those who know them it is at least doubtful whether they are the dullards which a reader of this book who does not know their full scientific record would imagine.

Here perhaps we may justly remark that Dr. Rice Holmes shows a rather needless acidity towards some of his fellow workers who have come to conclusions different from his own, and we may instance the footnote on p. 325 in which he says, "the "absurd but widely accepted theory that the Goidels were identical with the Round "Barrow 'race' of Britain is refuted in *Anc. Britain*, pp. 429-33." It is quite true that he has made out a masterly case against so regarding them, but those who are handling and digging up the remains of this people do not necessarily feel that "absurd" is a happy adjective with which to brush away the facts which make some of us think it likely that the Bronze Age race or people of the round barrows may have been Goidels after all.

The literature of the ethnology and physical characteristics of the Palæolithic inhabitants, Ligurians, Iberians, true Celts, and Germanic invaders of Gaul, is reviewed temperately and thoroughly, and to the best of our judgment may be taken as a fair summing up of the present state of our knowledge of these peoples; but the thing which strikes us as unhappy is that, while these long-headed people are treated with all fulness, the short-headed stock is left with very scant notice.

To-day, as in Cæsar's time, the typical Frenchman is a short, dark, round-headed individual, and the round-headed stock which the author, agreeing with most anthropologists, believes came into Gaul from the East, has absorbed and masked all the long-headed peoples who were there before they came and all who have come since.

This seems to justify the opinion that the short-headed people require most attention in working out the ethnology of Gaul, and one could wish that the author had criticised the various theories of the origin and language of these people as fully and competently as he has those of the long heads.

As has been said already, the ethnological part of this book is a serious review and criticism of our knowledge up to two or three years ago, and one which no anthropologist can afford to leave unread. The rest of the book is delightful reading, but is quite beyond the powers of the present writer to criticise.

F. G. PARSONS.

Palæolithic Art. Breuil : Capitan : del Rio : Peyrony : Sierra.

La Caverne de Font de Gaume, aux Eyzies, Dordogne. Par L. Capitan 23
H. Breuil et D. Peyrony. Monaco, 1910. Pp. viii + 255. Planches et
Figures par H. Breuil.

Les Cavernes de la Region Cataluque. Par H. Alcalde del Rio, H. Breuil et
L. Sierra. Monaco, 1912. Pp. viii + 265. Planches et Figures par H. Breuil.

These handsome and finely illustrated volumes continue the series of monographs on prehistoric caves, published at the expense of the Prince of Monaco. The possibility of issuing them, as of their predecessor on Altamira, may be said to be mainly due to the fortunate union in the person of M. l'Abbé H. Breuil of enthusiasm for the study of the prehistoric archæology and artistic ability. All the beautifully coloured plates in these volumes, as in that on Altamira, are from his pencil. The amount of labour and trouble incurred, the difficulties overcome by this intrepid observer, and the acuteness of his interpretations, can only be fully appreciated by

those who have carefully studied the topography of the caves, and the situation of the remarkable drawings upon their walls.

The volume on Font de Gaume is in some ways complementary to that on Altamira. Whilst the latter contains a detailed ethnographic study and comparison of similar artistic productions among primitive peoples like the American Indians, Bushmen, and Australians, the authors of the former have devoted several chapters (X.-XV.) to a study of the representation of animals in palæolithic art, both on the walls of caves and in objects found in the floor deposits. The various engravings and paintings of the mammoth rhinoceros, carnivora, reindeer, the great stag, and bison are all subjected to a careful and critical survey, which forms, after the frescoes, the most interesting and useful part of the work. In the Cantabrian volume the study is continued for hornless deer and reindeer, and birds. A description is also given of representation of the elephant on rock surfaces in North and South Africa. The animal most often represented on the walls of Font de Gaume is the bison; one little chamber was styled by the explorers *Salle des petits Bisons*, for there are no less than a dozen polychromes of this animal on its walls. The figures of extinct animals are in some ways more interesting. There are several of the mammoth, though they are by no means so numerous as in the neighbouring cave of Combaralles. The discovery of a complete drawing in broad red line of a rhinoceros is certainly one of the most striking results of the exploration of this cave. The head only of another, also in red line, occurs in a different part of the cavern. These are the only known prehistoric paintings of this animal. The few engravings of it yet discovered—two on stone from Lourdes and the trilobite cave, and another on stalagmite at Gourdan—are much inferior as works of art. The authors compare the paintings and engravings of the rhinoceros by the Bushmen of South Africa with these Font de Gaume drawings.

As in so many of the French caves containing mural decoration, the paintings at Font de Gaume do not appear until the cave is penetrated for a considerable distance, about 70 yards. This leads the authors to devote a chapter to a discussion of the reasons for the absence of the drawings in the first part of the cave. They suggest that it was not intentional on the part of the artists to begin their work so far from the entrance, and recall in support of this view the much earlier appearance of mural decoration at Marsoulas, Pair-non-Pair, Hornos de la Peña, and elsewhere. Reasons are given for the belief that the absence of paintings is due to their destruction in the course of time. Frost and vegetation will account for this over only a comparatively short distance from the entrance, say 20 yards. They attribute it to corrosion of the walls through damp favoured by movements of the air due to seasonal changes of temperature. Such movements are naturally much less in the inner recesses of a cave, and at Font de Gaume are reduced to a minimum in the great gallery containing the frescoes owing to the cavern narrowing almost to closure near its entrance, a point picturesquely termed the Rubicon by the explorers.

It is somewhat singular the only animal whose bones are found in any great quantity, according to M. Harlé, to whom the osseous relics were submitted for examination, is the cave bear. In keeping with this, numerous deep striae on the walls are believed to have been produced by the claws of this animal. The authors give an account, illustrated with photographs, of these markings, pointing out how in some cases they correspond to the row of claws on the bear's foot, and, moreover, at just such a height as the animal's fore paws would reach were he to stand on his hind legs facing the wall. Involuntarily we see before our eyes this quaternary mammal in the cave assuming a position so natural and so often observed in his modern representative!

A detailed description of the frescoes with two plans, thirty-eight coloured plates,

and a large number of photographs by Lasalle of Toulouse enable the reader to appreciate the extraordinary decoration extending for 60 yards along the whole of the left side of the large gallery, a part of the right side, in a lateral gallery to the right, and in the Salle des Bisons. Among the animals represented are mammoths, bison, reindeer, horses, and the rhinoceros. The patience and care with which the authors have carried out their investigation appear on almost every page. Every engraved line has been carefully and truthfully recorded, and it is clearly shown how often the figures were engraved before colour was applied.

The Cantabrian volume is mainly devoted to a description of the cave of Castillo, some miles south-east of Altamira, discovered in 1903 by H. Alcalde del Rio. The clever pencil of M. Breuil is again assisted by a long series of photographs, which show the nature of the surrounding country and those parts of the interior in which the engravings and paintings are situated. The latter are triumphs of photographic art, being sometimes obtained from most difficult and almost inaccessible positions, and reflect the greatest credit on the resource and ability of M. Lasalle. Castillo is a very large cavern more than 300 metres long, and containing a number of chambers. In one place there are nearly fifty designs of hands stencilled out on a red ground, forming what the authors designate the *Friese des Mains*. These recall the similar designs at Gargas, and, like them, are mostly of the left hand, but they show no sign of mutilation which has there attracted so much attention. There are paintings of animals, as the elephant, bison, and stag, outlined in red or yellow, and others, as the horse and ibex in black broad bands. Polychromes are very few: they resemble in execution those at Altamira. There are also many engravings of animals. The authors describe no less than fourteen other caves in this region showing more or less evidence of mural decoration. Of these the following more particularly attract attention. Hornos de la Peña, not far from Castillo, and discovered in the same year, contains, in addition to numerous engravings of horses, ibex, and bison, and a tailed anthropomorphic figure with uplifted arms like those at Altamira, meandering lines, and outlines of animals traced out in clay, covering in places the walls. The same thing is seen at St. Clotilde d'Isabel, a cave not far from Altamira. These designs, apparently made with the finger, recall the tracings of arabesques and animals executed on the roof at Gargas. At Pindal in Oviedo, a cave, situated in a very inaccessible position close to the sea, contains figures of an elephant, hind, and bison outlined in broad red bands, and engravings, the most striking of which is a marine fish 18 inches long, the fins and tail being distinctly shown. With the exception of the engravings—supposed to be of trout—on the floor at Niaux, this is the only representation of a fish yet discovered on the wall of a cave. Niaux is also recalled here by the presence of club-shaped or clariform designs. El Pendo is notable for an engraving of a bird, an animal rarely seen among these mural drawings, and by no means common, engraved or carved on objects found in floor deposits. At Santian are broad linear designs suggestive of an arm with the hand; other plain broad red bands have a trident-like termination; others again are quite plain with no finger-like ends. It is suggested that these designs represent weapons comparable to the boomerang and nulla-nulla of the Australian natives. Non-zoomorphic designs occur more or less in all these caves, and include red dots or discs arranged in series of rows. They are most numerous at Castillo, where the design termed *tectiform* is often found. The authors discuss this design at some length as it is believed to represent a hut, and compare it with similar designs found in other caves as Marsoulas, Altamira, and Font de Gaume. The authors of the Font de Gaume volume also pay considerable attention to this subject, and, in fact, devote a whole chapter to its discussion. They give illustrations of the huts of several primitive peoples for comparison. The study of [the full description of these designs and the ethnographic

comparisons given in these two volumes will go a long way towards removing the scepticism at first not unnaturally felt regarding this interpretation. If correct it is certainly of great interest, for it brings us one step nearer the actual life of palæolithic man, and we may permit our imagination to dwell on the representation of the simple dwellings in which the very artists themselves dwelt.

Since the publication of the Cantabrian volume another cave of exceptional interest has been discovered in the same region. It is that of La Pasiéga, near the hamlet of Villanueva, first noticed by M. Obermeier in May 1911 and since explored by him with M. Breuil and Alcalde del Rio. On its walls no less than 226 paintings and 36 engravings have been counted—deer, horses, oxen, bison, stags, ibex and chamois are among the animals represented as well as dozens of tectiform and other inanimate designs. Most of the coloured figures are in red, a few only in yellow or black. The explorers remark on the large number of deer with antlers, recalling the remarkable paintings in a rockshelter of great interest recently discovered at Alpera in the south-east of the peninsula.

In both volumes the evolution of the mural decoration of the caves is discussed. Wherever the walls of a cave prevent any considerable number of drawings, some will be found superposed on others of an older date. This at once suggests a possible means of discovering the relative age or order of appearance of the different figures. Evidence of the age of the drawings is also sought by comparing them with those on objects found in the floor deposits of known age, and with drawings of similar style in other caves. Opinions on this subject are not unnaturally somewhat fluid and undergo modification as knowledge increases. Completely satisfactory conclusions can hardly be said to have yet been reached, though the question has been carefully studied at Font de Gaume, Altamira and Castillo. They must still be regarded as to some extent *sub judice*. In the Cantabrian volume the authors have treated the subject in a very detailed manner, and draw up quite an elaborate series of stages of evolution. If an attempt is made to state what appears to be most clearly established it might be said, first of the paintings. The earliest coloured designs are those of the hand, as seen at Castillo, Gargas, and in a less degree at Altamira and Font de Gaume. Of the drawings the oldest are those depicted in simple lines of colour—black or red. Then come figures slightly modelled in black, rarely in red. These are followed by broad red-lined forms. Paintings of one uniform tint are a later stage, and finally polychromes appear. These, at first immature, showing only slight combination of colours, are followed by beautifully finished productions like the fine polychromes at Altamira and Font de Gaume. Secondly, with regard to the engravings. Here the linear and animal designs traced in clay are exceedingly interesting because the authors apparently regard them as earlier than any engravings on the rocky surface. We may, in fact, regard them as the first efforts in this department of representative art. The oldest of the rock engravings are executed in deep broad lines. Later the lines become shallower, and finally are fine and delicate, and may be combined to form a scratched or hatched surface. The tectiform designs seem to present a difficulty, for, whilst at Font de Gaume they appear in such a relation to the polychromes as to place them amongst the most recent decorative elements, the authors of the Cantabrian volume regard them as comparatively early, placing them in the second of the four stages into which they divide their evolutionary series. We may hope and expect that further study of this most interesting phase of palæolithic art in other decorated caves will clear up these difficulties, and demonstrate fully the order in which the drawings were executed, and incidentally throw some light on the fascinating problem of the origins of representative art among mankind.

E. A. PARKYN.

Africa, South.

Junod.

The Life of a South African Tribe. By Henri A. Junod.

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This volume constitutes the first half of the new edition of M. Junod's monograph on the Baronga, the first edition of which was published fourteen years ago. It must be said at once that the author has given us good measure, well pressed down, and while no adequate appreciation of the work is possible until the whole has appeared, the 500 pages or so now issued make it clear that this book will constitute the most important account yet given of any South African tribe, and that it will be one of the main weapons in the armoury of all future investigations into the ethnology and folklore, not only of the Bantu, but also of the Nilotes in the neighbourhood of the Great Lakes and even to the north in the Sudan.

Further, it has, or should have, enormous importance for all engaged in administering the natives of South Africa. Compared with its former avatar, that half of the work now under consideration is as long as the whole of *Les Ba-Ronga*, while everywhere additional details of the greatest importance are given. It would be possible to write an article of any number of pages pointing out the interest of the information presented by M. Junod, but even a cursory mention of the most important would be out of place in a preliminary notice; it is, however, legitimate to draw attention to the author's workmanlike device of describing in the preface the qualifications of his chief informants. Among these was Mankhelu, "an elder son of Shiluvane, the late chief of the Nkuna clan, who had been for many years the prince-regent of the Ba-Nkuna till the actual chief Muhlabi came of age. Mankhelu was the general of the army, the great doctor of the royal kraal one of the main councillors, and entirely convinced bone-thrower, a priest of his family, a Bantu so deeply steeped in obscure conceptions of a Bantu mind that he never could get rid of them, and remained a heathen till his death in 1908." It is obvious that information collected sympathetically from such an authority cannot be other than priceless, and readers of this book will join with the author in regretting Mankhelu's death.

The book is, in fact, so well done that it is almost presumptuous for any one who has not lived among the Bantu to point out weaknesses, but since the business of the critic is to criticise it may be pointed out that M. Junod's use of the word "taboo" is unsatisfactory (*cf.*, *e.g.*, pp. 44, 45, and 166), while going through the book the writer continually felt that it would have been easier to understand if the account of the regulation of public life given in the third part and presumably to be continued in the fourth part (in the volume not yet published) had preceded those sections dealing with the life of the individual. These are, however, but slight defects in a great work upon which M. Junod may be heartily congratulated.

C. G. S.

India.

Coomaraswamy.

*Viswakarma. Specimens of Indian Architecture, Sculpture, Painting,**Handicraft.* Chosen by Ananda K. Coomaraswamy, D.Sc. Parts I. and II.

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In this publication Dr. Coomaraswamy proposes to produce a series of examples of important works of Indian art, and judging from the first two parts, each containing twelve plates, the collection will be a valuable one to all students of Oriental art. The first series is to consist of one hundred examples of sculpture, and in these parts the specimens have been selected with care and judgment, and the photographic reproductions are excellent. Some of them have been published already in works on art by Dr. Coomaraswamy and Mr. Havell, but the publication of a series of plates alone without letterpress will no doubt be found useful. The sculptures from Konarak deserve especial notice.

M. LONGWORTH DAMES.

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FIG. 1.



FIG. 2.

BURIAL CUSTOMS IN THE NORTHERN FLINDERS RANGES OF SOUTH AUSTRALIA.

ORIGINAL ARTICLES.

Australia, South.

With Plate D.

Basedow.

Burial Customs in the Northern Flinders Ranges of South Australia. By Herbert Basedow, M.D., M.A., B.Sc., F.G.S., &c.; Local Correspondent of the Royal Anthropological Institute, London; Hon. Fellow of the Anthropological Society, Göttingen; Hon. Corresponding Member of the Geographical Society, Hamburg, &c. 26

Introduction.—As the influence of civilisation advances, step by step, into remote districts, which had hitherto lent a charm by being classed as “primitive wilds where “Nature unadulterated reigns,” so must ever be lost to science countless treasures through lack of interest and want of observation on the part of the hardy pioneers, who, in their determined struggle against drought, heat, and exposure, have, of necessity, little or no time left to think of noting facts and thus preserving valuable material for scientific research. The living thus often vanishes from the face of the earth without a record. In few instances, only, a temporary or permanent monument remains for a subsequent observer to decipher, and throw but a little light upon the characteristics and doings of the past. It was a relic of this description that I recently had the good fortune to discover in the North Flinders Ranges, while commissioned by the South Australian Government to examine that country geologically. With the exception of a small group of semi-civilised and corrupted natives, now living at the Government Dépôt at Mount Serle, none are nowadays to be found roaming about their ancient haunts; but evidence is at hand to show that, in years gone by, the country was inhabited by a powerful tribe, which I have elsewhere referred* to as the “Two-tooth” natives.

Among other things, I found two aboriginal graves during my exploration of the Ranges. These are of exceptional interest, not only because their particular method of burial has not been described from the district, but because one of the skeletons demonstrates, in a very explicit way, some of the attendant burial rites.

Locality of Graves.—Two graves were found in the same tract of country, lying between Lakes Frome and Torrens, viz., one near Bobmoony Well, about twelve miles east of Beltana, and another on Mundy Creek, about seventeen miles south-east of Lyndhurst.

General Description.—The Bobmoony grave is that of an old male aboriginal, and that on Mundy Creek is that of an aged female. A permanent natural-water exists at either site; consequently, there is no doubt that the natives used to select these places as their camping grounds, and, while they were camped there, the individuals here referred to died. In either case, the grave had been dug about one mile due west of the water, and the mode of interment was alike in both. The long axis of the grave ran due north and south. The corpse was laid on its back at a depth of about two feet below the natural surface of the ground. The head pointed to the south and the face was turned to the left, that is, towards the setting sun. In the Bobmoony case, the skeleton lay fully extended and, so far as the mutilation allowed judgment, the same was true of the female buried at Mundy Creek. The arms had been laid in a normal, lateral position along the body, but were slightly flexed in the former case so that the old man’s hands rested upon his thighs. In filling up the graves, the corpses had first been covered with leaves and other vegetable waste, and upon this had been placed a layer of short pieces of wood (which, however, at the time of my examination, had almost completely rotted away).

* *Vide Zeitschrift für Ethnologie*, 1907, p. 709. The information concerning the practice of the knocking out of the incisors among these natives was given me by old residents. In several skeletons that I personally examined there was no evidence of any of the incisors having been removed *intra vitam*.

Immediately over the wood rested a number of flat slabs of clay slate, which completely covered the surface of the grave. Lastly, earth had been thrown in. No doubt sufficient earth had originally been used to raise the surface of the grave at least up to the natural level of the ground, or possibly to build up a small mound



FIG. 1.

to indicate the spot. Time had, however, obliterated all traces of such, and the surface of the grave now actually lay a little beneath that of the adjacent ground. No implements, or personal belongings, were found either in or upon the grave; but old residents told me that it was customary to lay the spears, spear-thrower, water-carrier, or other favourite articles, upon the completed grave. It was still apparent that a circular space, about 15 feet in diameter, had been cleared around the grave and swept clean. This space, I was informed, used to be inspected occasionally by the aborigines, for the purpose of detecting any tracks or footprints likely to have been left by a visiting foe or evil spirit (the so-called "devil-devil"). At the southern end, that is, the head end, a semi-circular shelter of branches, brushwood, and stones skirted the cleared space. Its construction was quite similar to the shelter often built at the head-end of camping places in other parts of Central Australia.

Mutilation of Body before Burial.—With the exception of a fibula and a few metatarsal bones, which had been removed to the surface by burrowing rabbits, the skeleton of the old man at Bobmoony Well belonging to an individual over six feet high was quite intact and complete. It was not so with the Mundy Creek specimen. This skeleton plainly showed that the body of the old woman had been mutilated before it was finally buried.

Although none of the continental Australian tribes are cannibals in the strict sense of the word, it has long been known that certain tribes, if not all, practise

man-eating when opportunity is afforded. That is to say, no tribe goes out specially to kill its own kind for the purpose of eating the slain, but if perchance the body of a fallen enemy can be secured the natives do not hesitate to make a meal off the same. During prolonged drought it may happen that an infant is purposely killed by its parents and an elder child fed with its flesh to keep the latter from starvation. By far the most common practice is, however, to select for eating particular parts from the body of a living captive, slain enemy, or friend who died from natural causes or otherwise. In this respect the kidney fat seems to be the most favoured; it is removed by a dorsal incision from either dead or living. Several of these cases have lately come under my notice from the south central districts of Australia. When, moreover, a noted warrior or otherwise distinguished identity dies, privileged members of the tribe may during the mourning ceremonies cut certain parts from the corpse and eat them. By so doing they hope to acquire the special qualities of the deceased.

Whether we have such a case before us in the Mundy Creek discovery, it is impossible to say. The body of the old woman had been literally bisected above the pelvis, and the spinal column severed between the fourth and fifth lumbar vertebræ. The pelvis and the long bones of the legs had been unfleshed in a manner that reminds us of the customs of other primitive people. The bones of the pelvis and the lower limbs had been isolated with the exception of the fibulæ and those of the feet. Whether the soft parts belonging to these detached bones, and the contents of the pelvis had been feasted upon during the obsequies is a matter of conjecture, but in view of what follows it is probable. Every one of the long bones of the legs (with the exception of the fibulæ) had been purposely broken and split open with an instrument before burial. There is little doubt that the object of this procedure was to procure the marrow from the medullary canal in order to eat it. The instrument used was one with a sharp cutting edge and must have been of fair weight to shatter the bones by impact. A tomahawk might well have been used to effect the purpose. Nowadays a grinding stone or "miri" is usually carried about by the natives in their kit, and this is used, among other things, to crush the bones of kangaroos and other game at meals.

In Fig. 1 I have shown the component fragments of the shattered long bones replaced. A point of percussion is clearly visible on the right femur at a distance of about one quarter its length from the upper end. No fragments belonging to the left femur were found. The inferior extremity of the left tibia and the sacrum were also missing.

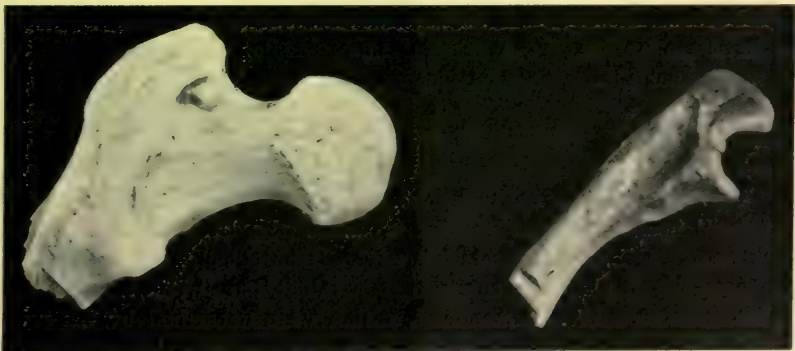


FIG. 2.

It is impossible to say whether any of the missing fragments or *ossa* had been purposely retained by the tribe to carry about with them as amulets. This is done by various Central Australian tribes living to-day. There is also, in this case, a possibility of subsequent removal by burrowing rabbits.

The upper half of the skeleton, from the fourth lumbar vertebra upwards, is practically complete. The only bones that were not found in correct position and that had been artificially broken with an instrument are those of the right fore arm. The radius was smashed at its neck and tuberosity. The ulna was cut with a sharp instrument in the region of the nutritious foramen; the distal segment could not be found.

Fig. 2 figures the superior extremities of the left femur and right ulna, with clearly-defined cuts by a sharp instrument. None of the bones show any evidence of having been laid on the fire or hot ashes; it is therefore surmised that the marrow was taken from the bones raw.

The position and order in which the bones of the pelvis and lower extremities were found is deserving of notice. The tarsals and metatarsals, together with the phalanges, were in their correct places. Adjoining them lay the fibulæ, also in normal position. Above these, however, existed a gap, corresponding to the space originally occupied by the thigh and hip-bones. Where, under ordinary circumstances, the pelvis would have been found, lay a heap of bones and bone fragments arranged not altogether without order. The ossa coxæ had been placed one over the other, and surmounted a vertebra and the epiphyses of the broken long bones. The long splinters of the broken bones, however, projected outwards from the obturator foramina, into which they had been stuck by human agency.

Summary.—This discovery of ancient burial customs of a practically extinct tribe in South Central Australia is valuable ethnographically, since it teaches us of a yet unrecorded method of interment from a locality that is (and is likely to remain) a *terra incognita* to the anthropologist. I could find no record in the district of "tree-burial," either concrete or traditional, and that agrees with my observations in the Musgrave Ranges lying to the north-west of the Flinders Ranges. This method of disposal of the dead on platforms in trees or elsewhere is, or was, practised by most of the tribes in the north and the south of Australia.

Further, we have the positive evidence of a most interesting mourning custom consisting in the mutilation of the dead body, and in the probable eating of certain parts of it during the attendant ceremonies of burial. The latter affords further proof that this tribe practised man-eating, as most of the Australian tribes have now been proved to do. It is doubtful, however, whether we should be justified in calling any of the continental Australian tribes cannibals.

In conclusion I beg to here acknowledge the courteous and able assistance tendered me by Mr. W. A. Fergusson, of Moolooloo, in the location and exhumation of these scientifically so valuable specimens.

DESCRIPTION OF PLATE AND ILLUSTRATIONS IN TEXT.

PLATE D.

Fig. 1.—Grave of a male aboriginal, Bobmoony Well, east of Beltana. Note the small heap of short pieces of wood on the left of grave, and the flat slabs of rock on the right; both materials covered the skeleton in distinct layers. Near to the heap of wood is the entrance to a rabbit burrow, in front of which lie a fibula and a few bones of a human foot, which were unearthed by the rabbits, and led to the discovery of the grave. Note also the semi-circular shelter of branches and slabs of rock surrounding the head-end of grave.

Fig. 2.—Grave of a female aboriginal, Mundy Creek, south-east of Lyndhurst. Note, as above, the flat slabs of rock that covered the skeleton, and semi-circular shelter at the head end; also the derangement of the bones of the pelvis, from the foramina of which projects splinters of the long bones of the legs. In both cases head is facing the west.

ILLUSTRATIONS IN TEXT.

Fig. 1.—The shattered long bones of the legs and fragments of an ulna and radius, all of which have been artificially broken to secure the marrow. A point of percussion is seen below the head of the right femur. The fragments and splinters were replaced into their respective positions after exhumation; many were missing.

Fig. 2.—Superior extremities of left femur and right ulna, showing clearly-defined cuts by a sharp instrument.

India.

Hodson.

Seasonal Marriages in India. By T. C. Hodson.

27

The announcement in the English press of the celebration on the 15th February, 1913, of the marriages of the Kadwa Kanbi caste touches a subject of considerable interest. The best account I know is given in the *Baroda Census Report* for 1911, pp. 173-4. The intervals in the case of the Kadwa Kanbis (a large cultivating caste also in Bombay) are nine, ten, or eleven years. There is a strong movement afloat to reduce it to five years, and thence gradually to one. The Bharvads, a small shepherd caste (Guzerat and Kathiawar), admit longer intervals—twelve, fifteen, or twenty-four years. These intervals depend on astrological calculations. To obviate difficulties, they practise substituted marriages in which the part of bridegroom is played by a bunch of flowers which is thrown away, leaving the girl free to marry by a simpler form. Sometimes an elderly relation is the nominal husband. It is also "one" of the reasons for "child marriage." Motala Brahmans (Baroda) celebrate marriages every four years on a fixed day. Ahirs and Rabaris have marriages once a year on a fixed day. Dhodias in Bombay (*Census Report*, 1911, p. 255) only marry on Thursdays. Gait in the *Bengal Census Report* for 1901, p. 254, remarks that "it is the fashion amongst Tirhutia Brahmans to meet for the purpose at certain regular assemblies held for the purpose towards the end of the *lagan* or marriage season. The largest of these gatherings is held at Sanrath and extends over a week. Carpets are spread under the trees and the Brahmans assemble gaily clad in crimson with flowing turbans. The occasion is one of unwonted rowdiness. . . . When a marriage is decided on the ceremony is at once performed." In a valuable note to p. 250 he refers to the favourite months for marriage both among Hindu, Hinduised and non-Aryan groups, and to the superstitions attaching to certain months. It is notable that the eldest son and daughter may not marry in Jaishtha, nor may a couple marry in a month in which either was born, nor within twelve months of a death of a parent, nor in an even year of one's age.

The Puvaththukudi Chettis marriages are, it is stated by Thurston (Vol. II, p. 93), for reasons of economy only, celebrated at intervals of many years.

"Concerning this custom a member of the community writes to me as follows :—
"In our village marriages are performed only once in ten or fifteen years. My own marriage was celebrated in the year Nandana (1892-93). Then seventy or eighty marriages took place. Since that time marriages have only taken place in the present year (1906). . . . Another Chetti writes that this system of clubbing marriages together is practised at the villages of Puvaththukudi and Mannagudi (district, Tanjore), and that the marriages of all girls of about seven years of age and upwards are celebrated." The talikettu ceremony is often performed for a number of girls at one and the same time "once in ten or twelve years" (Thurston, Vol. V, p. 319, quoting Mr. N. Subramani Aiyar for Travancore and Cochin Castes, Vol. II, p. 22). Regard has in these cases to be had to astrological details, as if the horoscopes of the tali tier and of any one of the girls did not agree that girl would have to be left out. The exact "value" of the tali tying ceremony is not quite

settled. The best view is that it is to give the girl a marriageable status. See introduction to *Cochin Castes*, Vol. II, p. xv.

Abbé Dubois thinks that the original reason why Hindus selected certain months as the most auspicious for marriages is that during these months all agricultural work is either finished or suspended. (Note to p. 214, *Hindu Manners and Ceremonies*.)

An interesting case where the celebration of marriages depends on circumstances distinct from the will either of the parties or of their communities in general comes from Burma.* "The Banyong Karens are reduced in numbers by extraordinary marriage customs. Mr. Giles says there is no giving and taking in marriage as with all other races in the world. It is only when a high official such as a Taungsa visits Banyin that there are any marriages all. This personage orders a couple to be married, and married they are, just as a man might be sworn of the peace. The Taungsa Gonwara makes a point of going there once a year so as to ensure at least one marriage in the twelvemonth. It appears that matters are further complicated by the fact that the contracting parties must be relations, as is the custom with the Sawngtung race. In a village of six houses, however, where custom has decreed cross-marriages for many years, this requirement should be very easily fulfilled. The men are said to be very averse to marriage, and "have frequently to be taken by force to the bride's house." T. C. H.

New Ireland.

The Bow in New Ireland. By W. H. R. Rivers.

Rivers.

28

I am much indebted to Dr. Graebner for calling my attention to several errors in the second appendix to my article on "The Disappearance of Useful Arts" in the Festschrift recently brought out in honour of Professor Westermarck.† In his *Methode der Ethnologie*, to which reference is made on p. 130 of my article, Dr. Graebner only mentions the statement of Behrens and cites it as an example of a principle that the mention by a traveller of a widely distributed object has less value as evidence than when the object is rare and exceptional. The example, therefore, remains appropriate even if, as I suppose, the statement of Behrens was correct.

The evidence of Bougainville, which I quote against Dr. Graebner, is beside the mark, for this traveller only records the presence of the bow in the central part of New Ireland, where it is still used. His evidence has no bearing on the problem whether this weapon was formerly used at the southern end of the island. We have, therefore, only the evidence of two independent witnesses to the former presence of the bow and arrow at this end of New Ireland.

Further, the word "Britain," which occurs on p. 129 in the fifth and eighth lines of Appendix B, should in each case be "Ireland," and, as Mr. Sidney Hartland has pointed out to me, the word "lances," by which I translate the *Assageys oder Wurff-Pfeilen* of Behrens, should not be used for weapons which are thrown. It is now customary to call such objects "javelins."

W. H. R. RIVERS.

Archæology: Prehistoric.

Problems of Flint Fracture. By J. Reid Moir, F.G.S.

Reid Moir.

29

I regret to find myself unable to make any really serious reply to Mr. Hazzledine Warren's criticisms of my work, as set forth in the March number of MAN. After twenty-four years as a "practical student" of flint fracture Mr. Warren still finds it necessary to rely upon fallacious theories to support his views on this subject—and while he does this it is impossible to come to grips with him.

* *Gazetteer of Upper Burma*, Vol. I., Pt. I., p. 547.

† Festschrift tillägnad Edvard Westermarck, Helsingfors, 1912.

He states that "in a stream a rain of blows is *steadily* delivered in a *constant* direction against other stones wedged in its bed." This is in the nature of things a theoretical and improbable statement, and one which proves nothing—except, perhaps, that Mr. Warren falls an easy prey to a somewhat riotous imagination.

Mr. Warren further states "that the nature of the blows (given in a stream) differs essentially from those delivered within the confined space of a sack."

This, again, is simply an assertion, and will remain so until Mr. Warren explains exactly what the difference is between the two types of blow.

I do not think that anyone is likely to forget that the detritus bed below the sands and shells of the Red Crag sea is a marine deposit, but it is difficult to recollect any unassailable evidence having been brought forward to show that this deposit has been greatly agitated by "wave-action during storms." Perhaps Mr. Warren will be able to publish the facts upon which his remarks are based.

Another vague statement is that "there are two factors of primary importance in Nature which no experiment can ever produce.

"These are (1) the quantity of material acted upon; (2) the time during which the forces are operating."

To elevate this assertion to a position of even temporary importance Mr. Warren must tell us exactly what sort of material he refers to, and give us a hint as to the mysterious force he invokes.

The question of "time" we can leave, though as some assert time to be merely a concept, I recommend it to Mr. Warren's careful consideration.

After having realised the strange atmosphere of assertion and uncertainty in which Mr. Warren so freely moves, his remarks that my work "has not always been characterised by sound mechanical principle or carefulness of statement," and that my "criteria [of human workmanship upon flints] are essentially unscientific," leave me cold and unmoved.

It is a relief to find that Mr. Warren has conducted some experiments with flints, but I cannot, naturally, pass any detailed criticism upon the results of these until I have seen and handled the specimens from which he draws his conclusions, but after having examined an exhibit of his at University College last November I may, perhaps, be permitted to express very grave doubts as to the value of these conclusions.

I would, however, be very glad to meet Mr. Warren before some body of unbiased scientific men, and with his flints and mine before us, to discuss this matter in all its details.

I notice Mr. Warren states that "Mr. Moir says that he has used *every kind* of flint in his experiments." Will he be so good as to name the publication in which these words occur?

In reference to the suggestion that "eoliths" which exhibit chipping showing "pressure characteristics" are generally associated with scratched surfaces, I would ask how it is that neolithic, surface, implements, which show extensively striated surfaces, do not also exhibit "eolithic chipping"? But possibly "eolithic" pressure was a totally different thing from the more modern variety.

Mr. Warren states that my "letter-press experiments . . . have no bearing upon this problem." Yet I notice in the *Journal of the Anthropological Institute* (Vol. XXV, p. 345), which contains a paper by him on "The Origin of Eolithic Flints . . .," the following paragraph appears:—

"*Experiments.*—At this stage of the proceedings some experiments were conducted in order to show practically the effects of *perpendicular* pressure upon the edges of flints. Some of these were . . . slowly pressed against a pebble in a *screw-press made expressly for the purpose.*"

It will be interesting to know why experiments with a "screw-press" are looked upon with favour in this matter, while those with a "letter-press" are regarded with such scorn and contempt.

Mr. Warren concludes his remarks by expressing the pious hope that "wider experience" on my part will bring me into line with himself and Mr. F. N. Haward on the question of the natural chipping of flint.

It is remotely possible that this may be the case, but if the acceptance of their views would lead me to emulate them in prostrating myself before some unknown, non-human forces, such as Mr. Warren pays homage to, and whose supposed movements Mr. Haward describes by the amusing title of "chip and slide." I really think that when this surrender on my part occurs I shall be well advised to hang my shield upon the wall and drop out of the ranks of prehistorians altogether.

J. REID MOIR.

Africa, East.

Beech.

Suicide amongst the A-Kikuyu of East Africa. By Mervyn W. H. Beech, M.A. **30**

A few weeks ago some regulations were introduced into the reserve by the native elders with a view to putting a stop to the practice of beer drinking amongst young men.

The local native council fined a young man, aged about twenty, the sum of Rs. 15s. for infringement of these regulations.

On the sentence being pronounced the young man forthwith slashed his thigh with a native sword, inflicting a deep wound, and the following morning hanged himself on a tree.

By the time the police inspector had arrived on the scene the skin rope had snapped and the body was lying on the ground. There was no doubt but that the man had committed suicide, and the muddy prints of his feet were plainly discernible on the tree up which he had climbed.

When the police inspector told the deceased man's brothers to bury the corpse, they said that if they did so they would die; they, however, were willing to drag the body off into the bush by a rope so long as they did not touch it.

The whole procedure of slashing himself and then committing suicide, also the frightened expression of the elders who reported the matter, pointed to the fact that the deceased thought that by doing what he did to himself he would thereby in some manner or other bring trouble on the elders who had fined him. I could, however, find no confirmation of this view; indeed, when at last I went so far as to put a leading question to this effect a prompt denial was the only response. Nevertheless, I learned that anyone who has died a violent death, whether by spear or by hanging or in any such way, must on no account be buried in the earth. Those who buried him would slowly waste away to death, eaten up by sores, by the disease "kionji," or leprosy; because the "nguro" or spirit of the dead man being angry would if he were buried have the power of inflicting this disease upon those who buried him.

Suicide among the A-Kikuyu is comparatively common, and as far as the following cases which have come to my notice are concerned, they would point to the fact that the A-Kikuyu commit suicide only for much the same reasons as civilised people.

1. The "patriarch" Karanja wa Mariti tells me that on one occasion he had a sore hand. The pain extended to his shoulder and was so acute that had not his brother seized the weapon from him he would have killed himself.

2. At Kikuyu a man after marrying a woman found that he was impotent.

Dreading ridicule he attempted to murder his wife and committed suicide. The woman, however, recovered.

3. Another man finding he had been robbed of Rs. 70 during the night hung himself.

4. A woman recently threw herself in front of the train and was killed. Her husband did not know why she did it, but as he said: "I was quite near, yet I could not prevent the act as I did not know if she were doing it because she was angry with me. For if she was doing it for that reason and I had touched her I should certainly have died."

5. The mother of one of my porters hanged herself after bearing an excruciating pain in her foot for two days.

6. A woman hanged herself at Lamuru after a quarrel with her husband.

In conclusion I will quote the words of Karanja mentioned above:—

"It is very common for A-Kikuyu to kill themselves. Some do so because they are old and solitary and have no relations, others because they are poor.

"It is more common for women to kill themselves than men—many, many women have killed themselves.

"None of the relatives or members of the clan may touch the corpse of a suicide. The unrelated elders of the *hiama* (council) are those who cut down the body of one who has hanged himself, and they are given a very fat sheep indeed for their trouble."

MERVYN W. H. BEECH, M.A.

India, North.

Proverbs of the Ouraons. By A. Tiger.

Tiger.

31

1. Among men the barber, among animals the monkey, among birds the crow is very prudent.
2. The blind 100 times; the one-eyed man 1,000 times; the squint-eyed man 10,000 times more cunning than an ordinary man.
3. An orphan child is easily provoked.
4. An illegitimate child is very clever.
5. The very dog which I tamed bites me.
6. We must not count the teeth of a presented horse.
7. A fool gets wet when he is in the village.
8. Thunder and lightning seldom brings rain.
9. Day and night is the same for a blind man whether he sleeps or awakes.
10. A distant drum is very pleasant.
11. You have attained old age and you don't know what a goat is.
12. Take care if you fall from the tree, you will see the wedding of your father.
13. One egg and that also spoilt.
14. You have not lost yet your milk teeth.
15. A child which sucks the milk of its mother is a good one.
16. A thief at mid-day.
17. A thief knows thieves.
18. A dog is very bold when it is in the house.
19. No one accepts a truth, but a lie the whole world believes.
20. If the reputation of a man is good then the whole world is good.
21. A big man's share is big, a small man's small.
22. He who comes last returns empty handed.
23. A word spoken cannot be called back.
24. A good beginning is half the work done.

25. Money is the father of men.
26. Danger past, Ram (God) is forgotten.
27. What early grows early rots.
28. As is the father such is the son.
29. To buy dear and to sell cheap.
30. To get drowned in a dry river.
31. A joker must not be hanged.
32. To wash a piece of charcoal with soap.
33. He who works not must not eat.
34. If you sit with clean hands you will get nothing.
35. To lick the spittle.
36. Not to dream properly. (To explain an accident that happened afterwards.)
37. He who does not follow the advice of his elder will go to beg.
38. Drop by drop a tank is filled.
39. When stomach is full everything is dust.
40. A daughter is but others' property.
41. A hunter looks for a gun when a deer is before him.
42. An idle fellow after falling into the pit does not want to come out.
43. One pea was divided between seven brothers.
44. Time once past never returns.
45. A tiger was caught in the cobweb.
46. Filter the water before you drink.

A. TIGER.

REVIEWS.

India : Assam.

Shakespear.

The Kuki-Lushei Clans. By Lt.-Colonel J. Shakespear, C.I.E., D.S.O.
 London : Macmillan & Co., 1912.

32

This volume is divided into two parts. In Part I we have an account of the Lushei proper ; in Part II an account of tribes who have either been practically assimilated by Lusheis under the rule of Thangur chiefs or have been much influenced by their neighbours as well as of the so-called old and new Kukis and of the Lakhers, comparatively recent immigrants from the Chin Hills. Colonel Shakespear traces firmly and clearly the wars and troubles of these people and their migrations from an area between Tiddim and Falam in the Chin Hills. They fought, now for land, now for the hand of the local Helen, sometimes in resistance to the ever-increasing pressure of the stalwart Chins east of them, sometimes in organised warfare against the Thados. Their affinities are touched on in more than one place. In the Introduction he notes the similarities between the Lusheis and the matrilineal Garos, and approves the theory put forward by Sir Charles Lyall of the evident connection between the Mikirs and the Kuki Chin group. He recurs to this theme on page 8, where he remarks that the Kukis, Chins, and Lusheis, are all of the same race, with definite traces of a relationship with the Kabuis and Manipuris, and in the last chapter of Part II the linguistic evidence is briefly summarised. With his hope that the affinities of the tribes described in this book with other tribes may be dealt with by some competent authority when the whole series has been published, we shall all find ourselves in complete agreement, but will any of us live to see the completion of the series ? And what of the North Bank tribes, what of the tribes north and north-east of Manipur ? They await their pious historians and they belong to the far-flung Tibeto-Burman peoples. The task is stupendous and yet should be undertaken. Why not by Colonel Shakespear himself ?

What strikes me is the extent to which Lushei and Naga customs are similar. Where they differ, and they differ in many very interesting details, we can with our authority attribute the differences in great extent to the deliberate policy of the predominant Thangur chiefs, who saw "that any restrictions on inter-marriage would have interfered with that fusion of clans which was so necessary for the establishment of their power." Thus disintegration was followed by a larger, though only partial integration. But other causes were at work to promote differential evolution. "The method of cultivation which they follow is very wasteful, and a large village soon uses up all the land within reach, and then a move becomes imperative." "These constant moves have had a great share in moulding the Lushai character." "The peculiar vagabond strain in the blood of the Kuki-Lushei race" is in strong contrast to "the intense love of the Naga for his ancestral village site." The nature of the hills makes permanent cultivation almost an impossibility. The jhum system of cultivation, as was noted by Payne, is in the circumstances of these hills "the most economical method because it produces the largest net return." In many ways the effect of the pressure of environment is exemplified in the customs. The chiefs send their sons out to found new villages as they attain maturity. Hence we have the youngest son as the heir general, the residuary legatee. The dispersion of the clans renders annual clan ceremonies impossible.

Teknonymy is usual among the Lusheis. Despite Colonel Shakespear's vigorously expressed contempt for the mere theorist, I will venture on the opinion that it is connected with the idea that full social maturity is not attained till marriage has proved fruitful. Tattooing is practised by young men "as mementoes of love affairs in happy bachelor days" (p. 12), and is, I think, related to the belief that "access to the abode of bliss hereafter is obtained by success in the courts of Venus" (p. 60). The use of the comb in expressing social gradations—quoted from McCulloch—is very interesting. Any tendencies to hypergamy—of which there is some evidence—were checked by the policy of the Thangurs which of set purpose widened the *jus connubii*. The position of the blacksmith as a village official and the ideas attaching to the forge as a place *tabu* after certain sacrifices (p. 73) and as a place where a man who has killed a rhinoceros—surely a rare event—can rid himself of the evil consequences of his rash act (p. 103), are facts of more than momentary interest. The prevalence of the Zawlbuk, the Bachelors' Hall, a common institution in the Naga Hills (*vide* Hutton Webster on Primitive Secret Societies) with age classifications affecting the functions of the various classes is noteworthy as also is the substitution of the house of some rich villager for the Zawlbuk. There is a strong public feeling, we are told, that the whole village would suffer for such an innovation as putting windows in any but the authorised places.

The nature of certain *tabus* and the mental attitude which brings them into being are very admirably adapted and summarised by Colonel Shakespear on page 70, where he defines *thi-ang-lo* as unlucky, and again on page 101 *et seq.*, where he describes the various superstitions of a very superstitious race. "It is the unusualness of the thing," he says, "which makes the Lushei think it *thi-ang-lo*." Headhunting, we are told, was not indulged in; the raids were not made to get heads. But later on we find that "The proud title of Thangchhuah, which carries with it much honour in this world as well as the right to admission to Pielral—the abode of bliss—after death, can only be obtained by killing a man and certain animals, and every member of a raiding party in which a man is slain is entitled to say that he has killed a man." If, then, raids were not made to get heads, if the primary object was to get captives and loot, if heads were taken as accidents or incidents or as proofs of valour, no sensible Lushei, if a chance came his way, would fail to remember the serious advantages to be secured in this world and in the next by

the possessor of a head. In no uncertain tones does Colonel Shakespear pronounce his verdict on an institution which some time ago came into some public notice, the institution of slavery so-called. He shows that the "boi" are generally well treated, have means of protecting themselves against ill-treatment, can acquire property, and that "the custom seems well suited to the people and provides for the maintenance of the poor, old and destitute, and it would be extremely unwise to attempt to alter it." Social reformers in a hurry please take careful note.

Marriage customs are fully described. Cousin marriages are not looked on with favour by Lusheis because the transfer of a girl to an outside family increases the wealth of her family. In other parts of India cousin marriage seems to be favoured among other reasons—sociological as well as physiological—for the reason that it is less expensive than outside marriage.

Cousin marriages are common among Rontes, and since we know that cousin marriage is related to the dual organisation of society, as Dr. Rivers has shown, it is interesting to note that the Rontes are divided into two exogamous divisions, Lanu and Changan. The Kolhen also are divided into two main exogamous divisions, the Khullakpa's division, Chongthus and the Luplakpa's division, Jetes, associated each with five clans. At the great spring festival "the girls of each family pull on the opposite side to the young men of their family," i.e., on the side into which they must marry, of which they are potential members. The Khullakpa's family has the choice from every family, a contrast with the Lushei, where marriage with first cousins is more frequent in the families of the chiefs than among the commoners. There are instances of tribes which practise what Dr. Goldenweiser calls "definite exogamy." The actual clans from which brides may be taken are fixed among the Chiru, the Chawte, the Ronte, and the Taran.

Are we interested in the "theory of magic"? The Lusheis so far recognise the "Force of initiative in magical conflict,"* as to believe that if you meet a species of python, and spit at it first, it will fall a prey to its assailants. They know something of the strange phenomena of spirit possession. There is the power called *Zawl*, a comparatively useful power which enables the *Zawlnei* to "elicit from *Khuavang* information regarding the particular sacrifice required to cure any sick person." Our pity goes out to the unfortunate persons who are possessed by or possess *Khawring*, a mysterious visitor which seems to come from the wild boar. There is an admirable collection of folk-tales in both parts of the volume, which are of profound interest to the folklorist. I have elsewhere† given reasons for my conviction that the Langang tale of the eclipse (p. 183) suffers from a confusion between the meanings of the Meithei word *hidak* which means (1) medicine, and (2) tobacco, and that the Anal tale of the pious man whose "virtue" aroused the envy of the sun and moon, has been contaminated by contact with Hinduism. What was the virtue which the sun and moon carried off? Obviously some material thing, probably, as I suggested, the magical bark—as in the Purum and Kabui tales—which had the power of healing all wounds and of restoring the dead to life.

Here, as elsewhere in India, there are rites forming part of the marriage ceremonies, which are often, indeed commonly, described as survivals of marriage by capture. There are here cases, too, of captives taken to wife, captured because they were wanted as wives. But the view that marriage by capture can ever have been as McLennan made it, a decisive, all-important factor in social organisation, has been challenged. It is held by M. Van Gennept‡ that these customs only indicate

* Cf. Haliday, *Folklore*, XXI. (2), pp. 147 *et. seq.*, esp. p. 168, quoting Virgil, "Vox quoque Moerim jam fugit ipsa; lupi Moerim videre priores."

† *Folklore*, XX (4), p. 417, *et seq.*

‡ *Rites de Passage*, pp. 177-180.

that the bride (and bridegroom) "quitte une certaine société sexuelle restreinte, tant " familiale que locale, pour être agrégée à une autre société sexuelle restreinte tant " familiale que locale." Among the Lusheis, the rites called Loi and Inngaithlak (p. 83), and, among the Vaiphei (p. 163), the feast which the young man has to give to his dormitory fellows, seem to me to demand attention. Some interest attaches to this question because the matter has been raised both before the Burma Research Society* and in the Burma Census Report for 1911 (p. 147). In the first case the custom known in Burma as *ge-bo* and the accompanying custom of demanding money from the bridegroom—paralleled, as M. Van Gennep has shown, by Savoy customs—are cited as "survivals from the days when society in Burma was organised on matriarchal lines." In the second case the customs are thought "to date back " to a period when each tribe lived in a state of sexual promiscuity."

Burma, of course, belongs to the adjacent anthropology of the Kuki-Lushei area, and what is a survival in Burma—explained by curious ætiological myths—may be in healthy harmony with the social order of people like the Lusheis, who tolerate a good deal of sexual freedom before marriage.

Space does not permit me to indulge in further notes from or in discussions of, this fascinating volume. Religion, with an otiose All-Father, a clan spirit—Sakhua—whose rites vary from clan to clan, so much so that by their rites to Sakhua can the various clans be best distinguished, beliefs in reincarnation, separable and dual souls, dual funeral obsequies, funeral rites which look very much like survivals of tree burial, magical sacrifices to gain power over the spirits of men and animals killed on raids or in the chase, genna customs, the erection of stone monuments for reasons and to the accompaniment of tabus which vividly recall those of the Naga tribes, tales of a dream, a bad dream, time when all the world was in darkness like the sad time when Numitkappa of Meithei legend shot the sun, tabus on running water, penal laws, elaborate marriage price systems, incipient hypergamy, folklore, language, all are here faithfully portrayed and skilfully ordered. There is one notable absentee from the list of subjects dealt with. Not a line, not a syllable about totemism. It is still a thorny subject. There are here definite, well-marked exogamic groups, recognising group tabus, admitting as a social fact the existence of an intimate relation between them and animals, but the group-names are nearly all eponyms or place-names. Even when they are place-names, they are indirectly eponyms, since the place-names were originally the names of chiefs. Of the name Lushei and its derivation there can be no certainty. Neither here nor in the Naga area do group tabus serve here as bases for group-names or nicknames.

There seems to be no mention of any rain-compelling ceremonies, performed specially in times of drought. I know that such rites are practised by the Koms and Chirus, and believe that enquiries would elicit some very interesting information.

Colonel Shakespear set out with the pious intention of avoiding all theories and deductions. He has permitted himself the dangerous delight of one invasion of the forbidden area. His speculation as to the origin of the Bachelors' Hall (p. 152) is most ingenious, and it may be commended to the consideration of the learned in matters of social structure. There is material here enough and to spare for many theories and interesting deductions. The narrative is closely packed with facts, but it never flags, and is rich in those personal touches which relieve effectually a work of this kind from all suspicion of dullness. As a contribution to the scientific study of anthropology, as presenting a clear account of the customs and beliefs of an important group of peoples, it will rank very high. Like all Colonel Shakespear's work, it is sincere and meticulously accurate, the result of long years of intimate

* Vol. I., Pt. I., p. 26, "Matriarchal vestiges in Burma."

knowledge and sympathetic study. It is tastefully embellished with handsome, carefully chosen illustrations, and is in every way worthy of the high and well-deserved reputation of its author, whose soldierly courage and great administrative ability have won for him a distinguished place on the honour roll of the Wardens of the North Eastern Marches of India.

T. C. HODSON.

Mexico: Codex Colombino.

Cooper Clark.

The Story of Eight Deer in Codex Colombino. By J. Cooper Clark.

33

This thoughtful and carefully worked-out study is a good example of what might be accomplished for the elucidation of the ancient Mexican picture-writings. Apart from those of which Dr. E. Seler has published such masterly analyses, and Mrs. Zelia Nuttall's notes on *The Lady Three Flint* and on *Eight Deer in Codex Zouche-Nuttall*, little has been done in this direction. The Maya codices have received much more attention. Difficulty of access to the picture-writings has been a great drawback, as the original manuscripts are widely dispersed. Copies of Kingsborough are rare and costly, and the Duc de Loubat's reproductions were given chiefly to libraries, and have been for some time out of print. Students are allowed to inspect the precious original manuscripts possessed by the Bodleian Library at Oxford, but few can afford the time and expense for prolonged work there. Fresh and accurate reproductions of the whole series are badly needed.* It was a happy thought to produce this valuable work as a contribution to the Eighteenth International Congress of Americanists held in London May, 1912. After thorough study, not only of Codex Colombino in the National Museum of Mexico, but of five other picture-codices (Bodleian No. 2,858, Selden No. 3,135, Vienna, Becker, and Zouche-Nuttall), Mr. Cooper Clark has been able to bring together many scenes and important events in the life of the warrior-chief named Eight Deer. Some of these are given in three or four of the codices, although the details vary. With admirable accuracy and artistic skill the author has copied a number of them, which are reproduced in ten coloured plates and some line drawings. A running commentary on the events and dates provides a coherent story.

Eight Deer appears for the first time in three codices on the same date, 12 *akatl* 1 *malinalli*. In the Mexican calendar a given date would come once only in the fifty-two-year cycle, and this date may be placed tentatively in the second cycle before the coming of the Spaniards, and would then correspond to A.D. 1439. The period covered by the pictures relating to Eight Deer in one or other of these codices, extends to the same date fifty-two years later, or A.D. 1491. In that year he met his death. The official *Historia elemental de Mexico*, by Cordoba, in describing the Toltec rule from an early writer, states that it was customary for a chief to reign fifty-two years; then he made way for a young successor.

The principal facts recorded in an ancient Mexican biography may be worth noting. Eight Deer is seen conferring with Nine Ocomatli and Nine Xochitl seventeen years after the year 12 *akatl*, when the author supposes that he was born. In 4 *kalli* he is in a ball court with One Ollin, and also attacks a fortress. About this time the name or title of Ocelot Claw was bestowed on him. Several scenes of the year 4 *akatl* are given, such as offering to the Sacred Tree, burning incense in a tlahtli or ball court, and conferring with his friend, Twelve Ollin. In 7 *tecpatl* he starts on a great military expedition which occupied nine years and resulted in the capture of twenty-six towns. This was followed by further conquests, and in 7 *kalli* the victorious hero received the *yakaxiuittl*, the greenstone or turquoise nose-ornament. The ceremony of piercing the septum of his nose for this ornament is given in four

* Except Codex Zouche-Nuttall, published for the Peabody Museum of Harvard by B. Quaritch

codices. He then made a compact with Four Ocelotl and had a conference with twelve chiefs. A campaign followed, with the conquest of forty-seven places, and in 9 *akatl* symbols of peace were exchanged with Six Ocelotl in a ball court.

The kindling of the sacred fire comes next, probably at the commencement of a new year-cycle. Mr. Cooper Clark gives examples from three codices. In each Eight Deer twirls a ceremonial arrow in a hollow in a log of wood, which in two instances is held by another chief. Smoke rises from the hole. In 11 *kalli* he made a prisoner, Four Ehecatl, and in 12 *tochtli* took part in a gladiatorial fight with a weeping captive, tied, as was customary, to a large circular stone. In 13 *akatl* he married Thirteen Kouatl, and the birth of a son is recorded in three codices. The Colombino and Zouche codices are incomplete, but the closing scenes in his life are shown in the Vienna and Bodleian. In 12 *akatl* he advances with bow and arrow, aiming at an eagle perched upon a tree in the middle of a lake, and then he is seen stretched on a sacrificial stone, whilst a priest plunges a knife into his breast.

The question arises, to what part of the country did Eight Deer belong? It might be answered by someone familiar with the geography of Mexico, for the rebus names of the many conquered places should make it possible to identify a series. Mr. Cooper Clark has observed that a sculptured monolith from Monte Alban, near Oaxaca, represents a war-chief with the glyph of a deer's head and the numeral 8 (a dash = 5, and three dots), and he suggests that this may be the personage of the codices, and possibly a Zapotec king, perhaps Zaachila III. The temporary supremacy of the Aztecs when the Spaniards first knew them has obscured the importance of the neighbouring nations, and the memory of their civilisation died out as the country became almost depopulated after the conquest. But the region of the ancient Zapotec kingdom still contains Indian communities with a high degree of culture, and amongst them the intelligent tourist might find traditions of their former heroes.

The ethnologist will notice in the plates the weapons used by Eight Deer, especially the ceremonial spears and the *atlatl*, or spear-thrower. In the picture from the Bodleian Codex, in Plate B, there are clumsy bows, which are wanting in the companion picture from Codex Colombino. These may have been introduced into Central America by contact with the Spaniards during the voyages of Columbus. They are not seen in the more ancient paintings and sculptures. A. C. B.

India, Southern : Omens and Superstitions.

Thurston.

Omens and Superstitions of Southern India. By Edgar Thurston, C.I.E.
London : T. Fisher Unwin, 1912. 22 x 14 cm. Price 12s. 6d. net.

34

In this book Mr. Thurston has collected from his works on *The Castes and Tribes of Southern India* (1909), his *Ethnographic Notes in Southern India* (1906), and from other sources, a large mass of information on the popular beliefs and practices of the races of the Madras Presidency. He deals successively with omens, animal superstitions, the evil eye, snake worship, vows, votive and other offerings, charms, human sacrifice, magic and human life, magic and magicians, divination and fortune-telling, agricultural and rain-making ceremonies. Mr. Thurston's reputation, as a careful student of South Indian ethnography, will be enhanced by the present book, which contains in accessible form a fairly complete account of the beliefs of a very interesting people. Relieved, to a large extent, from the pressure of Brahmanism and Islam, which in Northern India have caused the disappearance of many interesting usages, they have been permitted to develop their religious system undisturbed by foreign control. The book being a catalogue of facts, without any attempt to discuss the material from a comparative point of view, does not readily lend itself to detailed criticism. He was probably well advised to confine himself

to the collection of material ; but it is perhaps to be regretted that he did not take the opportunity at least of comparing his evidence with that already collected from other parts of the peninsula. This task, one of great difficulty, must soon be undertaken if students are to be placed in a position to compare the Animism and Hinduism of the south with those prevailing in other parts of the Indian Empire. For such a study this book will prove to be of the highest importance, and its value is much increased by a good series of illustrations. W. CROOKE.

Africa, East.

Beech.

The Suk, their Language and Folklore. By Matt. H. Beech. With **35**
Introduction by Sir Charles Eliot. Clarendon Press. Price 12s. 6d. net.

The book is the result of the investigations made during a period of a little over a year whilst the author was Acting District Commissioner of Baringo, East Africa, and Sir Charles Eliot describes it as "an important addition to our knowledge." It is arranged in the form of notes, and, no doubt, had the author had more time at his disposal and a further opportunity of consulting the people, he would have greatly enlarged and improved his book, but even as it is it cannot fail to be extremely valuable to other officials in the district, and it is quite a good model for students to work upon.

Every physical type known in East Africa is to be found amongst the Suk, who call themselves the *Pókwt* (*Suk* being the Masai name for them), and at present the nation can be roughly divided into two sections, the pastoral and the agricultural. The old men are unanimous in declaring that there were always two original Suk tribes living on the Elgeyo escarpment, and that through the inter-marriage of these with fugitives and adventurers from neighbouring tribes the present Suk nation was evolved. There are now a number of totemic and exogamous clans, each having its totem, and a number of restrictions. It is generally believed that a man's spirit passes into a snake at death.

Socially, the Suk are roughly divided into boys, circumcised men, and old men. There are no chiefs, each village is a family, but the Government has appointed two headmen. Only married men possess houses (one for each wife). Bachelors sleep outside, and in the rains wrap themselves up in ox skins for the night.

Chapter II. contains an interesting comparison of some Suk customs with those of their immediate neighbours, a given offence being often very differently punished. Chapter III. consists of folk tales and riddles, amongst which many old friends may be noticed.

The remainder of the book is composed of a short grammar and a vocabulary, and certain resemblances are found to the Nandi. In fact, the author observes that, "But for the presence of an element, the origin of which I have as yet been unable to determine, but which may, of course, be the language of the two original tribes, the Suk language might fairly be described as a dialect of Nandi." The most striking differences are that Suk has no definite article, and has borrowed the Turkana numerals.

A. J. N. T.

ANTHROPOLOGICAL NOTE.

The International Historical Congress will be held in London on April 3rd-12th. Section I. will deal with Oriental Studies, Section VIII. with Art **36**
and Archæology, and Section IX. with Ethnology. Those wishing to participate should communicate with the Secretary of the British Academy, Burlington House.

ERRATUM.

In MAN, 1913, 24, p. 48, line 7, for *investigations* read *investigators*.

64



A GOLD BEAKER FROM LAMBAYEQUE, PERU.

ORIGINAL ARTICLES.

Peru: Archæology.

With Plate E.

Joyce.

Note on a Gold Beaker from Lambayeque, Peru. By T. A. Joyce, **37**
M.A.

Plate E illustrates a fine beaker of beaten gold, discovered in an ancient grave called La Merced, near the village of Illinco, district Tucume, in the coastal province of Lambayeque, Peru. The height of the vessel is 4·8 inches, the diameter at the base is 2·3 inches, and increases regularly to 3 inches at a height of 3·6 inches from the bottom; from this point there is a distinct "flare" to the rim, the diameter of which is 4·1 inches. The weight is 1,623 grains. Between the flaring lip, which is plain, and a line drawn rather less than an inch from the bottom, the space is entirely occupied with a design in relief, consisting of a rather conventionalized human figure thrice repeated. The details of this figure are shown in Fig. 1, which is from a rubbing. Here we have apparently a warrior with an ornamental crown, a vandyked tunic, and large ear-plugs, holding in his left hand a spear, rather similar in type to the rattle-staff, *chicauaztli*, carried by the Mexican deity Xipe. In his right hand is a circular shield with toothed border, above which rises an object with a design somewhat resembling a conventional fish-face surmounted by a crown, and below, what might be the pole to which this "fish-standard" is attached. The hand of the figure shows four fingers, and each foot three toes.

The technique of the beaker evidences considerable skill; it is beaten out of a single sheet of metal, and there is no trace of a join anywhere. The outline is elegant and harmonious, and the lines of the design, in spite of its conventional nature, are bold and effective.



FIG. 1.

The Valley of Lambayeque is a locality of peculiar interest, since it is the scene of one of those immigrations by sea of which so few traces have survived in Peruvian tradition. It is said that in the far past a number of men and women arrived on rafts, under a chief named Naymlap, the names (or titles) and functions of whose personal attendants are given in detail. With them they brought their god, a green stone idol called Llampallec. From the early history of these immigrants it seems not impossible that their rulers belonged to the class of divine kings who were killed as soon as their powers showed signs of waning, or if misfortune fell upon the tribe.* At the end of the reign of the eleventh successor of the immigrant chieftain a republic was established, which, in its turn, was overthrown by the powerful Chimú ruler, whose seat of power was at Truxillo, not far to the south. The conqueror imposed upon the valley a line of tributary princes, nine of whom had succeeded in order when the Spaniards arrived. Such remains as have at present come to light in this neighbourhood differ in no respect from those characteristic of the Truxillo culture, and this beaker is not an exception.

* See my *South American Archaeology*, p. 50.

From the style of the design it would seem to belong, not to that magnificent period distinguished by the fine painted and moulded ware which, artistically speaking, is one of the glories of aboriginal America, nor to the later period characterised by the appearance on the coast of the inland art which flourished at Tiahuanaco in pre-Inca times, but to the period which immediately preceded the conquest of the coast by the Inca, a period of technical progress but artistic decadence. As to the individual represented in the ornament, whether he be god, noble, or warrior, it is impossible to say. The remains from the coast in museums and private collections far outnumber those from the highlands, and from those remains we can gather many details concerning the appearance, dress, and weapons of the coast people. But for the most part their history, mythology, and social system are a sealed book to us.

The beaker is the property of Mr. James Curle, to whom I owe cordial thanks for permission to publish it in MAN.

T. A. JOYCE.

Africa, East.

Werner.

A Pokomo Funeral. By Miss A. Werner.

38

The following account of a Pokomo funeral is translated from some notes sent me (in German) by Herr Becker, of the Neukirchen Mission, Kulesa, Tana River. I have supplemented them with some information derived directly from natives, though this is much less than I could have wished. Unfortunately, I was not able to come in touch with Wapokomo at a distance from any of the mission stations, so have no independent confirmation or otherwise of the statement that the custom of preventing the earth from touching the body is entirely due to Christian influence. In view of the fact that most, if not all Bantu tribes (not counting those who, like the Gikuyu, have adopted Masai burial—or non-burial—customs) take some sort of precautions to insure this result, this statement does not strike one as probable. But the Pokomo, being placed in rather peculiar conditions (not to mention the strong probability that they are partly of Wasanye descent) seem in some respects to have departed from normal Bantu customs, and it would be rash to dogmatize; though I could not help suspecting that much of the information supplied to me by members of this mission was unconsciously coloured by strong prepossessions. Herr Becker's account has been somewhat condemned in places.

"Ceremonies on the death of a Pokomo belonging to the orders of Ngadzi (*Wakijo*) and Ganga (*Mugangana*), at Munyuni. (The Mwina tribe, in whose district the village of Munyuni is situated, occupy a position midway between the tribes of the Upper and the Lower Tana, their dialect approximating more to that of the former, while they also share with them the custom of circumcision, and belong to the same Ngadzi society; from Benderani downwards the 'lodge' is that of the Lower Tana.)

"When I arrived at Munyuni on November 29 (1912), I heard that a man, the father of one of our Christian youths, had been suddenly taken ill, so that he could neither walk, speak, nor hear. By Pokomo customs, in such cases, all friends and relatives of the patient come and seat themselves in, or in front of, his hut. Conversation goes on and no special emotion is shown; even when it is known for certain that death is approaching, no one sheds a tear. As soon, however, as the last breath is drawn, everyone, as if at a word of command, begins to shriek and wail in the most dreadful fashion. This is a universal Pokomo custom. On the present occasion, when the wailing had lasted 20 minutes or half an hour, preparations were made for burial. One man bought a cloth, in which the corpse was to be wrapped, others began to dig the grave, and others made ready two boards, from a worn-out canoe, one being laid in the bottom of the grave, which is made so narrow as only just to admit the corpse. Above the level of the corpse, the sides

of the grave are cut away, so as to leave a ledge on which the second and broader plank is to rest, so that the corpse is quite covered and the earth does not touch it. This practice, however, is of recent origin and has been adopted from the Christians. Another man sharpens a knife, with which the dead man's whole body is shaved, the hair being put into a quite new earthen bowl, half filled with water. The bowl containing the hair and water was placed at the head of the grave; the corpse was then wrapped in the new cloth and two Wagangana (sorcerers) came into the hut with a drum (*Ngoma*), which they beat, but in a fashion different from that followed on other occasions. It was a deep, eerie sound that was produced, reminding one of a funeral march; the women sang and wailed at the same time. After the drum had been beaten inside the hut for about ten minutes, they came out and stood behind the hut, turning one end of the drum towards the spot where the dead man lay. While they went on drumming in this position, two other men came and made an opening in the back of the hut. (The corpse of a man must not be carried out at the door, though this is done in the case of women and boys.) The body was now brought out, wrapped in the new cloth, a fine ostrich feather, the badge of a mukijo (elder), projecting from the cloth at the head end.

"The corpse was now placed in a canoe exactly in the middle. (This does not necessarily imply that the grave was at a great distance. The Pokomo transport any loads, even for short distances, by canoe, though if not loaded they usually prefer to cross the numerous bends of the river on foot.) The women followed, still singing and wailing, and got into the canoe, half of them sitting on each side facing the corpse. A second large canoe (*waho*) was placed alongside the first, and in this the men embarked carrying the drum. Two poles were now laid across both canoes, and a man sat on each, his weight keeping the poles firm so that the canoes remained side by side without being lashed together, as is done in the so-called Sangale (two canoes placed parallel with a platform lashed between and across them; used sometimes for the transport of European invalids, and in all cases where a wider craft is required than the usual dug-out). The paddling was done by one man in the stern of each canoe. . . . As soon as the funeral party had left all was quiet in the village, but directly they returned there was another outburst of wailing, which continued all night in the house of the deceased, but stopped by day, to begin again at ten p.m. on the following night. At seven a.m. on the day after the funeral all the dead man's friends and relatives had their heads shaved. Large quantities of honey wine are always consumed on this occasion. When any relative arrived from a distance the death wail was raised again by all present. The widows are expected to remain in seclusion and only speak in whispers till the great *nyambura* (funeral feast) has taken place. . . . The customs followed on the Lower Tana differ in some respects, but the main points are the same as those detailed above."

One of the native Christians at Ngao informed me—quite independently of the above; in fact, some weeks previous to the funeral described by Herr Becker—that "long ago" (*kae*) they made the grave much shallower than they now do, and laid no plank over the body, but, he added, they used to heat sand (*mbika* = "to cook," was the word he used) in an earthen pot and pour it over the grave (after it was filled in). If this was not done they believed that the deceased would "cause them to dream." This man was somewhat shocked when told of the Gikuyu and Masai custom of throwing out the dead, of which, evidently, he had never heard.

Another native Christian wrote out for me an account of some funeral ceremonies, which is headed, "Miiko ya Kufwa," i.e., "prohibitions connected with death." After mentioning the shaving and putting the hair into a bowl of water, he adds that the corpse is anointed with oil, and, in the case of a mukijo or a mugangana, marked on the forehead and breast in white, black, and red, the pigments employed being ashes,

soot, and *zazi* (red ochre). According to this account the widow is not allowed to leave her house for six months after the death. Though not explicitly so stated, this seems to be the time when the funeral feast (called by this writer *nyambura*) is held. I translate his account of the latter.

"Then, if his (*i.e.*, the dead man's) son or his brother gets money, he buys much honey and puts all things ready; then he fetches all his brothers and sisters, and they assemble together a second time and wail. Then they take rice and begin to grind it, and then they call the *wakijo*, and when everything is prepared for the *ngadzi* they assemble again, many people, and brew much honey wine (*mochi*). The *nyambura* is beaten and the *ngadzi* sounded, and many people and youths (*orani* or *worani*) dance for two days, and then they all drink *mochi* and get very drunk during three days, and then all the men and women go home; so the *nyambura* is ended, and the *ngadzi* is returned to its (hiding place) in the bush (*badani*)."

I have not yet been able to ascertain what particular kind of drum is called *nyambura*. The *ngadzi*, from which the order takes its name, is a friction-drum. A specimen of this has been presented to the British Museum by Mr. Hollis.

A. WERNER.

Archæology: Prehistoric.

Grist.

What is a Natural Eolith? By C. J. Grist, M.A.

39

Mr. Hazzledine Warren, in "Problems of Flint Fracture" (MAN, 1913, 20), makes reference to the production of natural eoliths by stream action. It so happens the increasing demand for ferro-concrete makes it now possible, in some gravel-pits, to examine with ease stream-fractured flints by the million, all washed clean and graded to size. A search among these products of Nature leaves the impression that either streams do not make eoliths, or Mr. Warren has not made clear what he wishes to be understood by *his* word *eolith*.

As he reminds us, he has been a practical student of flint fracture since 1889 and has given much thought and experiment to the eolithic problem, may I venture to suggest that he should explain how he distinguishes his natural eolith from a primitive human implement on the one hand, and on the other from a mere shapeless fractured flint.

With Mr. Warren's experience of over twenty years in applying experimental results to natural conditions, and from the careful and mature consideration which he tells us such work requires, a lucid statement from him on these points should do much to remove difficulties—difficulties of the pressure-made as well as of the stream-made eolith. It should, for example, make clear why his own experimentally fractured flints were called eoliths which were exhibited on the lantern screen by Professor Boyd Dawkins at the lecture—"The arrival of Man in Britain in the Pleistocene Age." Lack of information tended to render that exhibit as useless as a show of broken tea-cups.

C. J. GRIST.

Archæology: Prehistoric.

Bell.

Subcrag Flints. By Alfred Bell.

40

Will Mr. Warren kindly point out any stream in a "flint" country where such a "rain of blows" is to be seen "steadily delivered against other stones wedged "in its bed?" (Such a violent action would be more likely to tear the bed of the stream up.) Very little has been done in ascertaining the constituents of the "subcrag stone bed" or tracing out the provenance of the varied mixture that goes to its making. As to whether it is entirely a marine deposit is quite a matter of opinion. After fifty years of crag work, I take the line that much of it was accumulated long before the crag waters came into our area, on an open land surface of London Clay, including the bulk of phosphatic nodules or coprolites, plutonic and

Jurassic rocks and fossils, mammalian teeth and bones and the rich flora exhibited in the well-preserved wood.

If Mr. Warren had, as I have had, the opportunity of seeing and handling a large number of Mr. Moir's finds, and seen them exhumed as I have done, he would, I imagine, never have written in such a supercilious fashion of a worker quite as careful and painstaking to get at the truth as he is himself. Be this as it may, can he find any of Nature's chipping so consistent in application as to produce a constant repetition of one design, the rostro-carinates, for instance, at any other than suberag times, or are we to suppose that, having flaked one side of the flint, it turned it over in order to repeat the process, and then forsaken the suberag type of worked flint for some other pattern?

ALFRED BELL.

China : Hong Kong.

Jones.

A Chinese Phallic Stone.

By Staff-Surgeon Kenneth H. Jones, M.B.,

41

F.Z.S., R.N.

Looking down on one of the most popular walks of the people of Hong Kong from the western slopes above the notorious Wong nai Cheong, or Happy Valley, stands a huge mass of weathered granite with a nearly vertical face almost a hundred feet in height.

The face of the cliff looks to the north, and behind the mass of granite is gradually absorbed into the shoulder of the hill, from which it stands out as an enormous buttress.

Perched on the top of this gigantic buttress is a great quadrangular granite boulder some 20 feet high in an almost vertical position and having sides at the base between 5 and 6 feet in length. The upper part of the boulder or column is, from erosion, somewhat less laterally than the lower but continuous with the latter, the whole forming one piece of stone.

The whole structure, the huge buttress and the column borne upon it, is the result of erosion on the softer parts of the granite and has left the harder in this most curious position.

This peculiarly-shaped boulder the Chinese call Yah yuen sääk, or Huh-po-sick; the names are spelt phonetically. These names both mean the Harlot's or the Bad Woman's Stone.

The better class Chinese are very reticent about this stone and the properties which are supposed to belong to it.

On ascending to the column itself by a long steep flight of stone steps let into the side of the hill and through a thick wood of young fir trees, it is found that a well-built palm leaf hut is placed against the base, in which lives an old Chinese who keeps several savage dogs and who makes a living by selling joss sticks and red paper to the suppliants who come to the shrine, if such it can be called.

A small altar of the meanest description, plastered with "lucky" red papers and bearing a few smouldering joss sticks, is the only thing about the place which suggests any sort of ritual, and the Chinese are all agreed that nothing sacerdotal appertains to the old man who sells the joss sticks. There is no doubt that this stone is visited at all times of the year by large numbers of Chinese females, and that in spite of the assertion that only harlots apply to it for success in their trade, plenty of respectable married women resort to it in the hope of becoming pregnant.

I doubt very much any indecent rites occurring at this place, because for one thing the Chinese women are exceedingly modest, and for another they are excessively conventional, and therefore it is highly probable that the burning of joss sticks and the "Kow tow" are all that happen here. I know of several other stones which are not unlike this in position and in their suggestive shape, but none of them are

used in a similar manner. It is quite possible that this particular stone may carry its supposed powers from pre-Chinese times—that is to say, from before the second or third century before our era.

There is excellent European authority for believing that at a place named Chek Wan (Stone Valley), on the way to Canton, and some 40 miles from Hong Kong, there is another famous phallic stone. At Chek Wan there is a very fine temple, and possibly the stone is inside it, but this is uncertain.

In any case it appears that on a certain day, or on a few days, at the end of April in each year, large numbers of prostitutes from Hong Kong and Canton resort to this phallic stone and rub their breasts upon it with a view to prosperity in their business.

Great license obtains at Chek Wan at such times, as might be expected. There is little doubt that respectable Chinese women also visit this stone at other times of the year.

It is of interest to observe that these stones, which no doubt originally were associated with the idea of fecundity, have, like so many other things Chinese, become degraded to their present status in the popular imagination by the wretched conventionality which ruins so many Celestial ideals and causes them to lose their earlier simpler meanings.

KENNETH H. JONES.

Africa, East: Linguistics.

Beech.

Endo Vocabulary. By Mervyn W. H. Beech, M.A.

42

When in the Baringo district a few years ago I commenced a small comparative vocabulary of the dialects of the hill tribes neighbouring the Suk.

Unfortunately, I was unable to do little more than begin the work, but the following words collected by me from the Endo Chief Lōseron may be of interest.

The Endo, who are a link between Suk and Nandi, are an agricultural tribe residing on the slopes of the Elgeyo Escarpment, and are briefly described on page 3 of my book on the Suk Language and Folklore.

The scheme of spelling is the same adopted in my work on the Suk referred to above.

English.	Endo.	Suk.	Remarks.
Yes	Ô - - -	Id.	The most noteworthy difference between the two dialects is that the Suk system of numeration is the more primitive.
No	Erwo ^s - - -	Id.	
Not	Me - - -	Id.	
1	Okoñgô - - -	Id. - - -	
2	Örin, öden - - -	Oghieñg - - -	
3	Somok - - -	Id. - - -	
4	Añgwan - - -	Id. - - -	
5	Müt - - -	Id. - - -	
6	Lō ^s - - -	Müt-ngô-okoñgô - - -	
7	Sisit - - -	Müt-ngô-oghieñg - - -	
8	Ti-op - - -	Müt-ngô-somok - - -	
9	Sakôr - - -	Müt-ngô-añgwan - - -	
10	Taman - - -	Id. - - -	
11	Taman-ngô-okoñgo - - -	Id. - - -	
12	Taman ngô-'den - - -	Taman-ngô-oghieñg - - -	
13	Taman-ngô - somok - - -	Id. - - -	
14	Taman-ngô-müt - - -	Id. - - -	
15	Taman-ngô-lō ^s - - -	Taman-ngô-müt-ngô-okoñgô - - -	
20	Tiptem - - -	Id. - - -	Of. Suk, "my child," monde-nyan. Probably mondo = "my child."
Man	Chi - - -	Id.	
Woman	Kukun - - -	Kôrkô ^s .	
Child	Mondo - - -	Münuñg - - -	

English.	Endo.	Suk.	Remarks.
Father - -	Baba - - -	Bapu.	
Mother - -	Iyu - - -	<i>Id.</i>	
Brother (my) -	Werinja - - -	<i>Id.</i> = "my brother."	
Sister (my) -	Cheptenja - - -	<i>Id.</i> = "my sister."	
Son - - -	Masowon - - -	Mūnuñg - - -	Suk, maso-won = herdsman. This work is generally done by children.
Daughter - -	Ngeremnyon - - -	Chepto.	
Friend - -	Thelia ^o - - -	<i>Id.</i>	
Enemy - -	Tham - - -	Pūūn.	
Chief - -	Kiruwokin - - -	<i>Id.</i>	
King - -	Nil - - -	Nil.	
Sorcerer - -	Werkoi-yon - - -	<i>Id.</i>	
Head - -	Met - - -	<i>Id.</i>	
Donkey - -	Nyetōme - - -	Sigir-io ^o - - -	Nyetōme is said also to be a Turkana word for "elephant."
Hair - -	Asulsul - - -	Pūt.	
Eye - -	Koñg - - -	<i>Id.</i>	
Nose - -	Sēr - - -	<i>Id.</i>	
Mouth - -	Kōt - - -	<i>Id.</i>	
Tooth - -	Kelat - - -	<i>Id.</i>	
Tongue - -	Ŋgaliep - - -	<i>Id.</i>	
Ear - -	Yit - - -	<i>Id.</i>	
Neck - -	Kāt - - -	<i>Id.</i>	
Body - -	Pur - - -	<i>Id.</i>	
Arm - -	Hegh - - -	<i>Id.</i>	
Hand - -	Hegh - - -	<i>Id.</i>	
Leg - -	Kel - - -	<i>Id.</i>	
Foot (sole of) -	Tapesa - - -	Kel.	
Shoulder - -	Pōh - - -	Leiy-o ^o .	
Back - -	Kōrōt - - -	Kōrōt.	
Skin - -	Undo ^o - - -	Ser-a.	
Heart - -	Mugulo - - -	Mughulo.	
Liver - -	Nuak - - -	Ŋgasat - - -	Nuak is Suk for spleen. Probably I have made an error here.
Bone - -	Kōwō ^o - - -	<i>Id.</i>	
Blood - -	Korōti - - -	Kisen.	
War - -	Luk - - -	<i>Id.</i>	
Spear - -	Tenga - - -	Ŋgót.	
Club - -	Kisambara - - -	Rungū.	
Bow - -	Kuañg - - -	Kwoañg.	
Arrow - -	Supit - - -	Kōtat - - -	Supit in Suk is the wooden head of an arrow.
Shield - -	Kap-takīyu - - -	Loñg-ō.	
House - -	Kō - - -	<i>Id.</i>	
Boat - -	—	Kadich - - -	<i>Cf.</i> l-kadich (hjemusi).
Food - -	Pande - - -	Om-isio ^o - - -	<i>Cf.</i> Suk, "meat," pendo, panye, piny.
Beast - -	Tiony - - -	<i>Id.</i>	
Bird - -	Tarit - - -	<i>Id.</i>	
Fish - -	Korōwo ^o - - -	Kōōgh-wa.	
Fire - -	Ma ^o , mat - - -	<i>Id.</i>	
Water - -	Pērr - - -	Pōgh.	
River - -	Lalua - - -	<i>Id.</i>	
Lake - -	Noroi-yon - - -	Wēiwei.	
Earth - -	Puris - - -	Nyuñgwin - - -	<i>Cf.</i> Suk, pures = dung.
Mountain - -	Kōkwa - - -	Kutuñg - - -	Kōkwa in Suk = assemblage. It is literally a kind of tree under which assemblies are held. <i>Cf.</i> the Kikuya custom, where "Hugumu," a fig-tree, comes to mean "place of sacred assembly."
Stone - -	Kogh - - -	<i>Id.</i>	
Tree - -	Ket - - -	<i>Id.</i>	
Forest - -	Kerti - - -	Wū.	
Sky - -	Him - - -	Torōrut - - -	<i>Cf.</i> Suk, "yim" = "above."
Sun - -	Ngolai - - -	Asis.	
Moon - -	Arawa ^o - - -	<i>Id.</i>	
Star - -	Kab-char - - -	Kokel.	
Clouds - -	Kapuret - - -	Pult-oi - - -	Kapuret in Suk = mist.
Wind - -	Karundu - - -	Yamat.	

English.	Endo.	Suk.	Remarks.
Rain - -	Ilāt - - -	<i>Id.</i>	The Suk separate divinities of rain and thunder, become here merged in one.
Thunder - -	Ilāt - - -	Kerial - - -	
Day - -	Asis - - -	<i>Id.</i>	<i>i.e.</i> , "heart" or "seat of life." It is this part of a man which passes into a snake at death. Or "sky."
Night - -	Katōrit - - -	Ōgha ^s .	
Shadow - -	Kitondo - - -	<i>Id.</i>	
Breath - -	Kimuny - - -	Ki-muny.	
Soul - -	Mugulo - - -	Mughulo - - -	
Spirit - -	Oinyet - - -	Onyet - - -	
God - -	Tōrōrut - - -	<i>Id.</i> - - -	
I - -	Ani - - -	<i>Id.</i>	
Thou - -	Nyī - - -	<i>Id.</i>	
He, she, it	Nyende - - -	<i>Id.</i>	
We - -	Acha - - -	<i>Id.</i>	
You - -	Akwa - - -	<i>Id.</i>	
They - -	Chane - - -	<i>Id.</i>	
Who, which	Ōgō - - -	<i>Id.</i>	
This - -	Nyī - - -	<i>Id.</i>	
That - -	Nyino - - -	<i>Id.</i>	
Large - -	Nya-wō - - -	<i>Id.</i>	
Small - -	Nya-meneñg - - -	<i>Id.</i>	
Many - -	Cha-chañg - - -	<i>Id.</i>	
Few - -	Cha-ñgeri - - -	<i>Id.</i>	
All - -	Lopai - - -	<i>Id.</i>	
Long - -	Kōgh - - -	<i>Id.</i>	
Short - -	Nuak - - -	Tañgogh.	

MERVYN W. H. BEECH, M.A.

Religion.

Wright.

Spirits of the Corn and of the Wild ("Man," 1913, 15). By T. F. **43**
Wright.

With reference to the extract from the *Gentleman's Magazine*, 1779, as to a Shrove Tuesday observance in Kent "Holly Boy" and "Ivy Girl," I find in the *Cambridge History of English Literature*, Vol. II, p. 379, the following:—

"Charming also are the songs of ivy and holly which were sung in connection with some little ceremony of the season. In all the songs ivy and holly appear as rivals, and, whatever the ceremony may have been, it certainly was a survival of those festival games in connection with the worship of the spirit of fertility, in which lads invariably championed the cause of holly, and lasses that of ivy. (Cf. Chambers, *The Mediæval Stage*, I, 251, and Chapter III; Ellis and Brand, *Popular Antiquities*, I, 68, 519 ff.) We can fancy young men entering the hall with branches of holly (Cf. *Bodleian MS. Eng. Poet*, E 1, f. 53b—*Percy Society*, LXXIII, 84).

"Here commys holly, that is so gent,
To please all men is his entent," etc.

singing the praises of the shrub, and warning their hearers not to speak lightly of it (*ibid.*, ff. 30a, 53b—*Percy Society*, LXXIII, 44, 84), while young women enter from an opposite direction and go through a similar performance with the ivy. Thereupon both young men and young women enter upon some kind of a dance, which resolves itself into a contest in which the boys drive the girls from the hall.

"Holy with his mery men they can daunce in hall,
Ivy and her ientyll women can not daunce at all,
But lyke a meyny of bullokes in a waterfall,
Or on a whot somer's day when they be mad all.

Nay, nay, ive, it may not be iwis ;
 For holy must haue the mastery, as the maner is.
 Holy and his mery men sytt in cheyres of gold ;
 Ivy and her ientyll women sytt without in ffold,
 With a payre of kybid helis cawght with cold.
 So wold I that every man had, that with yvy will hold.

Nay, nay, ive, it may not be iwis ;
 For holy must haue the mastery, as the maner is.

(MS. Balliol, 354, f. 229 b—*Anglia*, XXVI, 279.)

"This *débat* of holly and ivy, like other songs of winter and summer, looks back to that communal period when dialogue was just beginning to emerge from the tribal chorus."

Mr. Andrew Lang made some remarks on this in his page of the *Illustrated London News*, 1908, which put me on the track, but I think his remarks contained nothing more than a reference to the above. I feel sure I preserved Mr. Lang's note, but I am away from my papers and fear I cannot refer. T. F. WRIGHT.

Africa, East.

Barrett.

A'Kikuyu Fairy Tales (Rogano). By Captain W. E. H. Barrett.

44

THE ADVENTURES OF KAMAU AND NJEROGE.

One day a party of warriors went forth to attack an enemy, when one of them, by name Kamau, fell down in a fit. His companions, thinking he must shortly die, left him lying insensible by the roadside and continued their journey. Towards the cool of the evening Kamau recovered consciousness, and raising his head looked about him and saw that he had been deserted. He was too weak to stand, but with a great effort raised himself on his hands and knees and started crawling in the direction of his village. After proceeding for a short distance he suddenly came upon the carcase of an elephant which had been partly eaten by hyænas. Getting together a few sticks he lit a fire, and cutting off a portion of the elephant's head he cooked and ate it. When he had satisfied his hunger he recovered his strength and was able to stand up. Just as he was leaving to continue his journey homewards he heard a flapping of wings and saw a huge vulture swooping down towards him. Terrified at its appearance he ran and hid himself inside the dead elephant. The huge bird alighted on the carcase and, eating a little, seized the remainder of the carcase in its talons and flew off. After some time the bird alighted on a tree, and Kamau, who looked out from his hiding place, found himself on an immense tree growing in the centre of a large lake, and the tree was so large that its boughs stretched over the water for many miles. Presently he heard a voice calling him by name, and, looking down, he saw a water spirit swimming round below him. The spirit then asked him who he was and where he had come from. Kamau told him the whole story of his adventures from the time he had left his village. After he had finished the spirit said to him, "I am sorry for you and would like to help you, as I was once a man like you are ; perhaps if you walk along one of the boughs of the tree you will find that it stretches to some land, and so you will be able to drop down and go home." Kamau thanked him for his advice and started to walk along one of the boughs, but after walking for many hours he came to the end of it and saw only water beneath him. He returned very downhearted and told the spirit that he had done as he had directed but found only water beneath him. The spirit thought for a few minutes and then said : "I only told you to walk along the bough to test your courage. I now see that you are brave, and will tell you the only way to escape from your present plight. When the vulture sleeps to-night creep up behind it and seize hold of

“one of its tail feathers, and do not let go until you reach land.” Once more Kamau thanked the spirit, which then disappeared under the water. That night Kamau crept up to the vulture while it slept, and caught hold of one of its tail feathers. (He did not sleep at all for fear he might let the feather go.) Early the next morning the vulture woke up, and having stretched itself, spread out its wings and flew off, with Kamau still holding on to its tail. After flying rapidly for some time the vulture alighted not far from Kamau's village, and no sooner had it reached the ground than it flew up again, leaving Kamau behind with one of its tail feathers still in his hand. Kamau was delighted at finding himself near his home again, and at once set off towards his village, taking the feather with him, hiding it in his hut, and telling no one of his adventure.

A few days after his return Njeroge, a warrior from a neighbouring village climbed up into a large hollow tree to search for honey. When he reached the top he lost his balance and fell into the hollow trunk, alighting on the back of a large python, which was asleep at the bottom of the cavity. The python was at first very angry at being awakened so abruptly by a stranger, but on Njerogeh explaining that he had fallen into the tree by accident the python was pacified, and said, “If you had come here intentionally I should kill you, but as you came accidentally I will help you to get out; catch hold of my tail and I will drag you to the top of the tree.” Njerogeh did as he was told and the python climbed slowly up the trunk of the tree, until it dragged him to the place from where he fell. Njerogeh thanked the python for its kindness, and, climbing down to the ground, ran home.

The next day he prepared a feast, and, calling all the warriors from the surrounding villages, told them that a great adventure had befallen him, and that the man who had passed through one greater than his should eat at the feast with him. All told their adventures, but at each one Njerogeh laughed and said, “That is nothing.” Kamau happened to be passing at that time, and Njerogeh called out to him to come and relate any dangers he had been through, as he might be able to eat the feast with him. Kamau related his adventure with the vulture, but it was so marvellous that none would believe him, until he went to his hut and produced the feather. Njerogeh then told of his meeting with the python, but all those assembled agreed that Kamau's adventure was greater than his; so the two of them sat down and ate the excellent feast that Njerogeh had prepared, and for ever afterwards they were looked upon as the greatest heroes of their tribe.

THE WARRIOR AND THE IRIMO.

In a fight near the plains between some Masai and A'Kikuyu warriors all the latter were killed except one man, who fled in the direction of his own country. On the way he met an Irimo (an evil spirit), who asked him where he was going. The warrior related to him the story of the defeat of his party by the Masai, and informed him that he was on his way home. The Irimo said he would accompany him part of the journey, and they travelled together for some distance. On the way they met a large number of Irimo, who being very hungry were delighted to see the warrior, as they intended to eat him. Leaving some of their number to guard him, the rest hopped about and collected sticks for a fire. While the fire was being made the warrior said, “I am tired of life as all my companions have been killed, so am quite willing to die. Before you kill me, however, I should like to teach you the dance of my people.” The Irimo were very pleased, as they were fond of learning new dances, and agreed that he should dance to them. In order that he should not escape, however, they placed a belt of leather round his waist, and to this tied a hide rope many miles long. The warrior started dancing vigorously and gradually placed a distance between himself and the Irimo. These latter every now and then gave a

pull at the rope to see that he had not loosened himself. Seeing the log of a tree lying near a wood the warrior ran to it, slipped off the leather belt, and tied it on to the log; he then ran as hard as he could in the direction of his village. The Irimo not seeing him pulled at the rope, and finding a weight at the end of it thought he had got tired and gone to sleep. So when they had made a sufficiently large fire they all raced to the place where they thought the warrior was lying. To their rage they found only a log. All of them followed the footprints of the warrior for many miles, but eventually gave up the pursuit as useless and returned to their homes very hungry and very angry, as their dinner had escaped them.

THE BOY, THE BULL, AND THE MASAI RAIDERS.*

In a certain A'Kikuyu village there lived a boy about six years old and an immense bull named Nyangeh; both had been born on the same day and they were great friends. When the boy went to herd his father's cattle he would ride on the back of Nyangeh and talk to him the whole time. Towards evening the boy would say to the bull, "Nyangeh, come let us take back the cattle; night draws nigh and an enemy " may come upon us unawares." The two friends would then drive the herd home.

One day a Masai warrior who was passing by caught sight of a fine herd of cattle, guarded only by a small boy, who rode on the back of a bull. Hastening back to his home, he told his friends, and arranged with them to go and capture this herd. Fifty warriors set out fully armed, and after travelling a long distance saw everything as their informant had said. They rushed forward to seize the cattle, but the small A'Kikuyu boy ordered Nyangeh to kill them. The huge beast pierced some with his horns and others he trampled under foot until all were killed except one. This man being fleet of foot escaped, and running to his village told what had befallen his companions. Everyone thought he was lying, and another war party, 100 strong, was despatched by the Masai chief.

This party was annihilated in the same way as the first had been; only one warrior escaping. This man fled and returned to his home. He told his story to his chief, who, thinking there must be some truth this time in what was reported to him, sent 500 warriors to capture the cattle and avenge the defeat of their friends.

Seeing this large party of Masai approaching, the boy, who had eaten nothing that day and was faint from hunger, jumped off the back of Nyangeh and ran towards his mother's hut. On the way he passed several villages, and at each he asked for food, saying that he intended when he had eaten to follow up the Masai raiders and get his father's cattle back from them. However, no one would give him anything, and all laughed at him, saying he must be mad to think of following up the Masai, who by this time must be well on their way towards their own country. The boy, on reaching his mother's hut, ate some food and some he placed in a bag and tied on his shoulders; he then said good-bye to his mother and followed on the tracks the stolen cattle had made. After many days he came to a hill which looked down on to a large plain. Not far from the foot of the hill he saw a Masai village with a big herd of cattle grazing near it. Among this herd he recognised his father's cattle and Nyangeh among them. In the evening he watched the Masai drive all the cattle into their village and place them in enclosures made of thorn bushes. That night the boy went close up to the village and sang:—

"Nyangeh, Nyangeh, I am the boy who was born on the same day as you were born.

You helped me twice to defeat the fierce Masai;

Why have you now forgotten me and gone with these savages?"

* Cf. A story in Callaway's *Zulu Tales*.

As soon as Nyangeh heard his voice he charged through the thorn bushes, and escaping went to his young friend, followed by all the cattle belonging to his herd, and also by all the others which belonged to the Masai.

The boy at once jumped on his back and directed him to drive away the warriors who were pursuing them. Nyangeh charged down upon their pursuers and in a short time killed so many that the rest took to flight. When they had been thoroughly routed, the boy rode home on the bull, driving the immense herd of cattle in front of him. On reaching his own country he met the same people who had refused him food, and laughed at him when he told them that he intended to follow the Masai. They were all very much astonished to see him back safe and sound, and seeing the herd of cattle he had captured they tried to make friends with him, hoping that they might get some from him. He, however, declined to give them a single head, saying, "No, I will give you nothing. On the day when I asked you "for food you gave me nothing, but laughed at me, instead of offering to help me "to recover my father's cattle. You are all a lot of cowards, and I wish to have "nothing to say to any of you."

He then proceeded to his mother, who welcomed him with great joy. After this adventure the boy was looked upon with great respect by the rest of the tribe, and when he was old enough was made chief over them. W. E. H. BARRETT.

REVIEWS.

India and Persia.

Fryer.

Fryer's East India and Persia. Edited by W. Crooke, B.A., I.C.S., Ret. Vol. I. (Hakluyt Society).

45

Fryer's Travels ranks as one of the most able and interesting among those of the early English works dealing with the East. The author was a man of science, a Fellow of the Royal Society, and acquainted with the best botanical, zoological, and geological knowledge of the seventeenth century. He was, moreover, an excellent observer and took a great interest in the customs of the races with which he was brought in contact, and of their religion and learning. Although his acquaintance with India was confined to the western sea-board he observed whatever he had the opportunity of seeing. Among others may be noticed his observations on the poll-tax imposed on Hindus by Aurangzeb (p. 275), the dependence of Musalmans on Banyans (p. 282) in mercantile matters, the Embassy to Sivaji (p. 198), the journey to Junnar, and descriptions such as that of the Fakir and the image of Hanumān on p. 313.

The second volume (just issued) contains the interesting "Relation of the Canatick Country," including a visit to Goa with accounts of the Portuguese Government and the religious communities. With regard to Mr. Crooke's note on p. 12 on the exposition of the body of St. Francis Xavier, in which he says that it was last exposed to view in 1859, it may be noted that it was again shown to the public amid great enthusiasm in 1890 (as described in a newspaper of December 28th, 1890). The right arm was found to be missing and was said to have been sent to Rome long before. The Jesuits, it appears, were known as Paulistas (not Paulistins as Fryer puts it). The misquoted Portuguese couplet on p. 13 does not appear to be quite correctly given in the note. Probably it should read

O Francisco guarde minha mulher;

O Paulista guarde meu dinheiro.

i.e., "Let the Franciscan look after my wife and the Jesuit after my money."

Another bit of Fryer's Portuguese (on p. 12), "*Por Amor de Frisco*," should, no doubt, read "*Pelo amor de frescura*," "for the love of coolness."

Fryer's account of the conflict between his ship and a Malabar pirate is excellent reading. The name Canorein (p. 27) which Fryer states is the name of the "mass of the people" is the word still used in Portugal (Canarim) much as we use Eurasian. I have heard the saying in Portugal, "There never yet was a Canarim who was not a descendant of Albuquerque!" It seems very probable that the Anglo-Indian word Karāni (*vulgo Cranny*) is an inversion of Kanāri. This provides a more likely origin than that from Sanskrit "karana" quoted by Yule (*s.v.* Cranny) from Wilson.

Among the more purely native observations of Fryer may be mentioned his account of the Lingayats (p. 77) and of the Holi (p. 79).

Fryer's general knowledge of India as far as it went is summed up in his *Special Chorography and History of East India*.

The remainder of the second volume which concludes Fryer's work is taken up with his journey in Persia from Gombroon to Ispahān and back, an interesting narrative although the route had been traversed by many European travellers.

Mr. Crooke brings an unrivalled knowledge of the races and beliefs of India to bear on the elucidation of the numerous difficulties in explanation and identification which arise in such a work, and has produced an admirable edition, worthy of the Hakluyt Society.

M. LONGWORTH DAMES.

New Guinea.

Murray.

Papua or British New Guinea. By J. H. P. Murray, Lieut.-Governor of Papua. London and Leipsic: T. Fisher Unwin. Pp. 379. 15s. net. **46**

A volume concerning one of our distant possessions, written by its Lieutenant-Governor, is invested with the authority which his official position and knowledge gives to it, and can hardly fail to be interesting and instructive.

The book now under review is a general one, dealing, among other things, with the geography and history of Papua, the administration of justice there, and the development of the country; but, notwithstanding the author's modest statement that he does not "know anything of ethnology," the portions which describe the native inhabitants and their customs are most interesting to the ethnologist.

This description is worked out on a geographical system. Mr. Murray commences at the German boundary on the north-eastern coast, from which he travels along the coast to the south-eastern extremity of New Guinea; he then goes to the islands, after which he returns along the south-western coast until he reaches the Dutch boundary. As the whole of this distance is covered in 104 pages, the author's progress is necessarily rapid, and the information given is only of a fragmentary character. Very many of the fragments are, however, extremely interesting. We are told, for instance, that the Trobriand islanders believe that they are descended from three women who came out of the ground, being assisted, one by a dog, one by a pig, and one by an iguana, and that these are the animal totems of the three tribes who claim these women as their ancestors; also of a social custom in the island of Sim (one of the Trobriands), under which only the married people and children live in the island itself, the young men and girls living together on a neighbouring island; and numerous other examples of interest might be quoted.

When Mr. Murray comes to the central division on the south-west coast, his chapters become less fragmentary, dealing with the different tribes more from a general and comparative point of view, and this is perhaps still more so when he reaches the Gulf district.

His statement that the customs of the Melanesian-speaking Kuni people "are quite different from those of the mountaineers, and approximate to those of the

"Melanesians of the coastal plain" is open to question, as also is his suggestion that these Kuni people "are Melanesian . . . , and not part of the aboriginal "population." It is not disputed that these people have Melanesian blood in their veins, and that they have Melanesian customs; but both physically and culturally they approximate much more closely to the Mafulu people of the mountains behind them. Indeed, in physique the two tribes are almost indistinguishable, and, if the Mafulu have the partial negrito ancestry which is now suspected, it can hardly be doubted that the Kuni people have it also.

It has been suggested that the natives to the north and south of the main range in the central district of Papua are more or less in touch with one another; some detailed confirmation of this is given by Mr. Murray, and the fact, if recognised, must be borne in mind in dealing with the many complex ethnological problems which are met with in this area.

As regards the Gulf district, it is interesting to note Mr. Murray's reference to the statement of Mr. Beaver (the leader of the party who went in search of Mr. Staniforth Smith in his perilous expedition in search of the Strickland river in 1910-11) that the people whom he found in the upper reaches of the Kikori river are lighter skinned than those of the coast, and Mr. Murray's statement that the Kukukuku people of the interior behind the coastal district of Motumotu are also lighter skinned than those of the coast. The existence of lighter skinned people in the interior of the Gulf district (the reverse of what is found in the central district) has been reported before; but at present we do not know how widely these lighter people are distributed.

Mr. Murray criticises the use by ethnologists of the term "Papuan" as a general one for the earlier inhabitants of New Guinea, in contradistinction to the term "Papuo-Melanesian," applied to the mixed tribes arising from the subsequent superimpositions of Melanesians from more easterly islands of the Pacific; and in this connection he draws attention to the wide differences existing between the various Papuan languages. His objection is based on the fact that the term "Papua" has been adopted as the official name of British New Guinea. It may be pointed out, however, that the word "Papuan" had been used by ethnologists long before it was adopted by the Australian Government with an official meaning, and, as used, it is a convenient name for the earlier inhabitants of the island, who, notwithstanding their differences of language, are in many respects similar, and may well be classed together, and are clearly distinguishable from the Melanesians.

The whole book provides extremely interesting reading, and is rendered even more enjoyable by the free and pleasant style in which it is written, and the happy way in which Mr. Murray introduces here and there humorous narratives of the experiences which he and other officials have had in their many journeyings through the country.

ROBERT W. WILLIAMSON.

Africa, Central.

Kitching.

On the Backwaters of the Nile; Studies of some Child Races of Central Africa. By the Rev. A. L. Kitching, M.A. T. Fisher Unwin, 1912. Price 12s. 6d. net.

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This is a most interesting book, and the anthropologist will find it valuable, though he might wish that the author had been a little more definite in some places as to the particular people with which he is dealing.

Mr. Kitching commenced the study of his subject in the proper manner. "Doubtless it seems hard to the novice, but it is in the highest degree important that he should derive his first impressions of language and thought direct from

"the people he is to try to win." He recognises that there is an African etiquette that "the black man has his 'don't' as well as the white man, though the points "emphasised are so totally different. A universal 'don't' is to avoid stepping "across the food when it is laid out on the mat or leaves ready for a meal. . . . "Before a meal don't wash your hands only up to the wrist, but go as far as the "elbow." Some "don'ts" are more serious; for instance, a Teso woman "must never "appear in public without her belt of iron rings, or she may be accused of dabbling "in witchcraft," and "when preceding your chief along a path do not forget to call "his attention to every root, stone, or hole in the way, lest he stumble and people "remark that you hate or despise him." Dangerous reputations to possess in an African state!

The means taken for the preservation of children often kill them instead. Young married women, about to become mothers, are initiated into the cares and trials to come, "the idea being to harden the yet unborn infant that it may be able "to face life with a good constitution. The shrieks and yells were from the "unfortunate mother-to-be, who was being driven round the village by her male "relatives with blows of sticks and plentiful sousing with cold water. The blows "and water are supposed to expel from the child the demons of sickness and "cowardice and weakness of every description, but it is hardly surprising after "such treatment if many of the infants fail to live beyond a few hours or days." If it does manage to live, it and the mother are exposed to the weather and the insects for some days.

"Among the Banyoro the names of the various *bacwezi*, or familiar spirits, "are very commonly borne by both boys and girls, such as Dwakaikara (the local "Smith'), Wamara, Kaguju." Infants may be named after special events, such as a journey by the father, or the drinking of medicine by the mother. "The "prevalence of infant mortality is emphasised by the frequency with which some "names recur. When a boy is named Wempisi it is usually because several "children have been born before and all died, and had been exposed to be eaten by "the hyænas, *mpisi* being the name of the hyæna in Lunyoro."

Then come remarks on the treatment of the umbilical cord and twins, and space forbids to go further into these matters, but the above will give some idea of the thorough way in which Mr. Kitching has done his work—and this is only one branch of the material which he has collected. In addition to being valuable, the book is readable, a sketch-map and many excellent photographs adding to its attractiveness.

A. J. N. T.

Heroic Age.

Chadwick.

The Heroic Age. By H. Munro Chadwick. Cambridge University Press, 1912. Price 12s. net.

48

Mr. Chadwick considers the Heroic Age to be the period of adolescence, with its characteristic virtues and shortcomings, in the history of nations. This somewhat obvious conclusion he reaches by analysis of the religious, political and social phenomena of the heroic ages of the Teutonic, the Greek, the Servian, the Cambrian, and other nationalities. His evidence is script in the form of sagas, lays, epic and other narrative poetry.

The field, therefore, over which he travels is one in which the material lends itself, within certain limits, to much individual speculation. And perhaps what strikes an admirer of Mr. Chadwick's erudition and scholarship is that he has not always sufficiently borne in mind that characteristic of poetry which Aristotle pointed out, and upon which he himself remarks. Poetry as distinguished from history tells of what ought to be, not necessarily of what is. Mr. Chadwick assumes throughout that

because a thing was stated in poetry, therefore it must at some time have been. Excluding, of course, the supernatural, there is no religious or political or social happening mentioned in poetry for which he does not claim a definite historical counterpart. This is specially noticeable in his treatment of the Homeric poems. Because they are, on the whole, court poems of the life of kings, therefore there must have been kings with courts such as they describe. Such reasoning is, of course, wholly fallacious, and leaves out of account the instinctive magnifying power of the creative imagination.

Therefore Mr. Chadwick's division of Teutonic heroic poetry into four historical stages is not particularly impressive. Nor is it particularly useful to Mr. Chadwick, for he implicitly gives up the attempt to apply his division in other fields of poetry.

He suggests that the essential conditions for a Heroic Age need not involve more than may be summed up in the phrase "Mars and the Muses." But, as he himself points out elsewhere, the truth lies deeper. The essence of heroic societies is personality. Personal achievement and the praise of personal achievement, each acting upon and advancing the other, are their springs of thought and action. Each finds its consummation in the prince, who is always the bravest man, never the best ruler.

Mr. Chadwick has much to say about Homer (one sometimes wonders how long the use of that name will be permissible). He rejects, probably rightly, the modern theory that the *Iliad* and *Odyssey* grew up in the Greek settlements of Asia Minor on a basis of ballads. They refer to a sub-Mycenean age. "When," to quote his words, "the storms broke upon Greece, crowds of refugees fled to the new Æolic settlements across the Ægean. Among them were many court minstrels, who brought with them not only a poetic technique matured by long experience but also a number of poems."

The merits of the book have been indicated. They are somewhat impaired by a lack of method—(why does a chapter on the Causes of the Heroic Age come last in the book)—by a tendency to repetition, probably reminiscent of academical necessities, and a certain diffuseness of style. By the way, Mr. Chadwick should remember that if he must use the first person singular (in itself somewhat to be deprecated in a study of this kind) he must never also use the first person plural. H. A. A. C.

ANTHROPOLOGICAL NOTE.

THE Report of the Royal Commission on University Education in London, over which Lord Haldane of Cloan presided, contains an interesting declaration of official policy towards anthropology in the following words:—"There is no doubt in our opinion that a well-equipped department of ethnology is a necessary adjunct in the School of Oriental Studies about to be established in the City. It is almost as important that officials and others intending to spend their lives in the East or in parts of the Empire inhabited by non-European races should have a knowledge of their racial characteristics as that they should be acquainted with their speech, and we have reason to believe that the Colonial Office shares this view" (p. 66). The Council of the Institute is fully aware of the importance of the great and far-reaching measures which are likely to be devised at no distant date for the organisation of the intellectual resources of the Empire, and have submitted representations to the Secretary of State for India in Council as to the necessity for including anthropology among the subjects to be dealt with in the Oriental Institutes which are likely to be founded in London and in India.



FIG. 1.



FIG. 2.

THE PLEASING OF THE GOD THĂNGJING.

ORIGINAL ARTICLES.

India : Manipur.

With Plate F.

Shakespear.

The Pleasing of the God Thāngjing. By Lieut.-Col. J. Shakespear, C.I.E., D.S.O.

50

The inhabitants of Moirang are divided into fifteen families, each of which has its particular god or goddess, but over all is the god Thāngjing, therefore all the lesser divinities join in his Harauba, or "Pleasing." About four o'clock little processions emerge from the different Leikais or quarters inhabited by the different families. Each consists of a gaudy litter surmounted by a canopy in which are some of the sacred clothes of the god or goddess, for except in the case of Nongshāba¹, the divinities do not come in person; with each litter is a drummer, one or two umbrella bearers, and a few followers. Nongshāba and his wife Sarunglaima come in person, two by no means beautiful figures. The reason of this is that they are the parents of Thāngjing.

Nongshāba is the greatest of the Umang lai or forest gods, but he made his only son, Thāngjing the chief god of Moirang. These processions all converge on the Lai-sang of Thāngjing and the gods and goddesses or their emblems are taken from the litters and carried inside the Lai-sang (god's house) and placed beside Thāngjing. Previous to the arrival of the gods the Moirang Ningthou (King of Moirang) and his wife the Moirang Leima have taken their seats in specially prepared sheds on the right and left of the Lai-sang². As soon as the last of the gods has been installed some five or six men take up their position before the Lai-sang and commence a chorus of "O ho! O ho! Oha! He! He! Hi! Hi!" repeated over and over again, reminding one of the shouts of Nagas. Then a procession is formed.

Thāngjing's sacred Dahs carried by two men lead the way, followed by women bearing his vessels, men with his umbrellas, then a drummer and some Penna³ players, followed by the litter of the Moirang Leima, behind which comes that of her spouse. The Ningthou and the Leima each wear a silken sling round the neck which reaches to the waist, and in which reposes a small earthen pot containing twenty sel, a betel nut, and a pan leaf. The top of each pot is covered with green leaves, which are tied round the neck, and from the centre of which projects some six or eight inches a bunch of leaves surmounted by a white flower. Beside this is a bobbin round which a cotton thread is wound. The procession halts beside a stream which passes through the village; the litters are placed side by side



FIG. 1.

a few feet from the water's edge. The Maibis, *i.e.*, priestesses, one of whom is a man dressed in a woman's clothes, sprinkle the water with flour and roasted dhan called "Puk yu, wai yu," out of which a mildly intoxicating drink is made. Seven short lengths of bamboo are stuck in the mud beside the water and these are sprinkled with the rice, &c., and with water. This is done to appease the seven evil spirits, Saroi and Naroi⁴, who are ever on the look-out to injure mankind.

The female Maibi then comes forward and enters the water a short way, carrying a parcel made of leaves, which contains some rice, a duck's egg, a little gold and silver, and a lime. She first flips⁵ the surface of the water three times, then immerses the parcel in the water, and after withdrawing it she throws it into the stream and again flips the surface. This operation is repeated with a second parcel and then with two parcels at the same time. The first two parcels are said to be an offering to the Lam-lai⁶ (country god) of the water; the two which are thrown in together are for Thāngjing. The male Maibi now takes the earthen pots from the Ningthou and the Leima⁷, and dances a measure on the bank accompanied by the female Maibi, who holds a bunch of green leaves called Langterei in one hand while she tinkles a little bell with the other. The Pennas or fiddles play the while. Then the female Maibi takes the earthen pots, and entering the water, moves them gently about in the water, taking care that no water goes inside. She then sprinkles a little water on the upright leaves. The pots are then returned to the Ningthou and Leima, who stand beside the water with the pots in their slings. The bobbins⁸ are removed and the threads unwound; the female Maibi holds the bobbins in her hand, while the other ends of the threads are tied inside the pots. The female Maibi, holding the bunch of Langterei leaves and the bobbins in her right hand, and tinkling a small bell with her left, stoops down and moves the Langterei leaves about in the water. The male Maibi holds up the middle of the threads to keep them out of the water. The female Maibi intones a long incantation interspersed with extempore prayers to Thāngjing to manifest himself and bless the country. She gets more and more excited and sings quicker and quicker and then suddenly stops; Thāngjing has come. Rising up she passes her left hand up the threads, moistening them up to the earthen pots. The strings are then disentangled and the Ningthou and Leima resume their seats in their litters, holding the pots in their laps, while the Maibis hold the ends of the threads and walk on ahead, several women walking behind them supporting the threads.

The procession returns to the Lai-sang. It passes round the end of the shed⁸ on the left of the Lai-sang and advances up the centre of the court yard, passing over some rice placed on a leaf and some burning reeds⁹, and halts before the god's house. The earthen pots are taken into the house and placed before Thāngjing. The Ningthou and Leima get out of their litters, and having prostrated themselves before Thāngjing, they go to their proper seats. A Maiba now comes forward and stands facing the Lai-sang, holding up in front of his chest a small log of Hei-it¹⁰ wood, and makes a lengthy address to Thāngjing invoking his aid. This concluded, several assistants come to his aid, and fire is made by drawing a piece of cane quickly backwards and forwards under the log, which is pressed down on to it with the foot, the hot dust being caught on some tinder. With the "clean" fire thus obtained some reeds are ignited and over this some fish¹¹ is cooked. While the fire is being made the Maibi dances before the god accompanied by two Penna players. The dance is slow, the feet being lifted high in turn and the hands waved about, much play being made with the fingers; at every third or fourth step the dancer turns round. After the Maibi has withdrawn, three Maibas advance and perform a dance three times before the Lai-sang. Their dance is like that of the Maibi, but a little more lively, and the hands are thrown over each shoulder in turn with a smart jerk. At the end of each dance the hands are clasped before the face and an obeisance made.

This dance is followed by one by three married women, who also dance three times, the steps being the same as those of the Maibi; they also dance to the music of the Pennas, whereas the Maibas had a drum and a cymbal as orchestra. In these two dances the performers must be three in number and they must dance three times, not more or less. By this time the fish is ready and pieces are distributed to everyone present. The eating of this fish is supposed to bring good luck. A white cloth is now spread on the steps of the Lai-sang and the women who are going to join in to-morrow's dance come forward and lay on it the clothes they intend to wear and then reverently sit down in two rows at right angles to the steps, while Maiba wrapped in a large white sheet stands between the rows facing the Lai-sang and invokes the blessing of Thāngjing on the clothes and all concerned in the festival. The invocation finished, all bow to the ground, and the women then remove their clothes from the steps and the ceremonies are over for the day.

Second Day, 8th May.—The Moirang Ningthou proceed to the Lai-sang mounted on an elephant, and preceded by the Moirang Leima, on another elephant, they are escorted by Penna players and the official Bard who sings of the doings of Thāngjing.

The Phamnai-bas, *i.e.*, title holders, are already dancing before the Lai-sang. As the Ningthou dismounts they all prostrate themselves. The Ningthou and Leima prostrate themselves before the Lai and then take their places.



FIG. 2.

1. Some twenty married women dance before the Lai-sang, in four lines; the step is the same as that of the dance which took place yesterday. The dress is the ordinary dancing dress of married women. In addition to her own hair each wears a long tress, which reaches below her waist, of false hair. These tresses are generally imported from Burma. The orchestra consists of three Penna players and a fluter.

2. The next dance is performed by men most of whom are title holders. The step is the same as yesterday, the party dances in lines, and in addition to the drum and the cymbal a band of men and boys stand near and clap hands.

3. A dance of women most of whom are wives of the title holders, but as some are too old to dance, recruits from the commons are welcome.

4. The men dance again. The hand clappers are more numerous and emit discordant shrieks, which I am told are the song that was sung when Mahadev took Parvati to Brindabun. This introduction of Hinduism into a purely animistic festival is interesting.

5. The married women dance again in greater numbers; after a short time they group themselves to the left of the Lai-sang, and the Moirang Leima, accompanied by

the wife of the Khadarakpa, take up their position opposite to them, and after bowing proceed to dance before the god. In this dance the Moirang Ningthou should really join, but he is too old for such things. The Moirang Leima wears over her ordinary skirt a highly ornamented over-skirt, looking glasses about two inches square alternate with squares of embroidery of the same size. The Penna players are assisted by the drummer who plays in honour of the absent Ningthou.

6. The men dance again.

7. The three Maibis dance (one of them being a man in woman's clothes¹²). The Maibis gradually get excited and end their dance by skipping about most friskily. They thereby invite Thāngjing to take possession of them, but to-day he did not respond.

8. A procession is now formed; first come two men carrying Thāngjing's sacred Dahs; next two maidens in dancing costume carrying fans and vessels; then two married women with similar utensils; these are followed by ten¹³ married women in single rank, each wearing round her head a red sash which has been laid before one of the goddesses. Two umbrella bearers walk one on each side of the first woman. After the cloth bearers come a number of women followers, behind whom comes an umbrella bearer followed by nine men, each wearing on his head a red cloth which has been placed before one of the nine gods; these are followed by male followers in dancing costume. The procession is formed up with its head opposite the Lai-sang. A few feet away on the inner side a Maiba, in dancing costume, with a Penna-player on each side of him and drummer behind, takes his place. The Maiba reads a long invocation from an ancient writing, and then the procession moves off round the courtyard, going the opposite way to the hands of a clock. The Maiba continues reading while a master of the ceremonies instructs the performers as to their actions from an ancient writing which he carries. It is most important that no mistake should be made, hence the reference to the manuscripts. The actions refer to the story read by the Maiba, which tells of how Thāngjing created mankind, commencing from the feet. Having gone round several times in single rank, double rank is formed, the pairs holding hands; after two or three rounds in this formation the lines separate and form up opposite each other, one facing, and one with its back to the Lai-sang; they then advance and pass through each others ranks, turn round, return, passing through again; this is repeated several times, and then the double rank formation is resumed and several more circumambulations are completed, and again the two ranks separate, this time forming up on opposite sides of the ground and advancing across the front of the Lai-sang, passing through each others ranks backwards and forwards several times; finally they form up four abreast and march round once or twice and then down the centre and halt before the Lai-sang, and the day's performance is over. During the latter part of the marching the Maibis got somewhat frisky, pirouetting and exchanging banter, but the ribald jocularity which was conspicuous at Kakching was absent. It is noticeable that the maidens and young men take but little part in Thāngjing's Lai-harauba. The marching hither and thither was said to demonstrate the search for Thāngjing, who having finished the work of creation, hid himself. The gathering in front of the Lai-sang signified that the god had been found.

Third Day, 9th May.—This day's performance was practically the same as yesterday's, except that several low comedy interludes were inserted, but I was assured that they had nothing to do with the "Pleasing of the God," but were simply put in to make people laugh. I therefore omit them.

The Moirang Ningthou showed me to-day an ancient cloth which he asserts was made by Thoibi for the wife of Thāngjing. In the troublous times of the Burmese invasions this cloth was lost, but last year it was brought to him by the people of

Marring Khunbi, who said that since the Lai-harauba of Thāngjing had been resumed and celebrated with their former pomp the god had troubled them much with sickness and therefore they now gave up this cloth. This is interesting as supporting the theory that these ceremonies are necessary for the renewal of the vitality of the Lai. The cloth, to my incredulous gaze, looked suspiciously modern. It was plain khaki colour save for a border some eight inches wide on which were worked in black a row of strange birds.

I was unable to stay to witness the end of the Harauba, but I am informed that on the fourth day Thāngjing and all the other Lais are carried in their litters to a place about two miles distant near the foot of the hills, and there "clean" fire is made as on the first day, fish cooked, and the usual dances follow, the party returning before dark. The fifth and sixth days are similar to the second and third. On the last day the contents of the earthen pots which figured so prominently on the first day are divided among the Maibas and Maibis.

Divination is practised thus: the enquirer takes a very small piece of gold and silver and gives them to the Maiba, who saying the appropriate charm places them in the palm of his hand and then inverts it over a circular piece of plantain leaf. If the two pieces rest between the two middle ribs of the leaf the decision is favourable to the enquirer, and if the silver is behind the gold it is extremely favourable. Should the pieces rest elsewhere on the leaf misfortune may be expected.

The Maibis may be consulted as to who has committed a crime, but they will not commit themselves further than a general description of the criminal, such as that he is a dark man who comes from Wangu, or a thin woman who deals in fish.

NOTES.

¹ *Nongshāba*.—The head Maiba of Moirang informed me that when the universe was in the making and all was dark this powerful "Lai" produced light. Nongshāba may mean maker of the sun.

² *Lai-sang*.—This is a prosaic looking building with a corrugated iron roof. It consists of an open room in front and an inner holy of holies, with a passage round it. On the exterior of the walls of this inner chamber are frescoes illustrating the story of Khamba and Thoibi, which can be seen through the windows in the outer wall.

³ The *Penna* is a fiddle, the head of which is a cocoanut covered with thin leather, and the strings are horse hair stretched over a little wooden bridge resting on the leather. The bow has a wooden handle and a curved iron head ornamented with little bells; the string is horse hair.

⁴ *Saroi and Naroi*.—These spirits are said to have no special names, and I have so far been unable to find out much about them, but they are said to be very mischievous. Sa = wild animals; nga = fish; roi = loi = along with, accompanying. I have not found out much about these spirits. They are much dreaded. On the two Saturdays preceeding the Holi festival they are appeased by offerings of every sort of food and some cotton collected from every house in each village. Old women place these offerings across every road where it crosses the village boundary. A portion containing a little of each article and some Puk-yu Wai-yu is placed for each of the seven spirits. The old women then call on the spirit of the last person who has died in the village to keep the Saroi Ngaroi from entering the village, as these offerings have been placed for them. On the Saturday next but one before the Holi all sorts of food are offered to Senamahi, the household god, and then cooked and eaten by the household and friends. The householder places a little of each article at every entrance to his homestead.⁵

⁵ This flipping of the water with the finger is said to disperse evil influences which may lurk beneath it.

⁶ The gods of all the waters of Manipur are I'ke Ningthou and I-rai Leima. When the Maibi throws them her offering she whispers, "We give you this to eat. We know you as Muba and "Mubi (black ones)." Every Manipuri has a nickname or a pet name, and the Maibi calls the gods by these nicknames as a sign of affection.

⁷ This is the important part of the ceremony. It was explained to me that all the Umang Lai came from the water, and the ceremony is intended to renew the vitality of the Lai and to bring him into action. The threads are roads by which he can proceed to the pots. The Langterei leaves are placed in the Ningthou's pot and are kept in the Lai-sang till the next Lai-harauba. I

was told that if the Harauba were not celebrated sickness and scarcity would prevail, partly on account of the god's anger and partly because of his failing strength.

⁸ In front of the Lai-sang is a wide open space, down each side of which runs a long shed; in that on the right sit the notabilities of Moirang, the Ningthou nearest the Lai-sang, the others in due gradation. Opposite them sit their spouses also in proper order.

¹⁰ The wood is selected because it is soft and ignites easily. This method of making fire is still used by Nagas in out-of-the-way parts of the hills.

¹¹ The fish takes the place of the bull which was sacrificed in pre-Hindu days. (*Vide The Meithei*, by T. C. Hodson, p. 144.)

¹² I am told that the Lais prefer women to dance before them, and therefore when a man becomes "possessed" he assumes women's clothes. It is noticeable that the Maiba, priests of these Umang Lai, do not take part in the dances at the Lai-harauba, though everything is regulated by them. The men who work themselves up into a frenzy and say they are possessed don women's clothes and dance, but are not enrolled among the Maibas. The real Maibis are people of importance. It is usual for a Manipuri husband to sleep on the right, but if his wife is a Maibi he yields her the place of honour.

¹³ I enquired why there were ten representatives of the goddesses, as there are only seven goddesses of the families. I was told that the other three were the wives of Thāngjing and Nongshāba, but on the next day only nine representatives of the goddesses appeared, and I was told that by mistake one in excess had been decorated the first day. Seeing how much importance is said to attach to the verbal accuracy of the chant, it seems curious that such a mistake was not considered likely to have any bad effects.

J. SHAKESPEAR.

DESCRIPTION OF PLATE F.

Fig. 1. THE TITLE HOLDERS OF MOIRANG.—The Ningthou is seated. In front of him, each on a piece of plantain leaf, are his betel-nut box and other brass utensils, a little to one side is his looking-glass. On all ceremonial occasions these utensils and looking-glass are carried with every person of importance. There are twenty-nine title holders, but only fourteen appear in the group. The title holders receive no pay and have no specific duties. There is a strict order of precedence among the title holders, and persons will pay considerable sums for a title.

Fig. 2. THE SECOND DANCE OF THE SECOND DAY.—The performers are male titleholders of the village.

DESCRIPTION OF ILLUSTRATIONS IN THE TEXT.

Fig. 1. NONGSHĀBA AND HIS WIFE SARUNGLAIMA BEING CARRIED TO THE LAI-SANG.—The two girls are carrying the god's fans and utensils in their hands, and each has a red blanket for the god's use over her left shoulder.

Fig. 2. THE ENTICING OF THĀNGJING.—The Moirang Ningthou is sitting in the centre under the two umbrellas. The Leima, his wife, is hidden by one of the Maibis, who is supporting the thread leading to the langterei leaves in the hand of the chief Maibi, who is moving them about in the water. On the right, at the water's edge, are seen the seven bamboo tubes for the Saroi Naroi. These tubes are identical with the three *theibial* used in a similar manner in the Tui-leh-rām sacrifice performed by the Luthais and other cognate classes to appease the spirits of the land and water.

Africa, East.

Beech.

A Ceremony at a Mugumu or Sacred Fig-tree of the A-Kikuyu of East Africa. By M. W. H. Beech, M.A.

51

At Nyakumu, in the Kikuyu Native Reserve, there is being built a large dam. This is to catch rain-water for the flocks of the A-Kikuyu to drink in the dry season.

The dam is 500 yards in circumference and is nearly completed. Towards the end of February there was a heavy thunder shower, and a large quantity of water found its way into the enclosure. What should be noticed is that this is a new water supply; no domestic animals had as yet drunk from it.

Now, however, they will do so, for Ngai (God), through the medium of a sacred mugumu (or fig-tree) such as was described by me in MAN, 1913, 3, has received his due, and has exercised or appeased the spirits of the rain, for it is rain-water in the dam. The ceremony, which took some time, I myself witnessed, and it is worth describing in detail.

The Government "chief" Kinyanjui wa Gotherimu—an officer of our own

creating—produced a he-goat and an ewe. The ewe was entirely red and was barren. The he-goat was entirely black, and had been castrated as a kid.

Two young men of the *ghika* or age *Kamande* first secured and then, having seized their heads, bestrode the victims. They next started conducting them in opposite directions round the whole circumference of the dam, meeting about half-way round. Care was taken that the he-goat passed on the inside. Before they started two A-Kikuyu and the European foreman, who were at work inside the circle, were called outside. To have stayed would have caused them to be infected with *thahu* (tabu). After thuswise encircling the dam twice the victims were led to a sacred mugumu which was conveniently growing hard by. A large calabash of honey wine was produced, and two horns were filled with the liquid. One of these was in silence poured over the tree-trunk on the side exactly facing the sunrise; the second was poured on to the tree in a similar manner on the side facing the sunset. The exact spots on which to pour the libation were deliberately calculated, not chosen at random. Care was taken that some of the liquid trickled into a crevice formed by knotty excrescences of the tree. The Elders then returned to the east the way they had come; they might not go round the tree.

I followed them back to the east, where the two victims were lying side by side on the ground. Both were being held on their backs with their feet in the air, their tails pointing east and and their heads facing the mugumu on the west. The female, as before, was on the outside. In this position they were slowly strangled; not a sound was heard; not a bone was broken; not a drop of blood was spilt. Their throats were squeezed by the knees and their mouths and nostrils tightly closed by the hands of two men, and whilst their lives were ebbing away, a horn of wine was poured out on to the ground near the head of each.

Perhaps two minutes elapsed, and both were lying with outstretched heads and glassy eyes, quite dead. The Athuri (Elders) at this juncture each drank a little wine.

Others then began to skin the black goat. A small incision was made in the skin of the throat, which was then slit downwards to the navel. When, however, the breast bone was reached the operators cut to either side, leaving on the projecting bone a small oval island, as it were, of skin. The skin of the legs was also slit half way to the feet. The same operation was then performed on the red ewe. The skin on the neck and front of each animal was then carefully parted aside so as to expose the breast, and the dead animals brought to a standing position with heads outstretched facing the mugumu.

Under their legs were placed a few twigs and leaves of the same tree. Each victim in turn was then pierced to the heart by a knife, and its blood gushed forth into the two horns held beneath to receive it. What was over fell on the mugumu leaves. The "chief" proceeded to do with the horns of blood exactly as he had done with the honey wine, viz., to pour them carefully over the east and west faces of the mugumu. All in silence.

The wounds where the animals had been pierced were then fastened up with a stick.

After this another kind of native wine, this time made of sugar cane, was poured east and west on the mugumu exactly as before, and, as before, in silence.

The fat of the breasts of both animals, together with the oval of skin before mentioned, were then carefully cut off. Half of this skin was separated from the fat and a small hole made.

The breast bones were then cut out entire, the hearts and lungs taken out together, and, lastly, the stomachs.

The stomachs with the dung in them were then carried round the dam by two youths, walking as before, in opposite directions.

There were a number of women and children inside the dam. These had all to be removed outside the circle before the procession could proceed. A crowd of women fled away shrieking, then watched the scene from a distance. None, however, witnessed the ceremonies at the tree.

The stomachs were then taken from the youths by two old men, who slit them and mixed the contents with leaves of kingeria, which is a kind of everlasting plant said to be indestructible except by fire, and called, I believe, in Scotland, "Wandering Willie."

This mixture was scattered all over the water which had already collected in the dam amid prayers to Ngai to send no more sickness. Each handful thrown was accompanied by a shout from each individual, "*Ndahoya Ngai, Ndahoya Ngai,*" "O God I pray, O God I pray."

This, I was told, ended the first part of the proceedings; I should be called to witness the final in about an hour's time. Meantime the Elders retired to feast on the victims' flesh. It was, in fact, an interval for refreshments.

An hour later I returned to the mugumu and found the elders had dined (and wine) exceedingly well. They were sitting in a circle; in front of them was a rough table made of mugumu and muthigio leaves. On this I saw the remnants of the feast—gnawed bones, scraped heads, feet, &c. All that remained intact was the breast and that piece of fat with the oval-shaped island or skin upon it.

The ceremony then proceeded. Firstly, the breast and this piece of fat and skin of the male victim was, with much reverence, affixed to the tree on the eastern side. Prayers for prosperity, for cattle, sheep, women, and children accompanied the ceremony. The awful name of Ngai was solemnly chanted at the end of each separate request. Exactly the same ceremony was performed on the western side of the tree with the pieces of the female victim. Again the same prayers. Requests were made that Ngai would eat the meat prepared for him.

Then at the foot of the tree on either side were deposited half a victim's head and five or six pieces of half burnt firewood. With these Ngai was requested to cook his food. Next a perfect torrent of wine (made from sugar cane this time) was poured on the eastern and western sides of the tree. Ngai was besought to drink. Then the skin of the male victim was placed at the foot of the tree on the east. Ngai was requested to clothe himself. The skin of the ewe was, however, left on the leaf table. This over, the Elders—again taking care not to go round the tree—came back the way they had gone and sat round the leaf table, on which the wretched remains of the unfortunate animals were left. A man was for putting some smouldering sticks on this table, but was hastily prevented; it is forbidden.

The drink went around again and the following prayer was uttered:—

"*Tuanyua tuihare wega na utuhe indu na mburi na ngombe na ciana na mundu-muka na kياما kigwate wega.*"

"We drink that we may live happily and may you (O God) give us possessions, and sheep, and cattle, and women, and that the Kياما (council of elders) obtain blessings."

Two or three of the elders in turn took a branch of mugumu in their hands, stood up and prayed in turn. Their sentences were punctuated with *Amens* and groans, not unlike what I have heard at Bible meetings in my youth. The jumble of bones and meat, also the skin of the female victim, were left on the table. On this, too, were replaced a mugumu branch which had been held in turn by the orators. The whole was left for Ngai.

This concluded the ceremony, which the chief summed up in the following words:—

"Now the water is good. The flocks that drink of it will thrive and increase.

The men and women who drink of it will have no pains in their bellies. Ngai will send much rain and fill the dam."

The Athuris' voices were hoarse, their gait beginning to be unsteady. They retired to drink beer. "A whole jug each, a whole jug each," muttered one thickly. I did not follow them.

Native explanations of the above customs were, as might be expected, for the most part unsatisfactory.

Why must the he-goat pass on the inside, *i.e.*, next the dam wall? Why were the victims barren? No explanation at all could be given, but I imagine that the original reasons are connected with fear of impurity. The female sheep must not go near the water for fear of—on the analogy of a possibly menstruous woman—infesting it with *thahu*. Similarly, if the victims are barren there is less fear of impurity. Or, seeing that the whole ceremony is planned to make sure the water causes women and flocks to be fertile, might it be considered bad magic to kill what was already fertile?

On a subsequent occasion, when I put these two questions to another elder, I could get no reply to the second, while as to the first he said: "The elders performed that part of the ceremony wrong—they must have forgotten—it will now have to be done all over again. The female should have passed on the inside near the dam wall—just as is the case with man and wife in a hut—the wife must sleep next to the wall and the husband outside. Again, they should not have completed the circle. The best way, however, is for both male and female to go the same way—the male in front of the female. After reaching half way they should turn round and go back the way they came and then go round the other way to the spot at which they first turned round, and then back again the same way to the starting place."

Whichever party is right as to the position of the male and female, I am inclined to think that my late informant is correct as to not completing the circle, for it will be remembered that it was not permissible to complete a circle round the mugumu.

The reason given for this is that the sun is the child of Ngai (God), and as he journeys from east to west a path must be left for him. If the path be not left the man who closed it by walking round the tree will become infected with *thahu* and Ngai will refuse the sacrifices.

This again is why the sacrifices are deliberately placed on the east and west faces of the mugumu. "The sun can see them all along his course."

As to the reason of the victims being all black and all red, I was told that if a third victim was sacrificed it would have to be all white. "It is not permissible for the victims to be dappled, they must be entirely of one colour." It is true that one Elder informed me that the reason of the he-goat being all black was because the rain clouds are black, and it was subsequently confirmed by the others. The last statement, however, should be accepted with extreme caution, as I regret to say that I obtained it as the result of a leading question which was out of my mouth before I had realised the enormity of my offence.

M. W. H. BEECH.

Ethnology: Method.

Hamilton.

Necessity for Accuracy in Treating of Ethnological Subjects.

52

By A. Hamilton.

It is a deplorable fact that some writers on Maori customs, pursuits, beliefs, &c., have an unfortunate habit of writing of certain local or sporadic items as though they were common or widespread usages, thus in many cases leaving the reader with the impression that some such item (in reality confined to a small section of the race in a small part of the country) was universally practised or believed throughout

Maoriland. This practice is due to carelessness, want of proper enquiry and attention to detail, and, apparently, to a desire to include all possible matter of interest in the paper being written. The careful analytical mind is wanting in such writers.

Ethnographical and technological notes collected from a single tribe of natives are put on record in some journal; these are copied by writers and go forth as universal customs, pursuits, or beliefs in New Zealand, whereas in many cases such items are merely local usages, or at least have not been recorded from other districts.

But few persons collect original matter concerning the customs, &c., of native races and record it; but there are many writers who copy such items in a careless manner, or even distort them sometimes by suppressing the fact that they are only known to obtain within a small area, or by the introduction of baseless theories. In like manner persons utterly ignorant of the Maori tongue have written papers on its construction, word meanings, &c. We have even known English words to be treated as Maori, and remarks made on the amazing resemblance they bear to English forms. This is largely owing to the reprehensible practice of inserting the native pronunciation of English words in Maori dictionaries, as noted in Williams' Maori Dictionary, hence such dreadful words as Temara-thimble and Temepara-temple, both appear in that otherwise useful work.

It is not too much to say that the Maori has been credited with many customs, beliefs, &c., that he as a race knows nothing about. As an instance of this, in one solitary case skeletons have been discovered at the bases of the larger posts of a Maori *pa* or fortified hamlet. This item has been seized upon by stay-at-home "authorities" and magnified into an universal custom among the Maori, whereas tradition is silent on the subject, and on the east coast, from the East Cape southwards, it is known that the *whatu* buried at the base of the first erected post was merely a stone.

A large number of instances might be given in which local customs, habits, beliefs have been credited to the Maori people at large.

Although Mr. Best in his articles on customs and beliefs in the small isolated portion of the dominion known as the Urewera district (about the size of an average English county) has carefully stated that many of these customs are only known to this handful of people, these particular customs have been credited to the whole of the Maori people, not only in the North Island but in the practically unknown tribes formerly inhabiting the Southern Island. As a matter of fact, in ethnographical matters names of things differed in the north and south, east and west of the North Island. A reason for such differences was that the education in what was considered sacred things was confined to quite limited numbers, and jealously guarded by those initiated, and not communicated to others of different lineage. There was practically little uniformity of knowledge, and the same name or term might occasionally be used with quite a different meaning.

A. HAMILTON

Africa, East.

Werner.

Two Galla Legends. By Miss A. Werner.

So little, comparatively, has been published with regard to the Galla that the two stories here following may be of interest. They were obtained from Abarea Worede, of the Karar Dulo clan, chief of the (Barareta) Galla at Kurawa, two or three days' journey north of Malindi. Unfortunately, I could not get him to dictate the Galla text, or even take down his Swahili verbatim, but I think I have omitted no essential point of what he told me. The first story is an interesting variant of the one told by all Bantu tribes of the chameleon. (The chameleon does not appear to enjoy any special importance, though considered somewhat unlucky. "It is feared a little but not much.") The bird Holawaka ("the sheep of God"—from its cry,

which resembles the bleating of a sheep) is called by the Wagiryama Kwalala; it is said to be black (or dark blue?) with a white patch on each wing and a crest on its head. It is usually seen alone, sitting on the tops of trees and uttering its wailing cry.

God sent the bird Holawaka to tell men that they would not die: when they found themselves growing old and weak, they would slip off their skins and become young again. He gave the bird a crest (kama bendera, "like a flag") as a badge of office, to mark it as His messenger. It set out, and had not gone very far before it found a snake in the path eating a dead animal. ("The snake was already an enemy," Abarea explained—implying that this was an aggravation of Holawaka's offence. The story does not profess to explain the origin of the enmity between snakes and men.) Holawaka said, "Give me some of the meat and the blood and 'I will tell you God's message.'" The snake said he did not want to hear it, but Holawaka insisted that it concerned him very nearly and pressed him till he gave way. The bird then said, "The message is this—men when they grow old will die, 'but you, when you find yourself becoming infirm, all you have to do is to crawl 'out of your skin and you will renew your youth.'"

This is why people grow old and die, but snakes change their skins and grow young again. God laid a curse on the bird, which is now afflicted with chronic constipation (*Hunyi Mavi Kabisa*), and in its never-ceasing pain and distress sits in the tree-tops moaning and wailing "Wakati-a-a!" ("My God!"). Abarea paraphrases its cry as "Mwenyezi Muungu wangu!—nipomfeshe, nimeharibu—save me, I am destroyed!" An interesting point, but one which I could not get him to state very clearly, was the identity of "Wak" with the sky. He remarked quite spontaneously that the bird was black and white because "Mwenyezi Muungu" (the expression he always used in Swahili as an equivalent to "Wak") is partly white and partly black. When I tried to get this statement explained, he pointed to the sky and said, "Mwmyiezi Muungu *ni mweusi halisi*"—"is black truly" (or "entirely"). I thought he must be referring to the stormy sky, but do not now feel sure of this as *eusi* is frequently used to mean blue, and further questioning left it somewhat doubtful which he meant.

The other story accounts for the fact that lions, leopards, and hyenas hunt at night. Originally it was always day, but "Wak" called men and all the animals together and explained to them that he was about to make a time for sleeping, and commanded them all to cover their faces with their hands (the usual anthropomorphism of their primitive tales) while he did so. All obeyed; but the lion, leopard, and hyena peeped between their fingers and saw night being created. It is not stated what they saw, but the result is that they can see in the dark, while men and other creatures are unable to do so and put the night to its legitimate use.

A. WERNER.

REVIEW.

Australia: Totemism.

Durkheim.

Les Formes Élémentaires de la Vie Religieuse: Le Système Totémique en
Australia. Par Émile Durkheim. Paris: Félix Alcan, 1912. Pp. 647.

54

Some fourteen or fifteen years ago M. Durkheim, then Professor at the University of Bordeaux, commenced the publication of *L'Année Sociologique* in collaboration with members of the sociological school which had arisen under his inspiration; but hitherto in the department of anthropological study dedicated to religion, though single monographs of great value had appeared, no general synthesis had been attempted of principles and of the results to which they lead. M. Durkheim himself was obviously the proper authority to undertake this work, without which the sociological school

could not hope to exercise any permanent influence on the direction of anthropological study. In this brilliant volume recently issued, not merely has he produced an example of the sociological method of investigation of savage phenomena, but he has formulated a philosophy. Whether the method and the philosophy will ultimately be accepted by anthropologists remains to be seen; but there can be no difference of opinion on the importance of the volume. It opens a new chapter in the discussion of the origin of religion, and must for many a day be the starting point of controversy.

A religion, according to M. Durkheim, is a system of beliefs and practices inseparably bound up together (*solidaire*) relative to sacred—that is to say, separated, forbidden—things, beliefs and practices which unite into one moral community, called a Church, all those who adhere to them. The idea of Religion is thus inseparable from the idea of Church, for Religion is eminently and essentially a collective affair. It is distinguished from magic, which makes use of similar machinery, even including a cult, because magic is not collective but individualist in its aims and practices: there is no magical Church. A cult is a system of rites, solemn seasons (*fêtes*), and ceremonies, all presenting one invariable characteristic that they recur periodically. This definition, perhaps, hardly takes account of the fact that many rites are not periodical, but only performed on special occasions and at rare intervals; still they are part of the system.

Having thus defined a religion, the author proceeds to the examination of previous theories. He has turned an awkward corner by limiting magic to an individualist application of religious conceptions and practice. It enables him to dispose without difficulty of the theories of Professor Frazer and Dr. Preuss; for the practices which they call magical, though found in all religions from the highest to the lowest, are performed for the general good. The refutation of animism as the source of Religion is the next step. He shows that in Australian society, the lowest hitherto investigated, there is no cult of the dead. This has always been the crux of Spencer's Euhemerism. But the theory of animism does not stand or fall with Spencer's hypothesis. It is necessary therefore to attack Sir Edward Tylor's famous chapters. He repudiates the origin of the belief in the soul or "double" from the phenomena of dreams and other hallucinations, or of syncope, apoplexy, catalepsy, ecstacy, and other cases of temporary insensibility. The idea of the soul, having been once formed, may have been applied to these phenomena; but that is a very different matter. As to dreams, he thinks it probable that the savage always draws a distinction between various kinds of dreams and does not interpret them all in the same way; and he shows that this is actually the case with the Melanesians, as described by Codrington, and the Dieri, as described by Howitt. Even admitting this, I doubt whether he gives enough weight to the vividness of many savage dreams arising from the condition of repletion, or of hunger, in which the savage, who is dependent on the uncertain products of the chase, so often finds himself, or from the sense of constant danger from foes, human or brute, that surround him. Moreover, he seems to think that on the animistic theory the interpretation of dreams as the adventures of the soul is due to speculation on his dreams, whereas the savage is not speculative, but practical. The savage, however, does not necessarily speculate on his dreams; he believes that he has actually seen the objects and undergone the adventures presented to him in dreams. The Arawak headman who awakened Sir Everard im Thurn in the middle of the night to insist, "George speak me very bad, boss; you cut his bits," had been dreaming of insolence by one of his underlings, and was fully convinced that the unpleasant interview had really taken place and that he had a substantial grievance for his master to redress. Moreover, M. Durkheim passes lightly over the sense of mystery and bewilderment imposed by death. The savage is not a philosophical materialist who holds that there is nothing after death, and it may very well

puzzle him to find that his fellow, especially if a bold and trusted leader, is suddenly no more than a senseless and speedily decaying clod. The event would be apt to arouse all his terror and a train of the liveliest emotions, such as the author elsewhere well points out are intensified to an extravagant degree by being shared with the other members of his band. The very atmosphere would be created in which speculation would be generated, and disbelief that all was over with him who was lately so full of life and energy and the stores of manifold experience. And the speculation and disbelief would be greatly stimulated if in his dreams he saw the dead man living, heard his voice, and talked with him.

M. Durkheim, however, will have none of this. Nor will he allow that anthropomorphism is primitive. Man did not, he says, project his image upon the external world; for if so the earliest sacred beings would have borne his likeness. But, in fact, the sacred beings of the lowest society known to us are conceived in an animal or vegetable form. What man did was to confound the kingdoms of nature—not by any means the same thing. It is only long experience, fortified by scientific culture, that has taught us the barriers between them. But surely if, as the author says, the rocks in primitive thought have a sex and are capable of reproducing their species; if the sun, moon, and stars are men or women who experience and express human sentiments, while, on the other hand, men are conceived as plants or animals; this means that consciousness and personality were attributed to them all, no matter under what form they appeared. This indistinction, which he admits to be at the base of all mythologies, is hard to differentiate from what is by other thinkers called anthropomorphism.

His final argument against animism is that, if it be true, religious beliefs are an hallucination without any objective foundation; a sort of constitutional aberration has caused man to take his dreams or perceptions, death for a prolonged sleep, and rude, shapeless bodies for living and thinking beings. In that case there could be no science of religion; for there would be no reality behind the hallucination, and what sort of a science can it be, the principal discovery of which would dispel the very object of which it treats? But even if we admit, for the sake of argument, that religious beliefs are an hallucination and that there is no object behind them (on which here I express no opinion), the hallucinations themselves are at least an objective fact, and the aim of science is to study these hallucinations as such, and to trace their conditions and evolution, without concerning itself what philosophical basis they may have. They are products of the mental constitution of humanity. If we listen to some philosophers, matter itself is no more than this. Yet scientific students have investigated its constitution and evolution, and have achieved most valuable results, serenely ignoring the philosophers. Nor is it beside the question to observe that, as we shall see, M. Durkheim's own solution of the problem makes the soul and spiritual existences as unreal—in other words, as much hallucinations—as does the animistic theory which he rejects.

We need not linger over his refutation of the sun-myth, or naturalistic theory, as he calls it. It is slaying again the already slain, though the theory yet maintains its ghostly existence in certain quarters. We will come to the exposition of totemism, the main subject of his book. As here expounded, it is not a system of magic, it is not zoölatry, it is not derived from ancestor-worship, nor a case of nature-worship, nor a contrivance to put the soul in safety; it is not to be explained as the consequence of the mere adoption of a name by a group. It is a genuine religion, the most elementary hitherto discovered; and it is bound up with the most elementary form of social organisation. For religion is not simply a social phenomenon, it is society seeking to realise itself. Society cannot exist apart from religion, and men are not men apart from society. The objective, universal and eternal cause of the

sensations which go to make up religious experience is society. This it is that develops the moral forces and awakens the feeling of support, safeguard and tutelary dependence which attaches the faithful to his cult. It raises him above himself; it *makes* him. For what makes man man is the totality of intellectual gains which constitute civilisation, and civilisation is the work of society. In totemism we see the beginning of the process, or at least the earliest form with which we are acquainted. Although the author hedges by declaring that the question whether totemism was once more or less widely distributed is of secondary importance, the argument seems to assume that it must have been universal. The totem is the emblem of the clan, that by which it recognised its unity, itself. This accounts for the fact that the representation of the totem on *churinga*, *nurtunja*, *wananga*, and elsewhere, is even more sacred than the totemic species. But alike the totemic species, the representation of the totem, all things associated in the categories with the totem, and the very members of the clan themselves are sacred, though not in the same measure. They are all filled with supernatural force, physical and moral, with *wakan*, *orenda*, *mana*, or whatever it may be called. This force is impersonal. It permeates all things. It is at the root of all religions and magic. It is analogous to the scientific concept of force. It is of religious origin, and was indeed borrowed from religion, first by philosophy, and then by science. Every society exercises power over its members—physical and above all moral power. It keeps them in a sensation of perpetual dependence. It is distinct from the individuals who constitute it, and consequently its interests are distinct from theirs. But as it cannot attain its end save by means of the individual, it makes an imperious claim to his assistance, exacting it even to the sacrifice of his inclinations and interests. Thus at every moment we are obliged to submit to rules of conduct and of thought which we have neither made nor wished to make, and which may even be contrary to our most fundamental instincts. The result is to impress on each individual member the idea that the force thus exercised is external to him.

But in order to make its influence felt society must be "in act"; and it is only in act if the individuals are assembled and act in common. So only it becomes conscious of itself. Australian society passes alternately from the ordinary individual, economic phase to the social phase, and back again. The former is dull and more or less monotonous; the latter causes excitement and vehement exaltation, translated into the wildest and most extravagant actions. The religious activity is confined to these occasions. Since they are centred round the totem, the totem arouses religious forces which dominate and exalt the individual, and which are figured (for we can only represent an abstract and complex idea under a simple concrete form) as an animal or plant, or whatever other object it may be that gives its name to the clan and serves as its emblem. The totem is then nothing else than the clan under a material and emblematic form. The soul is the totemic principle incarnated and individualised in each member of the clan. The idea of the soul cannot be understood except by relation to the idea of force, of *mana*, which has its genesis in the impersonal act of society on the individual. Dreams may have contributed certain secondary characteristics, but they are not the source of the idea of the soul. The exclusively individual and indivisible idea of the soul is late, and the result of philosophical reflection.

The origin of religion, therefore, is not in fear, nor is it caused by the senses awakened in us by the external world. Neither is it due to hallucination. It is an error for the Australian blackfellow to attribute to an external power in the form of an animal or plant the exaltation, the increase of vitality, he experiences engaged in the performance of the totemic rites. But the error merely extends to the symbol, not to the reality. The reality is the society, the clan, which really thus inspire him. The function of the rites is in fact to strengthen the bonds

individual to the society. By this means religious excitement adds to the forces of life. Religious force is only the sentiment inspired by the collectivity in its members, projected from the consciousness and objectivated, it matters not on what. The object to be sure is nothing but a symbol. But a symbol is necessary to the consciousness of belonging to a certain society. It is not an artifice; it is spontaneous. It must, however, be capable of being figured, and must be familiar. Animals particularly, but also plants (and animals and plants are the most usual totems) fulfil this condition. Probably the totem was suggested by the animal that haunted the centre frequented by the clan; and in that event the spot became a totemic centre, such as we find in Central Australia. But the various clans of a tribe must have come to some understanding with one another to secure variety of choice. It thus appears that the choice of a totem was not spontaneous, but a deliberate act.

We may, perhaps, draw the inference that in M. Durkheim's view the origin of religion was in a conscious and deliberate act. There must, therefore, have been a period when religion did not exist. If so, society was still in an inchoate state; it had not yet made an effort to realise itself. But then we are driven back upon the question, What caused it to make the effort? What awoke the consciousness of the need of organisation? It could not have been the pressure of hostile groups, because *ex hypothesi* the adjacent groups were friendly: they came to an agreement as to the choice of totems. "The totemic organisation, such as we have just described it, must manifestly have been the result of a sort of understanding between all the members of a tribe without distinction. It is impossible that each clan should have made for itself its beliefs in an absolutely independent manner. The cults of the different totems must of necessity have been in some way adjusted to one another, for they exactly complete one another" (p. 221). These words are emphatic. And although it would be hypercritical to press the meaning of the word *tribe* beyond a vague inclusive term for the surrounding and larger body of men, still the use of the word does after all suggest some sort of organisation. However rudimentary this organisation, or whatever form it took, it was *pro tanto* an attempt of the society to realise itself. But that is religion. What, then, was the religion that preceded the higher organisation we call totemism?

I have pointed out that the argument seems to assume the universality of totemism as the earliest form of religion. In addition to what has appeared in the course of the very imperfect analysis I have been able to give of M. Durkheim's theory, and of the reasoning that supports it, the explanation of the soul as the totemic principle incarnated and individualised in each member of the clan accounts for the conception of the soul under the form of an animal. This conception is common, not merely in totemic areas, but far outside them, even in Europe itself. If the cause assigned be correct it affords a presumption of the universality of totemism. But this is not all; for from conceiving the soul under the form of an animal to the doctrine of transmigration is not a very long step. Thus the wide belief in metempsychosis is a new proof that the constituent elements of the idea of the soul have been chiefly borrowed from the animal kingdom in the manner supposed. In other words, totemism is at the base of it, and must, therefore, have been universal.

The space already occupied precludes the possibility of discussing the author's very lucid and elaborate exposition of the totemic rites and beliefs. They are best known to us as practised and believed in Central Australia, because there they have been most thoroughly investigated. M. Durkheim is under no illusion as to the totemism of the Arunta being primitive in its present form. But he holds it to be a less developed form than that of the south-eastern tribes, where it has evolved High Gods, Daramulun and the rest, who are the personification of the initiation rites performed by the whole tribe collectively assembled, and are a symbol of the

unity of the tribe. Totems and gods alike, and indeed all other objects of a cult, are thus not hallucinations, but symbols. Inasmuch, however, as they are taken for objective realities, the distinction seems somewhat fine. The clan-totem, he holds, was the starting point; the soul was derived from it; and he argues very ably that the individual totem and the sex-totem were subsequent developments. His exposition is primarily concerned with Australian totemism; but he vindicates the essential identity of American totemism, while pointing out its differences, and claims the right to illustrate his points from the North American tribes. To this extent his work may be considered an answer to recent objections to the very existence of totemism as a system, and is all the more effective because it is founded primarily on what is called in the scientific jargon of the objectors an "intensive" study of a single area.

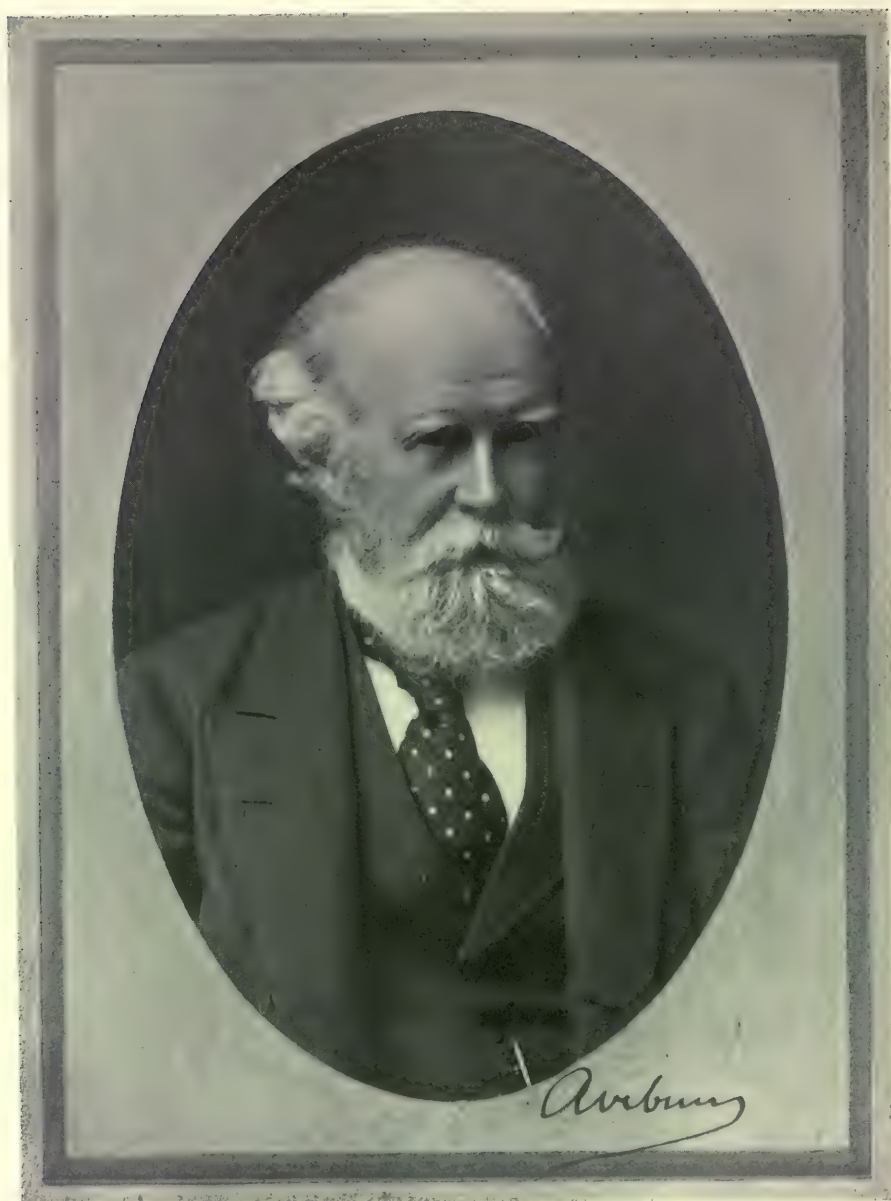
Nor can I follow him in detail through the philosophical argument with which he brings the exposition to a close. He finds in the collectivity much more than the source of religion. Without it even thought would be impossible. Logic is a product of social life. We could not form a concept apart from social life. Concepts express the manner in which society represents things. And inasmuch as man would not be man apart from social life, conceptual thought is coeval with humanity. Without it man would be on a level with the lower animals. The conflict between sense and reason, between morality and will, is not due to the Fall. It is due to the contention between the personal and the impersonal in every one. There is something impersonal in us, because there is something social; and as social life includes both representations and practices, this impersonality naturally extends alike to ideas and to acts. A new path is thus opened to the Science of Man. It is no longer necessary to explain man's superior and specific faculties on the one hand by referring them to inferior forms of being, or on the other hand by ascribing them to a supra-experimental reality, postulated but never established by observation. When it is recognised that above man there is society, and that society is not a mere name, a creation of reason, but a system of active forces, a new manner of explaining man becomes possible.

This sketch represents very feebly and imperfectly the contents of a book that is bound to leave a mark upon anthropological thought. We in England have perhaps hitherto made too little of the influence of society in the genesis of religion. We have attributed it too exclusively to the influence of external nature and the experiences of individual life upon what is assumed, rightly or wrongly, to be the constitution of the human mind. Whether the French sociological school, led by M. Durkheim, may not go to the opposite extreme, may not attach too little weight to this influence and these experiences, and in effect ignore the part actually played by the individual, is a question that the discussion inevitably awakened by a presentation so powerful of the claims of society to be the fountain of religion must decide. I should add, to avoid misapprehension, that the social, so far as they may be distinguished from the religious, institutions of the Australian blackfellow, have been left over to form the subject of another study.

E. SIDNEY HARTLAND.

ANTHROPOLOGICAL NOTE.

At the ordinary meeting of the Institute held on Tuesday April 22nd 1913, **55** Mr. T. A. Joyce, who retired from the honorary secretaryship of the Institute at the last general meeting, was presented by the President on behalf of past and present officers and members of the Council with an illuminated address and a cheque. Only those who have sat at the Council Board of the Institute can have any idea of the patient and devoted labour which Mr. Joyce gave for so many years and so unstintedly to the Institute, which owes much more than words, however eloquent and complimentary, can convey, to his indomitable energy, his tact, and above all his unfailing good humour.



LORD AVEBURY.

ORIGINAL ARTICLES.

Obituary: Lord Avebury. With Plate G.

Read.

Lord Avebury, P.C., D.C.L., LL.D., F.R.S. Born April 30, 1834; 56
Died, May 28, 1913. By Sir C. Hercules Read.

One of the commonest phrases in the obituary notices of distinguished men is that the gaps caused by their death will be hard to fill. No doubt this is often true of many of our public characters, and the man spoken of is generally accepted as the exponent or the apostle of a particular national service. He has performed it with such fulness and adequacy that it seems impossible for any other mind ever to succeed in holding all the threads which had been so deftly managed in the past.

When one has to deal with the character and achievements of a man like Lord Avebury, none of the ordinary phrases entirely meet the conditions presented by such a career. His peers in the scientific world as a rule differ widely from him in the circumstances of their life. Those who, like him, began life in the most favourable surroundings, had the unquestionable advantage of a thorough training at school and university; others whose distinction has been gained in despite of such preliminary advantages, have at least been able or obliged to devote all their energies, mental and bodily, to the one pursuit that they have mapped out on their life's work. Neither one nor the other of the positions will fit Lord Avebury's life. A few years at Eton sums up all the tuition, as distinct from education, that fortune allowed him, and at the age of fifteen he entered his father's bank. At that time, sixty odd years ago, it is not likely that his days spent in learning the business of finance were otherwise than filled with the endless routine that would be the lot of a junior in such a firm. Hardly any pursuit would seem more entirely unpromising for the production of the prophet of science for the people, and yet in such an uncongenial environment young Lubbock worked at his natural history, and eventually, while yet in the prime of life, his name was probably more widely known than that of any of his contemporaries as suggesting a combination of the man of science and the man of business.

Lombard Street, however, is not the place in which biology can be readily studied, and the problems of animal and plant life that Lubbock dealt with had their inspiration in a very different atmosphere. His good fortune on the side of science was summed up in one fact—that within a stone's throw of his father's house at Orpington lived Charles Darwin, a circumstance of inestimable value to Lubbock. Not only was the restless and acute brain of Darwin persistently devoted to the endless problems that nature presents to such a mind, but the house at Down was a Mecca for the whole world of science, and the opportunities of hearing the most acute intellects of the day engaged in friendly conflict over the mysteries of the universe provided for the younger man at once a mental forcing house and a wealth of suggestion that could not fail to produce ample results. This was in reality Lord Avebury's education—an education of a kind that, given a sympathetic base, could not be matched in any school or university anywhere. The use that he made of it is known to the world. Geology, botany, the lives of insects, the problem of early or primitive man, all in turn held his mind and occupied his pen, and his treatment of these subjects in a style that suited itself to popular consumption has deservedly rendered his name a household word among English-speaking peoples and beyond.

Such an achievement for a man engaged in an important and absorbing business career might seem to be enough for one life. It was not so with Lord Avebury. His sympathies were widely engaged in social and economic problems with fully as much devotion. The holidays of the people, the bettering of the condition of shop assistants, the conservation of our ancient monuments, the preservation of our open

spaces, all of these and many other subsidiary interests in turn held his attention and occupied the energies of his leisure. Concurrently with these engagements, and perhaps because of them, he was Chairman of the London County Council for two years, an office absorbing enough for an otherwise free man.

In our own special field Lord Avebury was President of the Ethnological Society and a Foundation Fellow of the Anthropological Institute, occupying the chair from 1871-73. His two principal works are his *Prehistoric Times* and *The Origin of Civilisation*. The first of these was admirable at the time of its publication, but the later editions suffered somewhat from a need of remodelling to bring them up to the demands of the day.

As an old friend of Lord Avebury—for I had known him since 1874—I shall long mourn his loss. The most urbane and amiable of men, he was ever ready to discuss any difficulty that presented itself in the many affairs of a public or semi-public character in which we were both interested. His decision was invariably on the side of a soft answer, if that could by any means meet the case; but on certain subjects, where he felt strongly, he could be as unyielding as any man. As a public character he may be summed up in the one word, useful: with the qualities of industry and receptivity very strongly developed. It was these two which made him the man he was. A strain of sentiment there undoubtedly was also, and it appears in the fact that he chose as his title the name of the most ancient of British monuments, which changed the familiar Sir John Lubbock into Baron Avebury. C. H. READ.

Maori Religion.

Best.

The Cult of Io, the Concept of a Supreme Deity as evolved by the Ancestors of the Polynesians.

By Elsdon Best.

57

In his interesting work, entitled *The Making of Religion*, the late Andrew Lang has two suggestive chapters, entitled "The High Gods of Low Races" and "More Savage Supreme Beings." After a perusal of these chapters the reader is left with the impression that the purport of the writer was to bring forward evidence in favour of a theory that truly primitive religions were not necessarily polytheistic, that the original cultus of a so-called inferior race may have been of a monotheistic nature, to deteriorate, in after times, into polytheism by means of the introduction of minor gods and demons, or malevolent spirits.

This seems to have been breaking out a new trail of thought for the student of primitive religions and the origin of existing systems of belief, but we are not aware that any other writer has since written in favour of the above-mentioned theory. For that theory we hold no brief, for or against; it is for others—the others who dwell in the "world of light"—to pursue such studies and give us the result thereof. Remains for us, the dwellers in the dark places of the earth, to collect what original matter we may from neolithic man and place the same on record.

Many writers have touched on the theme of Maori religion, and almost all such writers have remarked that the gods of the Maori were truly malevolent beings, beings to be feared and placated, to whom no true invocations were recited, but merely crude charms or incantations. Also that the Maori had no conception of a Supreme Being, creative or otherwise, that the Maori pantheon was represented by a horde of inferior gods or demons and a few so-called superior gods or tutelary deities.

It is now many years since we first gained a dim knowledge that the Maori believed in the existence of a Supreme Being, and throughout those long years have we diligently sought "more light" on the subject. Some information gained from an old tattooed survivor of the neolithic era some ten years ago put us on the right track, and since that time we have obtained much more light from a remarkably

intelligent and intellectual native, now seventy-three years of age, who was taught the old-time beliefs of his people during his youth. The knowledge was imparted by two of the last survivors of the Maori priesthood, men who had been trained and taught in neolithic times under the singular *tapu* system that obtained in Maoridom, men who jealously conserved that knowledge and kept aloof from European missionaries when they reached these parts.

The information so gained we now offer in the following pages, as evidence that an "inferior race," a "savage" people, was quite capable of evolving the concept of a Supreme Being, a creative and eternal god, a Deity that did not punish the souls of men after the death of the body. A perusal of these notes will show any unbiassed readers (not a numerous body, we opine) that the Supreme Being of the Maori occupied a much higher plane than that of certain old-time Semites.

IO, THE SUPREME BEING.

The cult of Io was the highest form of Maori religious belief, the purest concept of a neolithic race that has, for many centuries, dwelt in far scattered isles of the Pacific Ocean. It was evidently brought from the original home of the race, wherever that may have been, India or elsewhere, and has been carefully and jealously conserved throughout the changing centuries by the higher class of Maori priesthood. For it was only members of the superior order of priests who were taught the highly curious beliefs and mystical concepts that composed the cult of Io, only they who could utter his name, repeat the thrice sacred invocations to him, or perform the rites to which such invocations pertained. Priests of lower grades were not allowed to participate in such ceremonies, while the shaman class knew practically nothing of these higher matters.

The name of Io was deemed so sacred that it was never uttered, even by the high-class priests, except when absolutely necessary, as in the reciting, or rather chanting, of invocations to that Deity. Again, the name was usually repeated only at some secluded spot, as in the forest, where nothing raised by the hand of man, as a house roof, came between the repeater and the vault of heaven. Probably the only occasion on which the name was repeated within a building was when an invocation to Io was uttered within the thrice sacred Whare Wananga, or school of learning, in which the sacred traditionary and religious lore was taught to a select few of the young men of the tribe. At all other times Io was alluded to as "The Beyond," or "The High One," or some such term.

With the exception of the invocations pertaining to the house of learning, the invocations to Io were recited not at the ordinary *Tuahu* or sacred place, but at some river, pond, or other sheet of water. In these cases the priest who uttered the invocation entered the water in a state of nudity, and took his stand at the spot where the water was breast deep; also, prior to commencing the recitation, he would stoop down and immerse the upper part of his body in the water. These precautions were taken for the purpose of preventing any contaminating or polluting influences affecting the proceedings.

The invocations to Io pertained to important matters only, such as the sacred school above mentioned, calamities affecting the whole tribe, and the highly curious rite performed over the newly-born children of the upper classes. No invocations were made to Io concerning any minor or trivial affairs, nor yet in connection with anything evil, such as war.

It may also be mentioned that the higher class of the priesthood, as those who upheld the Cult of Io, never designed to learn or practise the arts of Black Magic, or any other shamanistic arts; such things were practised by a much lower order of Tohunga or priest, and were not allowed to be taught in the higher school of learning.

In many cases such inferior matters were taught in the vicinity of the village latrine, or, haply, in some remote spot.

Names and Attributes of Io.—Many different titles were applied to Io by the Maori, and it is explained that such titles were explanatory of the attributes of the Supreme Being. We give below a list of these titles, with translations:—

Io.

IO-NUI.—This name signifies his greatness. Io the Great, or Mighty Io.

IO-ROA.—This title signifies his eternal nature.

IO-TE-WANANGA.—This signifies that Io is the source of all sacred or occult knowledge.

IO-MATUA.—This signifies that Io is the parent or origin of all things (albeit he begat no being).

IO-TAKETAKE.—This signifies that Io is the truly permanent, unchangeable, eternal Deity, that all his acts are permanent.

IO-TE-WAIORA.—This implies that Io is the life or vital spirit of all things. His are the essentials of life; life emanates from him.

IO-MATA-NGARO.—Implies that he cannot be looked upon; he is Io of the Hidden Face.

IO-TE-KORE-TE-WHIWHIA.—Io prevents man attaining all his desires; he is Io the Withholder.

IO-TIKITIKI-O-RANGI.—He is the supreme one of all the heavens.

IO-MATAAHO.—Io can be seen only as one sees the radiations of light; none can actually see him.

IO-MATUA-TE-KORE.—Io the Parentless.

IO-MATAKANA.—Io the Vigilant; implies that not all could gain his ear, not all invocations to him were heeded.

Apparently there were other terms or titles applied to Io, but the above will give the reader a fair idea of the concept of the Supreme Being evolved by the ancestors of the Maori in times long passed away.

According to Maori myth or Maori religion, for the two things are inseparable, as they are in most other cults, there are twelve heavens, or twelve different realms in the heavens, each of which has its own specific name. In the uppermost of these twelve heavens, known as Tikitiki-o-rangi, dwells Io, the Supreme Being, and in that realm also abide his attendants. These attendants compose two parties of supernatural beings, gods in themselves, one of which is composed of male beings, and the other of female beings, all of whom are intensely *tapu*, and have the power to enter all the other heavens, as also the privilege of visiting the earth and the spirit world below the earth. Each of the other heavens also has its two companies of supernatural denizens, one male, the other female, and each company has its own special name, the general term for all being *Apa*. Thus the male beings of the uppermost heaven comprise the *Apa whatukura*, while the female denizens are known as the *Apa marei-kura*.

The uppermost realm of the heavens is sacred to Io and the two companies above named, and no being of the other eleven heavens may enter therein, though the latter may abide or wander throughout all divisions of their own realms, may visit the earth below, as also the spirit world, where abide the souls of the dead. We will not weary readers with lists of the names of the twelve heavens and the twenty-four companies of supernatural denizens thereof.

It was explained by the priests of the cult of Io that that exalted being had no connection with evil and could not be invoked in connection with evil matters, but only regarding such items as were concerned with the welfare—physical, intellectual, and spiritual—of the people. The only occasion on which Io may be said to have

been concerned with evil was when, after the quarrels arose among the offspring of the primal parents, the Sky Father and the Earth Mother, Tane obtained from Io the three receptacles or divisions of occult knowledge, including that pertaining to the art of war. The explanation given of this by the priests was, that as the numerous offspring of the above twain had rebelled against their parents and forced them apart, afterwards dividing themselves into two hostile companies, under Tane and Whiro, it was necessary to endow man with the knowledge of the art of war, that is that evil (force) must fight evil; rebellion and quarrelling could only be put down by force. Evil forces had entered the world, and evil must contend against them.

The dwelling of Io is at Rangiatea, situated in that realm of the uppermost heaven known as the Rauroha. In addition to the attendants already mentioned, a being named Ruatau was a sort of special attendant of Io, and his duties were to convey the commands of Io to all realms, and to carry out other special services. For instance, on one occasion, Io remarked to Ruatau, "I hear a murmuring from below. Go thou and ascertain the cause thereof," whereupon Ruatau descended to the earth, and found that the offspring of the heavens and earth were filled with thoughts of rebellion against their parents. When Io heard of this, his word was "Evil will surely result."

The *poutiriao* were supernatural beings appointed by Io as preservers of the welfare of all things, as guardians of each heaven, of each world, of each realm, of each division of nature, to each of which one such guardian was appointed. Thus there was a special guardian for each class of animal life, one for fish, one for birds, &c., as also for plant life. By means of these guardians was order preserved throughout the departments of nature, and throughout the universe. Were it not for these beings, order could not have been maintained. The realms and overlordship of these guardians were periodically examined or inspected by the two companies of beings, male and female, who inhabited the uppermost of the heavens, the realm of Io.

In addition to the above, Te Whatahoro, one of the last men taught the sacred traditions of the Takitumu tribes, states that at the dwelling place of Io, and situated immediately in front of him, was a large stone that showed, in some manner, all that was occurring in all the different realms or worlds. Thus if a member of the *marei kura* returned to report to Io that certain things were occurring in, say the realm of Kiwa (the ocean) then the Deity, by looking at the stone, could see, or know, all particulars of such events.

In regard to Io, the teaching was to the effect that he had always existed, he still exists, and will continue so to do for all time. He was never born, as witness his title of Io, the parentless; he had no wife, no offspring, he begat no being; he still exists and shall not know death. He created the heavens and earth, and caused all worlds to come into existence; it was he who caused the offspring of heaven and earth (Rangi and Papa) to be brought forth. All life originally emanated from Io. Man is not a descendant of Io, but from Io were obtained the spirit, the soul, the breath of life, that were implanted in Hine-ahu-one, the earth-formed maid, from whom man is truly descended.

No form of punishment, or threat of such, ever emanated from Io. He condemned none. In the cult of Io, as in those of lesser gods and of demons, nothing was ever taught regarding any system of punishment of the soul after the death of the body. The contest between good and evil is to be fought out in this world, and, on the death of the body, the spirits of all are conducted to the spirit world. In that realm no tortures or punishment await any spirit, and, in like manner, no form of reward comes to the souls of the good.

"I think," quaintly remarked an old native to the writer, "that if your

"missionaries had sympathised with our people, and had patiently studied the cult of Io, instead of despising and condemning our belief, that that cult would have been incorporated with your Bible."

The title of Io-te-kore-te-whiwhia, as applied to the Supreme Being, means that not all who invoked him were listened to. At first men invoked the help of Io in all matters, and, when it was found that many of such prayers were not heeded, they then evolved or instituted minor gods who would listen to them in regard to all matters.

All things possess life in some form; all things possess a *wairua* (spirit or soul), each after the manner of its kind; even birds, fish, trees, stones, rivers, the ocean, &c. Hence, because all things possess life, all things know death, nothing endures for ever, each thing shall die at its own time.

A few months ago I visited an elderly native, one deeply versed in the occult lore of his race, and we chanced to converse on the subject of the origin of life, and of spiritual life. I put this question to him: "Do the lower animals, trees, and stones possess a *wairua* (spirit or soul)?" The old man picked up a stone from the ground, and replied: "All things possess a *wairua*; otherwise they could not exist. Matter cannot exist without such a principle. This is undeniable. Were this stone not possessed of a *wairua*, then it could not be seen by you; it could not exist, it would disintegrate and disappear."

As the grey-haired old man ceased to speak, I looked up and saw spread before me a fair land, a land tamed and cultivated, teeming with the homesteads of an alien and intrusive people, my own folk, who discourse glibly of aeroplanes and race over the trails of neolithic man in flying motor cars. And yet I was talking to a man who had evolved these views ere Zenobia dwelt by the palm-lined city of the Orient, when Europe was held by savage tribes of bushmen, when strange pole stars wheeled across the northern heavens. Of what use for me, with the cramped mind of the twentieth century, to try to understand the mentality of this man. The road he treads is familiar to him, it was deserted by us fifty centuries ago; the trail is faint and long overgrown with the weeds of forgetfulness.

In studying the higher forms of Maori myth, you will note that everything came into being by the will of Io, albeit he begat no being. All things were generated by certain supernatural beings in the days when the world was young. Such was the chain of origin, first creation, then generation, the natural corollary of which is the very essence and kernel of the higher type of Maori religion, viz, that all things down to the humblest weed and fragment of clay originally emanated from Io, and contain, as it were, a portion of his spirit. There is but one step further to take: That fragment of clay *is* Io.

The following words were spoken by an old teacher of the sacred School of Learning when making his closing address to the pupils: "We have seen that all things possess a soul, each after the manner of its kind. There is but one parent of all things, one origin of all things, one god of all things, one lord of all things, one spirit of all things, one soul of all things: Therefore, O sons, all things are one: All things are one, and emanated from Io the Eternal."

The expression *toiora* is applied to the spark of the divine in man, the portion of the *wairua* (spirit or soul) of the Deity that is in every man. It represents the spiritual and intellectual welfare of the *genus homo*; while his physical health or welfare is described by the common term *ora*.

It is of interest to note that no image of Io was ever made by the Maori, and that he had no *aria* (visible form, or form of incarnation), both of which were common as in regard to the lesser gods. In like manner no offerings were made to Io, no material offerings of any nature; he was viewed as being above such things.

Hence it was that the pure cult of Io was of too elevated a character for the common people, and hence the belief in numbers of lesser gods who could be placated by certain offerings, who had visible *aria* (such as a bird or lizard), and to whom were recited divers charms or incantations infinitely inferior to the finely worded invocations offered to the Supreme Io.

We refrain from carrying these crude notes any further lest weariness afflict the reader. We have sought to show that the ancestors of the Maori, in times long passed away evolved a highly curious cult upon a very high plane of thought, one strongly tinged with monotheistic ideas, and replete with extremely fine conceptions of the attributes of a supreme Deity. However much this cult may have been replaced among the people of a lower tone, there still remains the fact that the superior one was evolved, and that it was preserved through many centuries to our own time. If it be not admitted into the list of ethical religions, then assuredly it comes near to that definition, and we have not by any means given all details concerning it.

The knowledge of the Cult of Io was jealously preserved by its priests on the arrival of the English missionaries, and carefully withheld from the latter, but it was still quietly taught on the east coast of the North Island until the sixties of last century.

The following is a portion of an invocation chanted to Io at the opening of the School of Occult Knowledge, as translated by Mr. S. Percy Smith:—

“Enter deeply, enter to the very origins,
 Into the very foundations of all knowledge,
 O, Io of the hidden face.
 Gather in, in the inner recesses of the ears,
 As also in the desire, and perseverance, of these thy offspring, thy sons.
 Descend on them thy memory, thy knowledge.
 Rest within the heart, within the roots of origin.
 O, Io the Learned,
 O, Io the Determined.
 O, Io the Self Created.”

ELSDON BEST.

Scotland : Archæology.

Pygmy Flints in the Dee Valley. By H. M. Leslie Paterson. (Read **58**
before the British Association at Dundee, September, 1912.)

Up to the year 1905 Scotland—anyway, north of the Forth—seemed destitute of pygmy flints. As the result, however, of the stimulus imparted by the Rev. R. A. Gatty, who many years ago discovered pygmy flints in England and so named them, we set to work, and have now linked up Deeside with other parts of the world.

Immediately below, or east of the confluence of the Feugh with the Dee in the vicinity of Banchory, the strath of the latter river presents on its south side a fine series of well-defined terraces. The two youngest terraces here are low-banked. The newest, part of which is an island, is not yet beyond an abnormal flood, so we do not expect to find flints on it. The next in sequence is a few feet higher, and is well covered with good loam, indicating a considerable rest from flood troubles. There is no sign of a flint man's site on it, however, though one small rough arrow-head was found on its surface. From this we gather that the terrace was unsuitable as a site (probably because it was damp and marshy), but that ancient life existed with us when there was a considerable alluvial deposit at this level.

Three-quarters of a mile from the meeting of the waters these lower terraces

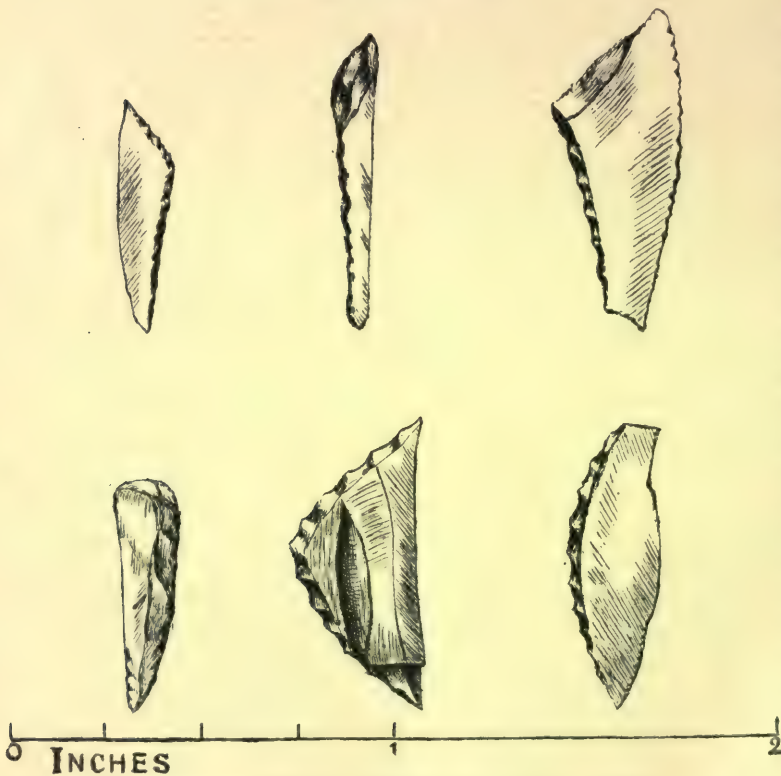
terminate their existence by sharply curving riverwards. At this point there had been a considerable burn in ancient times, which had severed the lines of terraces. Immediately across this cutting the bank of the Dee rises sharply to an approximate height of 20 ft. to 25 ft. and recommences a fresh set of three terraces at that elevation. The newest or last terrace is narrow, tapering almost to a point here, well sheltered, and overlaid with rich dark loam to the depth of 2 feet. If you dig down you find no flints in the upper foot of loam, while in the lower foot they are fairly common. Remember there is no native flint in the Dee Valley anywhere near, so the presence of flint chips in the soil must indicate a place where man lived and worked.

In a mole-hill at the commencement of this terrace I found my first pygmy, solitary in type as it strangely happens, but perfectly fashioned, of which I am

extremely proud.

The upper end of this terrace contains flints in considerable quantity of the true pygmy type, also rough neoliths and a small ratio of rubbishy flakes. But just across the burn a rounded mound on the same elevation contains great quantities of flakes, but as yet has not furnished us with a made implement. The higher and older terraces, which are of a very shingly nature, the result of a slight slope towards the Dee, contain quite on the surface numberless chips, some rough knives and scra-

From the Dee Valley



SCOTTISH PYGMY FLINTS OF INDIAN TYPE.

FIG. 1.

pers, but a pygmy only on the rarest occasions. Across the river, on the north side of it, on a narrow terrace of the same height as No. 1 site, and in many other respects similar, genuine pygmies are found in conjunction with good neoliths and much rubbish. Here was found the best small core which I possess—the core, in fact, which I sent to Mr. Gatty immediately after reading his article, which he suggested had had a pygmy tool struck from it, and which he thought an extremely hopeful sign of the presence of pygmies in our neighbourhood, a prophecy which came true.

It is worth noting at this stage that these flint sites just mentioned, as indeed all our most prolific areas, are small in extent and about on good salmon pools.

It is now necessary to go down stream for a full half-mile. Here again, at the south side, at the narrow end of a similar terrace, but in more open country, is found ample evidence of the flint man in the shape of cores, rude knives, scrapers, and flakes. It is not, however, until we reach the lower end of this terrace, fully another half-mile, that pygmy flints make their appearance. This portion of the terrace, which has *no* deep cutting, but is rather a deep-topped hump on the summit of a long, slow, double slope, is rich in flints of the rude order as also of the elaborate. One is always safe to find something of interest here after the plough or the harrow has been over it. In this site I found my smallest-shouldered pygmy of true Indian type, pygmies of various sorts, rough knives, duck-bill and thumb scrapers, combined knives and hollow scrapers, hollow scrapers, borers, one saw, and a few unclassified implements. It seems singular that with all this wealth of flint forms I did not come across an arrow-head here. All my research has only produced two small rough specimens. Is this a sufficient ratio to indicate their general use? If not, what implements did these people use in place of the arrow-head?



PYGMY CORE.

FIG. 2.

We now ask ourselves the usual questions: Who made these tiny tools, and for what were they made? I have no sound suggestion to offer as to their use. As to who made them; the Bronze and Stone Age are well represented in this locality. Bronze Age tombs are not common, but plentiful evidence of the Bronze Age man, in the shape of pottery, was brought to light at the draining of the Loch of Leys, some two miles distant from us and the Dee.

Several finely preserved stone circles also bring the mind sharply back to remote ages. Are any of them the work of the pygmy flint manufacturers? Are they one and the same people whose tombs and temples are on the hillsides and whose camps are on the river terraces? Are we to take it that the presence of pygmies and neoliths on the same site indicate a common civilisation and a common manufacture?

I take the view that the 10-foot terrace level, or thereabouts, marks, in our strath, the close of the flint man's existence. I find plentiful evidence of him above the 20-foot level. Taking 24 feet as the level of No. 1 site and discounting 10



FIG. 3. — PYGMY FLINT FOUND IN 1906 AT BIRKWOOD, BANCHORY (TWICE NATURAL SIZE).

as a flood barrier, we are left with 14 feet of erosion to deal with.

As soon as the flood was held back definitely, alluvia began to deposit on this terrace in a certain ratio to the process of erosion. We find 2 feet of alluvia overlying a deep strata of river sand. That is equal to the 14 feet of erosion. Flints are plentiful 1 foot below the surface. That is to say, prehistoric existence on this terrace is measured and limited—roughly, of course—by 7 feet of erosion. The upper foot of soil is barren of flints. That indicates

the close of the flint man's era and the span of time that separates us. Here, at a level little above our highest flood tide, whether precipitately or as a dwindling race we are unable to estimate, he unbent his bow for the last time and laid aside the "fabricator" with which he fashioned these mysterious implements.

H. M. LESLIE PATERSON.

REVIEWS.

Philippine Islands: Physical Anthropology.

Bean.

The Racial Anatomy of the Philippine Islanders. By Robert Bennett Bean. J. B. Lippincott & Co., 1910.

59

Dr. Bean was for three years Professor of Anatomy in Manila, and contributed a series of papers on the physical anthropology of the native tribes to the *Philippine Journal of Science*. He divides the individuals with a cephalic index greater than 87 into four groups: "The tall, wide-nosed, wide-headed people are called Adriatic because of their similarity to the people of that name designated by Deniker . . . the small, wide-nosed, wide-headed [people] are called Primitive because their physical characteristics are infantile, they resemble the Primitive types of other countries . . . the tall, narrow-nosed and wide-headed are designated B.B.B. (the big-cerebellumed, box-headed Bavarian) because they resemble a European type with similar characteristics; the small, narrow-nosed and wide-headed are called Alpine, because they resemble the inhabitants of Southern Germany, Switzerland, and Central France. . . . The Alpine and the B.B.B. are closely related types, and so are the Primitive and Adriatic, stature being the only differential factor. . . . The individuals with small stature, narrow heads, and narrow noses are called Iberian. . . . The tall narrow-headed, narrow-nosed people would be the Northern European (Nordic), but very few are found in the Philippines, and as those found resemble the Mediterranean race they are included as Iberians. The tall, wide-nosed, narrow-headed individuals are called Cro-Magnon. . . . The small, wide-nosed, narrow-headed individuals are called Australoid." The "only difference" between the Cro-Magnon and the Australoid, and between the Nordic and the Iberian is stature.

The ethnology of the Philippines is certainly complicated, but though Dr. Bean's observations are of value his classification does not appeal to the present writer. Dr. Bean introduces a new index, the omphalic index, which refers to the position of the umbilicus in relation to the pubis and the suprasternal notch; he thinks it may prove valuable. He made a large number of observations on ears, the types of which are classed by him in the above-mentioned groups and others. The ear certainly requires more extensive study than has hitherto been accorded this organ, and whatever may be the fate of his classification, the data accumulated by Dr. Bean will be useful. In an Appendix a "Palæolithic Man" (*Homo Philippinensis*) is described from a single individual; this is believed to be the fundamental type of the Philippines and to be closely allied to the Australoid type, though the sagittal contour of the head is not at all typically Australian. "The sequence of events in the Philippines has been something like the following: The Negritos and *Homo Philippinensis* inhabited the islands when the Malays came, although *Homo Philippinensis* may have come with the Malays [!]. The earliest migrations into the archipelago brought the Hindus, largely of Iberian type. Later came the Neo-Malays, who were largely of the Primitive type. The Moros or Mohammedans, also of the Iberian type, came afterwards, and more recently the Spaniards (Iberians) settled." In the Preface the author says, "The book represents a new departure in anthropology and it is to be hoped that this contribution from the New World will be received with due consideration as a striving after truth."

A. C. HADDON.

Mexico: Religion.

Preuss.

Die Nayarit Expedition, Vol. I, Die Religion der Cora Indianer. By Dr. K. Th. Preuss.

60

This is the first of the volumes in which Dr. K. Th. Preuss will record the results of his expedition to the Sierra del Nayarit, in north-western Mexico, where he

spent nineteen months in unbroken intercourse with the wild and difficult peoples. The Cora live in the western part of that mountainous region, and were conquered by the Spaniards about 1700, when Padre Ortega wrote a history of the expedition, but since then they have been left to themselves and have preserved their religion and language. We now have from Dr. Preuss 300 pages of the texts of their sacred songs, myths, and tales, and a long vocabulary with references to the texts.

As a scientific account of a courageous and remarkable achievement, the work deserves the highest praise. The author remained alone among the Cora for seven months, he gained the affection and confidence of the leading men, and was able to gather full and exact information respecting their beliefs and ceremonies. Doubtless he profited by the previous sojourn of Dr. C. Lumholtz among the neighbouring Huicholes (considered at the time, locally, a most hazardous experiment), and the Cora knew that a foreigner could be friendly and sympathetic.

In December 1905 Dr. Preuss reached the Cora village, Jesus Maria, from Tepic, and began to learn the language from Francisco Molina, a man of sixty, who had served in the army and knew some Spanish. At the end of a month he moved on to S. Francisco, two hours away, and worked with the singers of sacred songs of both places, witnessing the festivals and experiencing the climatic influences which have moulded the ideas of the people. Under the cloudless skies and intense heat of May and June he learned "to see with the eyes of the Cora the shining moon—goddess, the morning star (their faithful helper), and the host of divinities who have their being in the stars, hills, and streams, and in the clouds of the rainy season." Then came the swift change from the desert landscape of the long rainless season to an expanse of flowering greenery and growing crops, which would naturally be attributed to supernatural powers. The northern seasons of winter and summer have no counterpart here, and the days are really shorter when the sun is farthest north, owing to the clouds and afternoon rains.

The mythic elements of Cora religion, the forces of Nature, and the myths relating to them—gods, ceremonies, and festivals—are treated in the preliminary chapters of this work, and illustrated by quotations from the songs. All this is most valuable to the student of religions, and the deep religious sense and poetical expression natural to the Mexican Indian mind are well brought out in the comments on the texts. Fire among the Cora, as among the ancient Mexicans, is the foundation of all the heavenly fires, the sun as well as the stars. The moon-goddess has a more prominent place in the cult than the sun-divinity, who remains passive in the great council above (p. 1). She creates the rain-gods and the earth. The night-heaven is the chief factor in Cora religion. The morning star brought men ceremonies without which they would be helpless (p. lxxviii), and prayers and offerings are of the greatest importance. Words and thoughts are not produced by men themselves but are given by the divinities, chiefly by one of the three highest divinities, whilst prayers and myths come from the elders, the precursors of the gods; just as the Mexicans considered each dead person a *teotl*, the Cora see their ancestors in the gods.

In the song to the sun (quoted p. xcvi) are the lines:—

"Here are his actual words that he will give to us his children,
With which we in him have life and have our being in the world.
. . . his words that he chose and here has left.
Here left he his thoughts to his children."

The acknowledged power of thoughts is shown principally in that, before every action, however insignificant it may be, the intention or inner thought and inspiration are always emphasized.

The cicada, which begin to make themselves heard towards the end of the dry

season, are said to be born behind the gods, beyond the world. They are adorned by the gods (the blossom of fruit-trees is their raiment) and come down to man from heaven, bringing the rains. The humming-bird is the sun's messenger and fetches the rain-gods. A song for the seed-time dance (p. 61, text), describing the growing of the maize, is also a poetic rendering of the natural facts, unfortunately too long to be given here.

The arrangement of the festival-ground and the designs on the interior of the sacred gourd-bowl represent the universe :—

THE WORLD.

Within a circle (1) which represents the border of the entire world, there is a series of connected semi-circles (2), which serve the gods as a wall. Radiating from the centre are four cross-arms (3), the four directions, the dwelling-places of the gods. The seats of the twelve elders or first dwellers on earth (4) form a circle round the centre (5), the middle of the world, where our father, the sun, lives.

THE FESTIVAL-GROUND.

1. Border of the festival-ground, or the whole gourd-bowl, which represents the world.
2. The dancers go between the edge of the world and the wall of the gods, between the singers and the altar.
3. The four directions of the festival-ground where the gods live and receive the homage of their children.
4. The elders of the village, the chief, and the principal men.
5. The fire, which represents the sun and indicates the middle of the festival-ground.

Dr. Preuss points out the resemblance of the gourd-bowl design in its most elaborate form to the "Calendar-stone" of Mexico and other variations of the *quauhxicalli*. At the time of the conquest of the Cora country, in 1722, it was recorded that a stone vessel with a figure of the sun, on which it had been customary to make an offering of a child every month, was brought to Mexico from the sanctuary of the Mesa del Nayarit. Only flowers and unspun wool, representing the stars and clouds, are now offered by the Cora in the gourd-bowl.

These few scraps from the feast provided in this most interesting volume may give some faint idea of the important detailed information on the habits of mind and spiritual ideas of a people who were considered savages. The deepest regret will be felt if the call to further enterprises should prevent the author from speedily bringing out his proposed second volume, *Die Geistwelt der Huichol-Indianer in Texten*.

A. C. BRETON.

Polynesia : Mythology.

Westervelt.

Legends of Ma-ui, a Demi-God of Polynesia, and of his Mother Hina. By W. D. Westervelt. Honolulu : The Hawaiian Gazette Co., 1910.

61

Mr. Westervelt has done good service in republishing in book form his magazine articles on (Maui), the Polynesian cosmic hero, the legends about whom "form one of the strongest links in the mythological chain of evidence which binds the scattered inhabitants of the Pacific into one nation." Maui legends though often in an incomplete state are found all over Polynesia and in parts of Melanesia and Micronesia, they are undoubtedly of remote antiquity and certainly can be traced to the prehistoric Polynesians, indeed several hints of Hindu influence have been detected in them. Maui is generally spoken of as the youngest of four brothers bearing the same name. There is much diversity of opinion as to his ancestry, though it is generally stated that his parents were supernatural beings. Although he lived a very human life he was possessed of supernatural powers in addition to an inventive mind and a very tricky and mischievous disposition. He was "the fisherman who pulls up islands," and he improved fish-traps and rendered fish-hooks and fish-spears more efficacious by adding barbs. According to different Polynesian legends Maui raised the sky, which till then had not been separated from the earth, and thus made

the earth habitable for his fellow-men. He was also "the ensnarer of the sun," only permitting him to pursue his course on the condition that he went more slowly in order to increase the length of the day. Maui by aid of his cunning and magical powers gave fire to mankind, and some legends make him the fire-teacher as well as the fire-finder, as he taught men how to make fire by the friction of two sticks. In seeking immortality for man he lost his life. There is a native saying: "If Maui had not died he could have restored to life all who had gone before him; and thus succeeded in destroying death." As Tylor remarks, "Maui's death by his ancestress the Night fitly ends his solar career." "It is a little curious," Westervelt points out, "that around the different homes of Maui there is so little record of temples, and priests, and altars. He lived too far back for priestly customs. His story is the most mythical survival of the days when church and civil government there was none, and worship of the gods was practically unknown." R. Taylor says . . . "Though regarded [in New Zealand] as a god, he does not appear to have been generally prayed to as one; yet he was invoked for their *kumara* [sweet "potato"] crop and success in fishing." If any hero deserved worship it was Maui, and yet even he does not appear to have achieved it.

A. C. HADDON.

Africa, West: Nigeria.

Tremearne.

The Tailed Head-hunters of Nigeria. By Major A. J. H. Tremearne. 62
Seeley, Service & Co., Ltd. Pp. xvi + 342.

Major Tremearne is known to the reader as the author of a book on the West Sudan and on the Niger, and has acquired a considerable reputation by his collection of Hausa folk-lore. In this book with the misleading title he gives a popular account of his stay in Nigeria, an account which shows that the author is far from being in sympathy with the administration of the Colony. It is hoped that things are not quite as bad as they appear when seen through the eyes of Major Tremearne, and that punitive expeditions, executions, and deaths of prisoners of war are not considered of so little importance as would appear from these pages. It seems scarcely fair on the official or the native that one white man should be given power to prosecute and try, sentence and execute any native who according to his ideas is deserving of capital punishment.

Who are the tailed head-hunters? We are told that the Kagoro and the neighbouring tribes, of which two only are cannibals, organise head-hunting expeditions so as to obtain the greatest number of heads and skulls with which to ornament the bottle-shaped graves in their villages, in which they bury their dead; no Kagoro youth is allowed to marry before he has procured the head of an enemy. The tail referred to in the title is worn by the women of the same tribes (possibly as a relic of phallic worship) and is made of palm fibre, very tightly drawn together and bound with string. It is worn above the buttocks. Men alone hunt heads, women alone wear tails, consequently there are no tailed head-hunters at all.

In the part dealing with religion, Major Tremearne finds it difficult to explain the native idea that the soul is connected with breath and shadow, and that it leaves the body of the sleeper; for does the sleeper not breathe? I suggest that the soul is independent from the wandering "shadowy self," corresponding to the Egyptian *Ka*, which occurs generally in the beliefs of West African negroes.

The author gives interesting information concerning the tribes he has visited and constantly mentions analogies with peoples from such distant parts of the world as Borneo, Fiji, &c. He makes a spirited defence of the native customs, pointing out that if many of them seem strange to us the black man can justly laugh at many of the superstitions still openly practised by civilised peoples, such as touching

wood, throwing salt over one's shoulder, &c. He advocates the preservation of native institutions, unless they be harmful or unjust.

The book is well got up, but the photographs which illustrate it leave much to be desired. E. T.

ANTHROPOLOGICAL NOTES.

THE following correspondence has passed in connection with the scheme for the establishment of an Oriental Research Institute in India :—

63

Royal Anthropological Institute,
50, Great Russell Street, London, W.C.
18th April 1913.

MY LORD,—The attention of the Council of the Royal Anthropological Institute has been drawn to the statement in the Educational Supplement of *The Times*, under date of the 1st April 1913, to the effect that the exhaustive resolution which appeared in the *Gazette of India* on the 22nd February promises special attention to the subject of Oriental studies, especially a scheme which has been put forward for establishing an Oriental Research Institute. In this connection my Council have carefully considered the interesting and valuable reports of the Conference of Orientalists held at Simla in July 1911, and of the Treasury Committee which was appointed in 1907 to consider and report on the organisation of Oriental studies in London.

My Council desire to support strongly the proposals made by the Conference of Orientalists in 1911, for the establishment in India of an Oriental Research Institute, and to submit the following considerations in regard to some of the details of the scheme laid before the Government of India.

In the first place, we have to represent that Anthropology—not in the restricted sense of physical anthropology alone, but in the broader significance of the science of the evolution of human culture and social organisation—should be an integral feature of the studies of the Oriental Research Institute. My Council desire to offer to the Government of India through your Lordship their best service and assistance in promoting this department of the work of the Oriental Research Institute, and to refer in passing to the importance of anthropological study from an administrative or political point of view, and to its bearings on the difficult and peculiar problems which confront the Government of India at every turn. To discover, to discuss, and to decide the nature and origin of the deep-seated differences of thought and mental perspective between Eastern and Western societies is a task of high importance and of great complexity, which seems possible of achievement only by the wide synthetic methods of modern anthropological science, by which the results won by workers in the domains of religion, archæology, history, art, linguistics, and sociology are unified, classified, and co-ordinated. As the writings of men like Sir Herbert Risley, sometime President of the Royal Anthropological Institute, Sir Alfred Lyall, and Sir George Grierson, demonstrate beyond a doubt, a comprehensive examination of present-day Indian conditions reveals the working of social ideas and ideals which have their origin in a low level of culture. Among the people of India to-day are preserved beliefs, customs, and institutions which testify to the intimacy of the relations between the higher and the lower forms of culture, and to the special importance of India as a field for anthropological research.

Upon scientific grounds, too, we urge that a wide view be taken of the scope of Oriental Research. Indian culture is not isolated from other cultures. India is a part, an important part, but still a part of a larger whole. The culture of India is marked by a complexity which is due to contact with alien cultures. Its peoples

are of various origin. The affinities of Indian languages link them with families of speech extending far beyond the Indian Peninsula. While the intensive study of Indian problems is of great importance, their true value and their relations with other phases of culture, can be ascertained only by correlation with the results of general anthropological investigation.

We do not seek to minimise or in any way to disparage the importance of studies in the great classical languages and literatures of India when we venture to emphasize the necessity for developing simultaneously the systematic study of modern Indian vernaculars, whether they are derived from classical archetypes or are related to other families of speech. We recognise gratefully that much has been done, much is being done in this direction, by Indian scholars, but there are still large gaps in our knowledge.

Since the principal object of the proposed Oriental Institute is to offer facilities both to Indian and European students and scholars for research in the higher branches of Oriental Studies, we trust very earnestly that selected and duly qualified officers of the Indian Services, Civil and Military, will be encouraged, by means of special study leave, to conduct research at the Institute in India, and that in the same way facilities for research will be provided for both classes of students at the Institute which we hope will at no distant date be established in London.

My Council observe that it is suggested that the Oriental Institute should be closely associated with the learned societies, the Universities, and with the Government of India. We urge that, to complete this important phase of the organisation of the intellectual resources of the Empire, the Oriental Research Institute should at the same time be brought into close relations with the learned societies and the Universities in England, and in particular with the Oriental Institute to be founded in London. We suggest, therefore, that it is advantageous to appoint an Advisory Committee composed of representatives of the India Office, of learned societies such as the Royal Asiatic Society, and the Royal Anthropological Institute, and of the Universities where Oriental studies are systematically prosecuted. It would be the duty of the Committee to promote the co-operation of learned societies with the two Oriental Institutes, to report and advise on material collected and published by the Indian Research Institute, to suggest lines and methods of enquiry, and to facilitate collaboration between students and investigators in India, and scholars in England.

In conclusion, I am to express the earnest hope of my Council that your Lordship will be pleased to take such measures as may be found expedient in order to secure complete unity and harmony of action between the several bodies engaged in promoting Oriental research in this country and in India, and to convey their desire to render every assistance they can for this end.

I am, my Lord,
Your Lordship's obedient Servant,
T. C. HODSON, Hon. Sec.

The Right Hon. the Secretary of State for India,
India Office, Whitehall, S.W.

India Office, Whitehall, London, S.W.
29th May, 1913.

SIR,—I am directed by the Secretary of State for India in Council to acknowledge the receipt of your letter of the 18th April regarding the scheme for the establishment of an Oriental Research Institute in India. His Lordship is fully

alive to the importance of anthropological research, and desires to thank the Council of the Royal Anthropological Institute for their offer of assistance, which he is conveying to the Government of India. But it would at present be premature to discuss the exact scope of the proposed Research Institute in India, as will be understood from the enclosed extract from the Resolution on Educational Policy published by the Government of India on the 21st February last.

I am, Sir,

Your obedient Servant,

ED. MONTAGU.

The Honorary Secretary,
Royal Anthropological Institute,
50, Great Russell Street, W.C.

COPY EXTRACT RESOLUTION ON EDUCATIONAL POLICY PUBLISHED BY THE
GOVERNMENT OF INDIA, DATED 21ST FEBRUARY 1913.

Oriental Studies.

58. The Government of India attach great importance to the cultivation and improvement of Oriental studies. There is increasing interest throughout India in her ancient civilisation, and it is necessary to investigate that civilisation with the help of the medium of Western methods of research, and in relation to modern ideas. A conference of distinguished Orientalists held at Simla in July 1911, recommended the establishment of a Central Research Institute on lines somewhat similar to those of L'École Française d'Extrême Orient at Hanoi. The question was discussed whether research could efficiently be carried on at the existing Universities; and the opinion predominated that it would be difficult to create the appropriate atmosphere of Oriental study in those Universities as at present constituted, that it was desirable to have in one institution scholars working on different branches of the kindred subjects which comprise Orientalia, and that for reasons of economy it was preferable to start with one institute well-equipped, and possessing a first-class library. The Government of India are inclined to adopt this view, and to agree with the Conference that the Central Institute should not be isolated, that it should be open to students from all parts of India, and that it should, as far as possible, combine its activities with those of the Universities of India and different seats of learning. The object of the Institute, as apart from research, is to provide Indians highly trained in original work, who will enable schools of Indian history and archæology to be founded hereafter, prepare *catalogues raisonnés* of manuscripts, develop museums, and build up research in Universities and Colleges of the different provinces. Another object is to attract in the course of time *pandits* and *maulvis* of eminence to the Institute, and so to promote an interchange of the higher scholarship of both the old and the new school of Orientalists throughout India. But before formulating a definite scheme the Governor-General in Council desires to consult Local Governments.

MR. J. EDGE-PARTINGTON writes as follows :—"In a 'Note on certain Obsolete
" 'Utensils in England,' which appeared in MAN, 1913, 18, I illustrated in **64**
" Fig. 2, No. 17, a utensil the use of which I was ignorant. I have lately received
" a letter from Mrs. Westley, in which she says that this particular utensil was
" 'for roasting small game-birds, which were hung round on the various hooks, and
" 'the whole turned by the brass meat-jack (No. 13); a larger bird was hung, if
" 'necessary, from the middle hook. I have seen this in use in my father's house
" 'for many years.'"



CEREMONIAL DANCE; FROM AN ANCIENT VASE, CHICAMA VALLEY, PERU.

ORIGINAL ARTICLES.

Peru: Religion.

With Plate H.

Joyce.

The Clan-Ancestor in Animal Form as depicted on Ancient Pottery of the Peruvian Coast.*By T. A. Joyce, M.A.***65**

Remarkably little is known from literary sources concerning the manners and customs of the early inhabitants of the Peruvian coast. The archæological remains from this district, however, far outnumber those from any other region of South America, and those relating to a period some centuries before the Inca conquest of the coast belong to a very high order of craftsmanship. This is particularly the case with the pottery, and the habit of delineating in moulded or painted form the men and women of the time with their dress and ornaments enables us to reconstruct to a certain extent the local ethnography. The most advanced pottery, to speak artistically, falls into two groups, associated respectively with the district of Truxillo and the valley of Nasca. The two schools show many similarities, and were, I believe, contemporary, but striking differences exist. The Truxillo potter excelled in modelling, and his painting, though free and bold, was in monochrome. At Nasca moulded ware was rare, and the decoration, though less free and more conventionalised than at Truxillo, had developed in the direction of colour. The colours (in slip) are rich and varied, and include, besides black and white, red, pink, orange, yellow, buff, and grey. The tendency of the Nasca potter to conventionalise renders some of the designs difficult to understand, but the underlying connection with the Truxillo school enables us in some cases to fathom his meaning, as the following small point will show. In a series of thirty-four Nasca vases recently acquired by the British Museum, three illustrate the personage shown in Fig. 1. This figure requires a little explanation. The first thing that strikes the eye is a large face wearing a mouth-mask and a turban-like headdress furnished in front with a small face. Less obvious are two profile faces facing upwards, placed on either side at the level of the eyes. On each side of the main face is a pendant ear-ornament, terminating in a face.* To the left are seen the two hands of the personage depicted, grasping a club, while to the right stands the body, clad in a fringed tunic. The artist has exaggerated the dimensions of the face (as the most important feature) beyond all proportion, and has been forced by limitations of space to adopt this peculiar arrangement of body and limbs. Across the top of the body, and extending to the right, is a kind of cloak with engrailed edges, which give it a "caterpillary" effect; the cloak terminates in a head with projecting tongue and two hands. This cloak is also somewhat exaggerated, being, as I hope to show, an important feature, and I would, in this connection, call attention to the line of connected dots down the centre. The fact that this personage, with the same attributes, is shown with very little variation on three out of a series of thirty-four vases, implies that he is at least a character of local importance.

To turn now to the Truxillo district, one of the most frequent designs on the painted pots of that region is what I interpret as a ceremonial dance. In a collection of 250 vases from the Chicama Valley, presented by Mr. Van den Bergh to the British Museum, more than thirty pots bear this design, which, in one of the finest specimens appears as Fig. 2. This figure shows plainly the headdress, consisting of the skin of a small cat-like animal, invariably worn by the dancers, as well as the peculiar bifid object which they are inevitably represented as carrying. In Fig. 2 this object looks like a pair of shears, but in most cases (as in Plate H) the points bend over in the same or opposite directions, and suggest a plant with two shoots or leaves. In most cases the dancers wear animal masks and dresses, and

* This tendency to multiply faces is typical of Nasca art, and constitutes an important link with the mysterious monolith found at Chavin de Huantar, in the highlands far to the north.



ORANGE BUFF

FIG. 1.—PAINTED DESIGN : FROM AN ANCIENT VASE, NASCA VALLEY, PERU.

PINK

RED



FIG. 2.—CEREMONIAL DANCE : FROM AN ANCIENT VASE, CHICAMA VALLEY, PERU.

I have figured one such finely-executed scene in my *South American Archæology*, Fig. 15, p. 155; but the most elaborate representation of this scene occurs on a vase, also one of the Van den Bergh collection, the design of which is shown on the accompanying Plate H. Owing to their conventional nature, the animals are not easy to identify. In row A, No. 1, and row C, No. 4, we have a bird with a long bill, probably a humming-bird; A, 2, and D, 2, are probably jaguars; A, 3, may be a hawk; A, 4, is certainly a deer (the peculiar tail, and the lolling tongue similar to that of the Mexican *mazatl* sign, enable us to identify it by comparison with other Peruvian vases); A, 5, may be a lizard; B, 1, doubtful; B, 2, a butterfly; B, 3, a snake; B, 4, a scorpion; B, 5, and D, 3, condors; C, 1, a centipede; C, 2, a wasp; C, 3, a pelican (also by comparison with other pots); D, 1, a wild cat; and D, 4, a fox.

It is to the first figure in row C, the centipede, that I would call attention, as affording an interpretation of the figure on the Nasca vase. Apart from the fact that the body of the animal is arranged in the same position relative to the human figure, we have the realistic legs of the Truxillo representation paralleled by the "caterpillary" projections of the Nasca picture, the nippers and head in the former by the face and hands of the latter, the circles marking the body-segments in the former by the row of connected dots in the latter. I would suggest, therefore, that the Nasca vase represents a human figure in centipede dress.

Before considering the meaning of the costume, I should like to trace shortly the centipede motive in Nasca art; the illustrations which follow are taken from

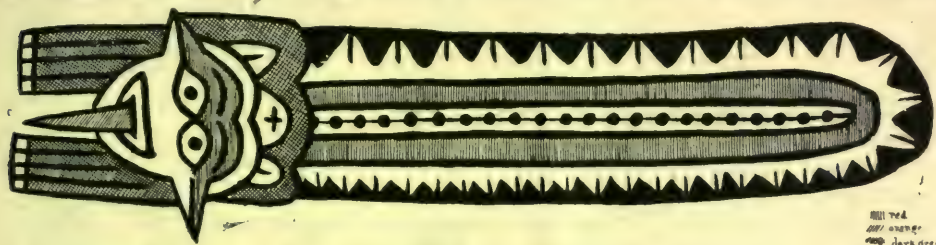


FIG. 3.—FIGURE OF CENTIPEDE: FROM AN ANCIENT VASE, NASCA VALLEY, PERU.

the small series of thirty-four vases mentioned above, a fact which emphasizes the importance of this animal in the Nasca valley. Fig. 3 shows the centipede alone, utilised as a single band round a beaker-shaped vase. Fig. 4 gives the body of the animal forming an endless ornamental band in conjunction with human faces; in this representation the legs have been elaborated, but the row of connected dots down the centre of the body persists. In Fig. 5, again we have the body as an endless band, in connection with the figures of mice; here it is so conventionalised as to render recognition difficult when taken by itself, but in connection with the former figures I think its identity is beyond doubt.

As I have said above, we know practically nothing of the customs and beliefs of the coast peoples, but it is fair to argue by analogy from what we know of the inlanders, for this reason. It is obvious to one who has studied the archæology of South America that the cultured peoples of the Andes and west coast possessed a common psychology which manifested itself in social systems, religions, and art, which were closely akin. Without this kinship, indeed, the rapidity and permanence of the Inca conquest were, considering the geographical conditions, unthinkable. The Inca imposed sun-worship, it is true, but were satisfied that offerings should be made to their own god at stated festivals; for the rest the subject tribes were allowed to worship their own deities, and the latter were even allowed to participate in the great sun-festivals at the capital. Beyond a mere ceremonial admission of the priority

of the sun as a deity nothing was expected of the vassals, and in the mind of the ordinary native the local *huaca* exercised far greater control over his everyday actions and fortunes. One of the most important sides of the Peruvian religion everywhere

was the worship of the ancestor of the clan (*ayllu*), and an equally important feature of the mythology was the tendency for these minor deities to assume animal shape. In fact in many of the legends, as in the legends of British Columbia, the human and animal aspects of the mythological individual are impossible to distinguish. The clan was an important element in the Peruvian social system, at any rate throughout the highlands; there is evidence that the clans were segregated in different quarters of important cities, such



FIG. 4.—CENTIPEDE MOTIVE : FROM AN ANCIENT VASE,
NASCA VALLEY, PERU.

as at Cuzco, and the arrangement of the coastal buildings into distinct wards, each surrounded by its own wall, which is so noticeable at Truxillo, suggests that a similar system prevailed on the seaboard. According to a widespread creation-myth

(I quote from Molina, whose account is especially full), "in Tia-
" huanaco the Creator
" began to raise up
" the people and na-
" tions that are in
" that region, making
" one of each nation
" of clay, and paint-
" ing the dresses that
" each one was to
" wear. . . . He
" gave life and soul
" to each one . . .
" and ordered that
" they should pass
" under the earth.
" Thence each nation
" came up in the
" places to which he
" ordered them to go.

Thus they say that some issued from caves, others from hills, others from fountains, others from the trunks of trees. . . . Thus each nation uses the dress with which they invest their *huaca*; and they say that the

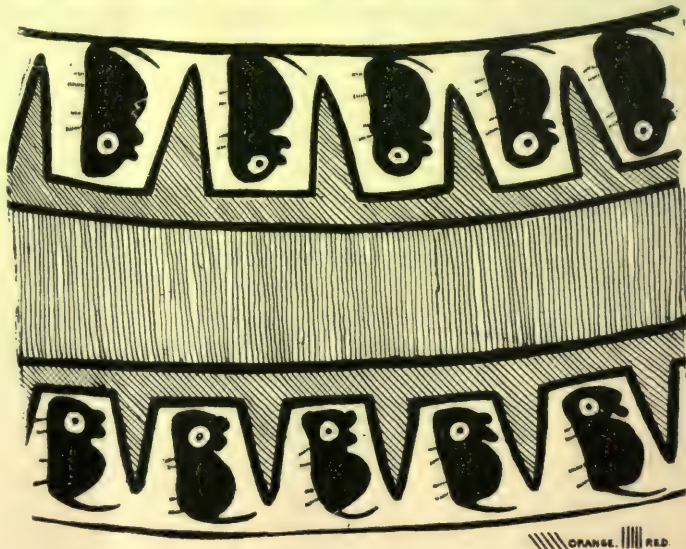


FIG. 5.—CENTIPEDE MOTIVE : FROM AN ANCIENT VASE,
NASCA VALLEY, PERU.

"first that was born from that place was there turned into stones, others say that the first of their lineages (*ayllu*) were turned into falcons, condors, and other animals and birds. Hence the *huaca* they use and worship are in different shapes."

As supplementary to the above may be mentioned the statement of Arriaga, that in a certain village the discovery was made of a stone figure of a falcon supported on a silver plate and surrounded by four human mummies richly dressed. The falcon was said to be the *huaca* of the *ayllu*, and the mummies were stated to be those of its sons, the progenitors of the *ayllu*; as such they were objects of local worship.

A passage from Garcilasso de la Vesga, himself of Inca descent, taken with the above, will, I think, explain the use of animal costumes. He is writing of the great feast of the Sun, *Yntip Raymi*, at Cuzco, and of the part played therein by the vassal tribes: "The Curaças (local chiefs) came in all the splendour they could afford. Some wore dresses adorned with bezants of gold and silver, with the same fastened as a circlet round their headdresses. Others came in a costume neither more nor less than that in which Hercules is painted, wrapped in the skins of lions with the heads fixed over their own. These were the Indians who claimed descent from a lion. Others came attired in the fashion that they paint their angels, with great wings of the bird they call *cuntur* (condor). . . . These are the Indians who declare that they are descended from a *cuntur*. The Yunca (coast-dwellers) came attired in the most hideous masks that can be imagined, and they appeared at the feasts making all sorts of grimaces. . . ."

One feature of these animal dresses deserves mention, viz., that they constituted almost the only kind of personal property known under the communistic system which prevailed, at least under the Inca régime, in Peru. The personal fetishes belonging to a man were buried with him, but the family fetishes (*conopa*) and the dresses worn in the festivals held in honour of the *huaca*, which must almost certainly be identified with these animal costumes, were inherited by the eldest son. In this respect they correspond to the animal masks and other insignia connected with the winter ceremonials of the tribes of the west coast of North America, though here inheritance is frequently—indeed, more frequently—in the female line.

The points which I wish to emphasize in the above short paper may be summarised as follows. The importance of the cult of the clan-ancestor throughout Peru; the identification of the dance scene with animal costumes, so common in early coastal pottery, with ceremonies commemorating the *huaca* of the various *ayllu*; and the importance of the centipede as a local *huaca* in the valley of Nasca.

T. A. JOYCE.

Sociology : India.

Hodson.

Birth Marks as a Test of Race. By T. C. Hodson.

66

The Indian Government has taken advantage of the recent Census operations to order enquiries into the prevalence of blue patches on the lower sacral region of infants, which Herr Baelz believes are found exclusively amongst persons of Mongolian race. The anthropometric data, examined in 1901 by and under the direction of the late Sir Herbert Risley, showed that there is a Mongoloid element in the population of the delta of the Ganges and its tributaries from the confines of Bihar to the Bay of Bengal, from the Himalayas on the north and the province of Assam on the east down to Orissa, with the hilly country of Chota Nagpur and Western Bengal as a western limit. On the northern and eastern frontier India marches with the great Mongolian region, but the intervention of the great physical barrier of the Himalayas offers an impassable obstacle to the southward extension of

the Mongolian races. (Census of India, Vol. I., 1901, pages 504 and 505.) The Census Reports for 1911, which have been published, give some remarkable results of the investigations then made into the Mongoloid patch theory. In Assam (Report, page 127), Mr. McSwiney comes to the conclusion that blue spots are fairly common amongst all classes in Assam. They are found sporadically among Hindus and Mohammedans, and are said not to be very prevalent among Nagas or Manipuris, whose languages are, of course, Tibeto-Burman. People were not ready to give information, which is not surprising. In Burma the reports indicate that among the indigenous races of the province (Burmese, Karens, Taungthus, Chins, Kachins, Shans, Talaings, Danus, Inthas, Taungyos) and their sub-tribes the existence of a coloured patch of irregular shape in the lower sacral region is almost, if not quite, universal. The colour is generally dark blue, but variations in colour from dark brown and dull reddish to pink have been observed. Between 80 and 90 per cent. would represent the number of babies born with the marks. (Burma Census Report, 1911, page 285.) The United Provinces Report is also interesting. The marks have been found in persons so ethnically different as Bengali Brahmans and Hazara Pathans. It is commonest in Almora, Naini Tal, and South Mirzapur, where the tribes are aboriginal and of all castes, commonest among Tharus, who have always been supposed to have an admixture of Mongolian blood. (Report of the Census of the United Provinces, pages 361 and 362.) The Tharu percentage is not high, 13·7, and in this province, especially in the districts bordering on the sub-Himalayan tracts, further enquiries seem necessary. It is quite possible that both Bengali Brahmans and Hazara Pathans have come into contact with Mongolian stocks. Risley always held that the Mongoloid element in Bengal was large. The Baroda Report gives purely negative results (page 243). In the Bombay Report (page 208) it is stated that observations were taken in several maternity hospitals, which gave the following data:—Hindus, 25 per cent. in Bombay, and seventeen out of nineteen in Ahmedabad. Goanese nearly 20 per cent. The inference is drawn that Dr. Baelz is incorrect in thinking that this pigmentation is confined exclusively to Mongolians, though he may be correct in concluding that it is universal among those races. The witty author of the Madras Census Report observes that trace of Mongolian descent afforded by blue markings on the hinder parts of children was a subject proposed for enquiry. The matter is one for expert knowledge and opportunity, and, unfortunately, the quest failed to stir the imagination of the Madras doctors. Among the Gadabas of Jeypore were noted some Mongolian traits, but observation, as may be seen, was made *à fronte* rather than *à posteriori* (page 172). The subject does not seem to have received attention in Mysore and Cochin, perhaps because it was deemed unnecessary to add to the many troubles of Census operations in areas where no one has ever yet believed the Mongolian element to be present. If this is the true explanation it is unfortunate, because the Bombay evidence seems to warrant the inference which has been drawn from it, and if it were ascertained that in other distinctly non-Mongoloid areas these interesting blue patches were found on infants, either the theory that they are indicators of race would need modification or we should have to admit that the Mongoloid element in the Indian population is more widespread than other data permit us to believe.

In the Punjab the enquiries were well managed and have elicited valuable information. "Mr. Coldstream, Assistant Commissioner, Kullu, reports that the blue " spot is a well known phenomenon in Lahul and is found equally in pure Tibetans, " in a mixture of Tibetans and Lahulis, and in pure Lahuli children. The mark, " he says, is not universal, and he quotes a local belief that if a pregnant woman " steps over a frying-pan or a hand-mill, her child is born with the blue mark." Another informant adds the saying that if a pregnant woman steps over the saucepan her child gets the mark. To the same authority, a Gurkha, noted as an intelligent

man, remarked that "if a man in his last birth had been an ibex which was hit " by a bullet, then he will have a blue spot in this birth in that part of the body " which was hit by the bullet." Enquiries were made in Lahore of a midwife who had observed 174 cases of children with blue patches. Most children of the Hindus and Mohammedans alike have these patches on them. She ascribed it to the placenta, and the Health Officer came to the conclusion that these patches are due to the effect of pressure on the back of the child, due to the method of native women tying their skirts about the level of the umbilicus. There is usually a knot in front, and this may at times change its position. This presses against the back of the child in utero, and is liable to make the part pressed on unduly congested and pigmented. The lady doctor of the Amritsar Municipal Female Hospital says that two or three children—not Mongolian—in every hundred have these patches. The Census Superintendent observes that his own enquiries show that a blue patch of a regular shape and of varying size is a very common phenomenon in the province, particularly among the lower classes. The reason ascribed by the intelligent midwives is this. If the child is not covered up immediately on birth, the placenta usually drops on its back, just above the buttocks, and this contact produces a blue patch, which lasts for a long or a short period according to the length of time for which the placenta remains touching the body of the child. 10,410 children were examined, of whom 1,807, or 17 per cent., had blue patches, but not one of them was a Mongolian. In Hoshiarpur, where the castes of the children were recorded, it was found that the patches were found principally among the lower castes, but even then the percentages are low, in no case exceeding the general average for the whole province. (Punjab Census Report, 1911, pp. 442-3.)

On Car Nicobar Island a number of children were examined by the Census Superintendent. Omitting those whose age was uncertain, out of thirty-five no less than thirty had the mark. (Andaman and Nicobar Islands Census Report, 1911, p. 119.) The subject is not referred to so far as I have been able to see in the Census Reports from the Central India Agency or for the North-West Frontier Province.

The final views of the Census authorities on this topic will be of interest, and it may not be out of place to add the remark that the thorough investigations which have been made by the orders of the Indian Government into terms of relationship at the instance of Dr. Rivers ought, when finally available, to yield very important sociological results.

T. C. HODSON.

Japan : Folklore.

Hildburgh.

Some Japanese Charms connected with the Preparation and Consumption of Food. By W. L. Hildburgh.

67

Preparation of Food.—The following charms appear to be purely empirical, or to include some apparently entirely irrational element in a rational setting :—

To remove bitterness from a cucumber, cut a piece from one end, and then, with a circular motion, rub the two cut surfaces together a few times.

To cause potatoes which are likely to be hard after cooking to become soft in the boiling, slice them beforehand with a knife held in the left hand.

In cooking a *daikon* (a kind of large radish), to cause it to become sweet and delicious, pour upon it of water one cupful (and no more) from the rice-cup of the head of the household.

The following charms appear to have a more or less rational basis which has become warped :—

To cause rice to cook evenly and well, set a small tub of water upon the wooden lid of the rice-kettle; probably the original idea was merely to keep down the lid so as to hold the steam in.

In cooking dried fish, to cause the bones to soften place the kettle, after boiling, upon the ground (it is the contact with the earth which is the essential part of the charm) to cool; then, after seasoning and boiling again, allow the kettle finally to cool upon the ground.

To make spoiled saké good and to bring back its lost colour, write the name *Kanzeon* (i.e. *Kwannon*, the powerful "Goddess of Mercy"), within three concentric circles upon a piece of paper, and drop this paper into the liquor; or, according to another form of the same recipe given elsewhere, write upon the paper *Kanzeon Bosatsu* within a sort of cartouche, followed by a certain set of words. Here the belief in Kwannon's power has, to the performer, the value of an actual physical fact.

The following recipes, although given as *majinai*, appear to have no magical element:—

To cure soy which has become mouldy or otherwise spoilt, place a cloth containing a little dry mustard in the soy.

To cause *azuki* beans to cook evenly, place a narrow piece of bamboo-skin tied in a knot with them during the boiling. (This probably merely serves to help to keep the beans in motion.)

To hasten the clearing of sand from shell-fish taken from the sea, by the usual process of placing them in fresh water for some time before cooking, put a knife (or any other iron object) into the fresh water with them.

Consumption of Food.—To remove a fish-bone stuck in the throat, stroke the throat outside with a piece of ivory. The only explanation I have heard for the selection of ivory in particular for this purpose is that it is smooth and soft. The words *U no nodo*, "Cormorant's throat," if repeated during the stroking add to the efficacy; the cormorant is referred to because of its ability to swallow easily the whole of its fish-food. Some people (although comparatively few, I think), consider that eating with ivory chopsticks will prevent bones from catching in the throat.

To remove a fish-bone from the throat, write a certain charm with ink in a saké-cup, dissolve the ink in water, and drink the water. Or, write a certain charm upon the left hand, and then, pretending that the hand is a cupful of liquid, put it to the lips three times as if drinking. Or, drink in water one of the Sanskrit characters taken from one of the printed paper charms (a special kind to which many magical virtues are attributed) sold at the Suitengu shrine and its branches.

To cure choking by food (commonly caused by the hasty consumption of soft food, especially rice), turn the head first to one side and try then to touch the shoulder with the tongue, then to the other side and try to touch the other shoulder. [This procedure appears to be based upon physical rather than magical principles.]

To cure choking by food, make a grimace at the strip of plaster running round the upper part of the walls of the room; or, if one happens to be out of doors, at the plaster coating the walls of a house.

To prevent choking at meals by a person especially subject to it, there is a very interesting charm in use at Tōkyō, and in the district about there, consisting of a pair of small clay pigeons, to be placed before the person at each meal, and to each of which a bit of the foods feared are offered by the person, with the chopsticks, just before he partakes of them.*

There is a curious ceremony which is sometimes performed when a child reaches about the age of four, which has for its object the securing of strong and healthy teeth for the child. It is called *Tabezome*, the first eating, and the child is fed at the time with a little very soft rice. A table is set for the child, as if a meal is to be taken,

* For a fuller description of this charm, and the pretended and real explanations of its efficacy, see "Japanese Household Magic," in *Trans. Japan Society* (London), 1908.

but in the place of the fish commonly present at meals there are two blue stones, usually four to five inches long, wrapped round with white paper and tied with the red and gold cord used for fastening gifts. The motions of feeding these stones to the child, with chopsticks, as if they were actually fish, are then gone through. In order to secure purity the stones used are taken preferably from a river-bed, and, before being used, should be hung within the well of the house for about two months (the longer, the better). After the ceremony the stones are generally kept for some years by the parents.*

To keep food from disagreeing with a person a *maneki neko* (a child's toy in the form of a beckoning cat, to which other, entirely unrelated, magical virtues are assigned) kept near to the person is, I have been told, sometimes considered efficacious.

To recognise whether a drink be or be not poisonous, look into the cup containing it; if the face be not reflected from the surface the drink should be regarded with suspicion.

If food be eaten with chopsticks made of a certain kind of horn (indefinitely defined to me, but almost certainly rhinoceros horn, to which similar properties have long been attributed by Oriental and Occidental peoples), any poison which may be in it will be rendered harmless.

The following *majinai*, against poisoning by certain foods, appear to have at least an element of reason in them.

To avoid be poisoned by a melon, when finished eating of it, place three small pinches of salt upon the tongue.

To avoid being poisoned by prawns, bite off a little of the skin of the tail of each, before eating it.

W. L. HILDBURGH.

Africa, West.

A Yoruba Tattooer. By J. W. Scott Macfie.

Scott Macfie.

68

In addition to cicatricial tribal marks many of the natives of Ilorin, Northern Nigeria, have designs tattooed on various parts of their bodies. One day (May 1912) a Yoruba tattooer visited my compound, and, having displayed his skill by means of rough sketches on a piece of paper, was commissioned by my "boy" to tattoo his arm. Whilst he was thus engaged I took the photograph which accompanies this note (Fig. 1).

Seating himself on a stool, the tattooer gripped the arm of his subject with his left hand in such a way as to draw the skin tightly over the surface he was about to decorate, then, holding his knife between the thumb and the two first fingers of his right hand, he slowly traced out the design by means of a close series of short slanting incisions that just penetrated through the epidermis. Every now and then he paused to dip his hand



FIG. 1.

* The ceremony is given as reported to me at Kyoto.

into a bowl of water and to take up some powdered charcoal, which he rubbed vigorously into the wounds with his thumb. The subject did not appear to suffer any pain during the operation. The knife, indeed, was exceedingly sharp, and the incisions were but slightly deeper than those made in vaccination. A small amount of blood exuded from the wounds, but not sufficient to wash out the charcoal.

When the design was completed the arm was allowed to dry, and, finally, the whole area over which the tattooer had worked was smeared with a mixture of charcoal powder and oil extracted from palm kernels. This application was continued for some days, the ointment being used four times a day until the arm was healed.



FIG. 2.

Tattoo marks imprinted in this manner appear as black lines on a slightly raised surface. They are, of course, quite inconspicuous against the dark background of the native's skin, but they are none the less popular. The commonest sites are the outer aspect of the upper arm, the sides of the neck, the flexor surface of the forearm, and the face.

The knife (Fig. 2), which was made out of a single piece of steel, was 7.5 mm. in length, and consisted of a twisted handle about 4 mm. long, and a thin, almost square, blade measuring 3 mm. across. The cutting edge was indented in the middle, thus giving the blade two sharp angles with which the incisions were made.

J. W. SCOTT MACFIE.

Canada: Anthropology.

Indian Tribes of Canada. *By C. M. Barbeau.*

Barbeau.

69

As the Anthropological Division of the Geological Survey of Canada has been entrusted by the Dominion Government with the study of the Canadian Indians, one may gain a fair insight into its aims and plans by noting the number of aboriginal peoples of Canada, and reviewing the data bearing upon their anthropology that have been recorded up to September 1912.

In 1910, the total of the aboriginal population of Canada was estimated by the Department of Indian Affairs at 110,000, 25,149 of whom were located in British Columbia, 22,565 in Ontario, about 16,000 in the North West Territories, 11,874 in Quebec, 9,155 in Alberta, 8,990 in Saskatchewan, and 12,908 in Manitoba, Yukon, Nova Scotia, New Brunswick, and Prince Edward Island.

Although only 7,682 are explicitly referred to in the Census of the Indian Affairs Department as Eskimos, it is more than likely that the number of Canadian Eskimos exceeds that figure.

The Indians of the Eastern Woodlands—that is, Nova Scotia, New Brunswick, Quebec, and Ontario—fall into two highly ramified linguistic stocks: the Algonkin and the Iroquoian. The Algonkin-speaking people are split up into several groups: the Miamaes of Nova Scotia, New Brunswick, and Prince Edward Island (about 4,500), the Nascopies of the interior of Labrador, the Malecites of New Brunswick and Quebec, the Montagnais of Northern Quebec, the Abenakis and Algonquin proper of Quebec, the several thousand Pottawatomes, Delawares, Ottawas, and Ojibways of Ontario and Manitoba; and, finally, the Eastern Crees of Northern Ontario and Quebec. The 11,000 Iroquoian-speaking people are divided into two groups: the Hurons or Wyandots (barely 400 of whom are still to be found in Canada), and the Iroquois proper, that is, the Mohawks, Oneidas, Onondagas, Cayugas, Senecas, and Tuscaroras.

The Plains Indians are represented in Manitoba, Saskatchewan, and Alberta by over 1,000 Sarcees, Sioux, Assiniboines, and about 2,400 Western Algonkins: the Blackfoot, Bloods, and Peigans.

The 25,000 aborigines of British Columbia belong to several ethnic groups: 7,230 are described by the Census of 1910 as North West Coast Indians (Haida, Tsimshian, Kwakiutl, and Nootka), and over 9,000 as Salish of the Coast and Interior of British Columbia. No less than 18,000 to 20,000 natives speaking various Athapascan dialects inhabit the Plateau of British Columbia, the Yukon district, and the Mackenzie River basin. These comparatively unknown Athapascan tribes are the Chilcotin, Babine, Carrier, Tahltan, Kutchin, Dog Ribs, Chipewyan, Slaves, Beavers, Yellow Knives, and Loucheux. A considerable number of Western Crees also inhabit the same region.

The miscellaneous literature bearing upon the Canadian Indians is prolific, and its bibliography—in course of preparation—already covers about 2,000 items. The list of monographs drawn by experts and of other valuable ethnographic contributions, however, is comparatively small, and hardly any tribe may boast of a fairly complete record of the various aspects of its anthropology.

Let us survey, at a glance, the evidence now at hand in the respective fields of ethnography, physical anthropology, and archæology. The North West Coast tribes have enjoyed a privileged share in the attention of explorers and ethnographers, while their neighbours, the Athapascan of the Plateau and the Mackenzie River basin have been sadly neglected. The early explorers and traders, British, Russian, and Spanish, have left many valuable and extensive descriptions of their experiences among the natives of the Coast. The many chapters in Captain Cook's *Voyage Round the World* are still almost unsurpassed in quality; and no careful ethnologist should ignore the large body of data contained in the memoirs and journals of Meares, Dixon, Holmberg, Macfie, Poole, Dean, Jewitt, Sproat, Duncan and Maine, Swan, and others.

About 1875, the study of the North West Coast tribes received a new stimulus through the sound researches of G. M. Dawson, of the Geological Survey of Canada. Soon after, the British Association for the Advancement of Science, the Bureau of Ethnology, the United States National Museum, and later, the Jesup North Pacific Expedition, came forth with an imposing series of extensive publications due principally to the successful investigations of Niblack, Boas, Hill Tout, Swanton, Teit, and others. The ten or twelve reports to the British Association, meant as a "reconnaissance" and superficial survey of the whole field, were soon followed by the more extensive and elaborate publications of the Jesup Expedition, which complied with the evident need of a more intensive study of each tribe. Imposing as may be this array of ethnographic materials, we should not forget that it is anything but adequate, in most cases. So important tribes as the Nootka, the Tsimshian, the Bella Coola, the Bella Bella, and some of the Coast Salish tribes have been neglected on the whole. Notwithstanding their indefatigable and fruitful efforts, Boas and Swanton have not had the opportunity of exhausting the ethnographic resources of the Kwakiutl and the Haida, and, no doubt, an ample supply of new and interesting facts is still forthcoming. We know of but two lists of clans, the geographical distribution of which has been traced through several Tlingit and Haida villages, those by Dawson and Swanton. Yet nothing short of a thorough mapping out of the geographic distribution of the clans and crests, the census of their membership, a vast collection of individual names belonging to each clan, a large series of instances illustrating the historical connection between the myth of origin of powers, the manitou, the crest and the mask, the dramatic performance of the myth, and their definite association with a clan, family, or society, are essential for a thorough understanding of the remarkable totemic institutions of the Pacific Coast. The complex system of dual inheritance through either the father or the mother prevailing among the Kwakiutl and the Nootka could only be solved by a fairly complete and

analytical study of what privileges devolve either through the father or the mother, and the circumstances of the interested parties. Mr. E. Sapir's recent investigations among the Nootkas of Alberni allow him soundly to anticipate that their customs, in this respect, were far more rigid and restrictive than previous observers had supposed. Many of the most important rituals of the North West Coast tribes, as the "first fruits" of thanksgiving, the fishing, the hunting and potlatch rituals have often been but incidentally mentioned, and we are aware of conspicuous lacunæ in the collection of song records, photographs, and ethno-botanic materials.

The many Athapaskan tribes of the Plateau and Mackenzie have not been as fortunate, from an ethnographic standpoint, as their western neighbours, and the explorers, early missionaries, and ethnographers have almost overlooked them. Father Morice, Father Jetté, and Mr. Hill Tout, at this late day seem to be the pioneers in this vast field of research; and so little is known of some of the northern tribes that it is not yet easy to find a good classificatory list of the Athapaskan or Déné of Alaska and the Yukon district, and of their dialects.

The Arctic explorers for a long time in contact with the Eskimo, have left bulky documents of their miscellaneous observations, under the form of memoirs and reports. The Greenland and Alaskan Eskimo have received the best share of the attention of anthropologists and scientific bodies, Danish or American, while the Central Eskimo have been studied by several explorers, and more satisfactorily by Mr. Boas; hardly anything is known of the Mackenzie Eskimo; their technology even is very inadequately represented in museums.

It is not without surprise and regret that one realizes how little is known of the culture of the Eastern tribes of Canada, notwithstanding their accessibility and their constant association, for centuries, with the white settlers. In a few cases, for instance that of the Beothuk of Newfoundland, they have vanished out of existence without leaving any trace whatever. The well-known Hurons, estimated at 20,000 to 30,000 by the early missionaries, are now represented by but a few hundred half-breeds, all but a few of whom are thoroughly ignorant of their native language and traditions. What do we know of the numerous Montagnais of Northern Quebec? The Nascopies of Labrador have as yet furnished but a short report by L. M. Turner, and but little of real value is to be found on the Miamecs, the Malecites, the Abenakis, the Algonquin proper, the Ottawas, the Delawares, the Pottawatomes, the Mississagas, and others. The Eastern Crees have been a trifle more fortunate, the American Museum of Natural History having lately published a report based upon the observations of Mr. A. Skinner, collected in the course of a trip. . . . Many of these cultures have now almost vanished, and but scanty vestiges of their past may still be recovered.

Let us dwell a moment upon the Ojibways, the Iroquois and the Hurons. Although the bibliography of the literature on the Ojibways and the Iroquois embrace a good many titles, in the nature of articles, essays, historical sketches by some natives or occasional enthusiasts, and several technical reports, it may be safely stated that but a small portion of their imposing culture has yet been reduced into terms of documentary evidence. Copway, Schoolcraft, Hoffman, Jones, Miss Densmore, and others have published much of real value on the heroic narratives, the myths and legends, the rituals, pictographs, language, and music of the Ojibways. These results, however, may be considered anything but exhaustive, as the Ojibways are numerous and scattered over a vast territory around the Great Lakes.

The Five Nations of the Iroquois league are already well-known to anthropologists, through the works of Morgan, Hale, Hewitt, Mrs. Converse, Parker, Beauchamp, Erminnie A. Smith, and Harrington. But, as in the case of the Ojibways, the field is still full of promise, and several specialists may still long be engaged at the fruitful study of this highly complex culture. As the observations of many of the best-known

authorities on the Iroquois have been frequently confined to those of the State of New York, the 10,000 Canadian Iroquois should yield much new material. Taken altogether, many aspects of this culture are comparatively unknown in literature; for instance, how many of their numerous and extensive myths, legends, and heroic adventures have been written down in text form, as they should undoubtedly be? How many of their several annual feasts, of the thousands of ritual and lyric songs, and of the almost endless lists of totemic individual names belonging to each clan have yet been fully recorded? Mr. J. N. B. Hewitt, it is true, has taken down a large amount of texts, principally with Chief John Gibson, of Grand River, Ontario; but it is to be regretted that only a small portion of this valuable material has found its way to the publisher.

Probably no Indian tribe, about 1650, had received so much attention in literature as the Hurons, of Ontario. Champlain's memoirs, Sagard's history, and, first of all, the Jesuit Relations, constitute a precious mine of information, although far beneath the requirements of modern ethnology. Hardly anything has been added since to these early data, and so little is known of the scattered remnants of that nation that Father Jones, their life-long historian, could state erroneously, in his voluminous *Huronie*, that the Huron language has now been extinct for over fifty years, and the recent Handbook of North American Indians, summing up the documentary evidence, could give but a very incorrect list of the clans, including some that have never been known to exist and omitting others still represented in one section of the tribe.

Archæological work and research in the physical anthropology of the Canadian natives have, in the past, made but little progress. Local archæological societies, as a matter of fact, have, at different times, been organized, and a number of amateurs have taken great pains to disturb archæological sites, indiscriminately gathering loads of relics, but all this with more detriment than real profit. Mr. Harlan I. Smith's work in British Columbia, for the Jesup Expedition, some pioneer work of Mr. Montgomery and Mr. Bryce in Manitoba, the investigations of C. F. Taché, F. Hunter, and chiefly of Mr. David Boyle and his assistants, for the Provincial Museum of Toronto, constitute the sum total of profitable contributions to the archæological history of Canada.

Besides a number of museum measurements on Eskimo skulls, the only valuable accessions to the physical anthropology of the Canadian Indians are the anthropometric statistics of Mr. F. Boas on the Kwakiutl, and a study on the Iroquoian skulls of the Normal School Museum of Toronto by Mr. David Boyle.

As the members of this Society remember well, the Resolution voted by the British Association at Winnipeg in 1909, and addressed to the Canadian Government, received immediate consideration; and, as a result, an Anthropological Division was established in the Geological Survey in order to cope with the urgent needs and problems of Canadian anthropology as above described.

Mr. Edward Sapir, of the University of Pennsylvania, was appointed, in the summer of 1910, as chief of the new Division, and in January, 1911, Mr. C. M. Barbeau as assistant. In the following summer, Mr. Harlan I. Smith, of the American Museum of Natural History of New York, received an appointment as archæologist; and it is anticipated that the position of physical anthropologist will soon be created in the Division.

The appointment of this permanent staff is in conformity with the accepted view that the new section should constitute a unit subdivided into three branches, ethnological, archæological, and anthropological proper.

Its functions consist in the threefold activities of field research, museum, and lecture work. In carrying out a rather ambitious plan of field research, the members

of the permanent staff are being assisted by several anthropologists, temporarily engaged by the Division to carry out some special lines of investigations.

The nature of museum and office activities are, of course, bound to vary according to circumstances. It has been considered urgent, for obvious reasons, to proceed at once on the gradual preparation of a general and extensive bibliography of the literature on Canadian ethnography and ethnology, archaeology and physical anthropology. A time-consuming task has been that of sorting according to tribes, with mention of the available data, the 7,000 or 8,000 ethnographic specimens, and a still larger archaeological collection, already in storage at the Museum, and intended for permanent exhibition in the spacious halls of the new Victoria Memorial Museum. This valuable collection, originated about 1880 by G. M. Dawson, has since been considerably supplemented by the successive directors of the Geological Survey. The several thousand excellent specimens from the Pacific Coast, the largest part of which has been assembled by Powell, Dawson, and C. F. Newcombe, with notable additions due to Boas, Hill Tout, and Aaronson, constitute one of the best Pacific Coast collections in existence. Some 800 specimens collected years ago by Mercier illustrate very satisfactorily the technology of the Alaskan Eskimos, while over 800 objects, for which the Museum is indebted to Mr. A. P. Low and Captain Comer, pertain to the Labrador and Hudson Bay Eskimo. The other tribes of Canada, notably those of the Eastern Woodlands, were not at all represented at the Museum, and but a small number of Salish, Athapasean, and Plains exhibits had been purchased.

Since its inception, the Anthropological Division, under the able leadership of Mr. Sapir, has in earnest assumed the task of rounding up the collection and of making it, as much as possible, illustrative of the various aspects of the technology and material culture of every Canadian tribe. Over 1,500 ethnographic specimens have, with this purpose, recently been acquired through the initiative of the members of the staff, or otherwise purchased. The Iroquois and Huron material, collected mainly by Mr. Sapir and Mr. Barbeau, now covers over 1,000 objects. A number of phonographic records of Indian songs and speech, and of photographs, are now in the possession of the Museum, and 700 or 800 ritual and lyric Indian songs recorded among the Nootka, Thompson River, Tahltan, Huron, Cayuga, Ojibway, and Malecite tribes, exemplify quite extensively several types of music, the analytical study of which is bound to be interesting.

With regard to museum archaeological work, Mr. Smith, recently assisted by Mr. W. J. Wintenberg, of Toronto, has for several months been engaged on sorting and preparing for exhibition the comparatively large archaeological collection from British Columbia and Ontario, for many years in the possession of the Museum. Mr. Smith and Mr. Wintenberg are now engaged at some interesting archaeological research near Spencerville, Ontario.

Mr. F. H. S. Knowles, of Oxford University, has now been busy for several months on the Iroquois Reservation at Tuscarora, Ontario, in the interests of physical anthropology. His anthropometric survey of the Iroquois is intended as a preliminary step towards the establishment of a permanent position of physical anthropologist in the Anthropological Division, and as the first of a series of similar studies on other Canadian tribes.

It may be added, as a last remark, that the ethnographic field work of the permanent and temporary staff seem to have been pursued, so far, in fortunate circumstances, and accompanied with very interesting results, later to be published as reports. Immediately after his appointment in the autumn of 1910, Mr. Sapir spent three months among the Nootka of Alberni Canal, Vancouver Island, studying the Nootka language and taking down mythological texts, together with notes on rituals, secret

societies, and laws of inheritance. As most of his time since has been consumed by administrative work, it is unfortunate that Mr. Sapir has not yet been able to resume his Nootka researches which, it is hoped, he will be able to do shortly. In the course of a flying trip over several Eastern Reservations, Mr. Sapir has, incidentally, had the opportunity of studying the phonetic systems of several Algonkin and Iroquois dialects. Mr. Barbeau's study of the Hurons of Lorette (Quebec), Anderdon (Ontario), and Wyandotte (Oklahoma), is now complete after seven months field research during the summers of 1911 and 1912. The abundant materials, secured in the course of this investigation, represent extensively the various aspects of their ethnology. While in Oklahoma, Mr. Barbeau has also taken up the study of several Cayuga rituals and and feasts, especially with a view to understanding more fully the corresponding rituals of their kin and neighbours, the Wyandots or Hurons. The two distinct sets of Wyandot and Cayuga ritual songs recorded on the phonograph exceed 400 numbers or stanzas. On the occasion of the passage at Ottawa, in January 1912, of several Shuswap, Lillooet, and Thompson River chiefs from British Columbia, Mr. Barbeau noted down, in the course of a fortnight, interesting information on the "visions," "dreams," and the manitous of the Thompson River Indians, with about thirty-five accompanying "vision" and dancing songs, also recorded on the phonograph. Mr. A. A. Goldenweiser and Mr. Paul Radin, of Columbia University, have joined the Anthropological Division on temporary engagements. Mr. Goldenweiser has undertaken with success a thorough study of the social morphology and religion of the Iroquois of Ontario, especially from a "totemic" standpoint. Mr. Radin during the past few months has been at work on the Ojibway language, social organization and mythology, transcribing industriously a number of long mythological texts. Mr. Cyrus MacMillan, of McGill University, and Mr. W. H. Mechling have, during several months in 1911-12, compiled data on the Micmac and Malecite folk-lore and other aspects of the New Brunswick and Nova Scotia aborigines. Mr. F. W. Waugh, of Toronto, is now pursuing with remarkable results a complete survey of the technology, material culture, and ethno-botany of the Iroquois of Ontario and Quebec. And Mr. James A. Teit, from Spences Bridge, B.C., has agreed soon to extend his researches to some Athapascan tribes of the Plateau of British Columbia for the benefit of the Division.

It is gratifying to note that the members of both permanent and temporary staff reveal great enthusiasm and energy in their respective fields, which seems a fair omen for the ultimate prosperity and success of the Anthropological Division.

C. M. BARBEAU.

REVIEWS.

America, South.

Hardenburg.

The Putumayu, the Devil's Paradise. By W. E. Hardenburg. Fisher Unwin.

70

"A whole race of men," wrote Martins, "is wasting away before the eyes of the world, and no power of philosophy or Christianity can arrest its proudly gloomy progress towards a certain and utter extinction. The present and future condition of this race of men is a monstrous and tragical drama, such as no fiction of the past ever yet presented to our contemplation."

A few Amazonian tribes, such as the Musu and Chiquito, have settled down to an agricultural life, but the vast majority will continue to range over the primeval forests as hunters or fishers until they are exterminated by "civilisation." The greed for gold has been the cause of atrocious cruelties quite equal to religious intolerance or the fear of witchcraft. The natives of South America have suffered torture and death when unable to satisfy that greed, since the Spaniards first arrived. Yet there is a wide difference between the Conquistadores and the loathsome fiends

who recently committed those horrible atrocities on the Putumayu. At least the Conquistadores were heroic in their valour and their endurance, many were influenced by religious motives as well as by the thirst for riches, while some—more than is generally believed—were humane and merciful. The Putumayu ruffian is the vilest conceivable type of humanity.

Here was the greed for gold in an exceptionally horrible form, but these noble Amazonian Indians have for centuries been exposed to pillage and slavery in a less monstrous form, and tribes are fast diminishing in numbers and disappearing. We may welcome the missionary boat now traversing the lower reaches of some of the rivers, because it will ensure publicity, and the crimes can no longer be concealed. The curse of "civilisation" will inevitably cause the extinction of the Amazonian tribes, yet it is very desirable that their free forest life should be prolonged. Vast areas of the regions over which they wander are flooded for so long that it will be centuries before they can be used for cultivation. The danger of the Indians lies in the demand for indiarubber, and in their forced employment, a slavery which leads to extermination, and very rapidly. The Indians are equal to their enemies with anything like the same numbers, even with inferior weapons, but they are usually captured by surprise or treachery.

In 1870 the present writer came to the conclusion that it was necessary to bring the indiarubber-yielding trees under cultivation. He also foresaw the ill-treatment of the Indians as the demand increased; and he hoped that successful cultivation might reduce the profit from the wild trees. He introduced the three kinds, *Hevea*, *Castilloa*, and *Manihot Glaziovii* into Ceylon and Burma, but it was several years before planters took up the cultivation in Ceylon and the Malay Peninsula, and it is to be feared that it will be very long before the Amazon trade is affected. The only hope is in missionary effort, and in the trade getting into the hands of respectable and humane adventurers. There are some even now.

The special region to which the writer of the book under review refers is the basin of the River Putumayu. This river and its tributaries rise in the mountains of Colombia. The Peruvians have forcibly seized the region, but their title is not undisputed. This country was undoubtedly included in the old Viceroyalty of New Granada, to which the present Republic of Colombia succeeded. The boundaries of South American Republics have been settled in accordance with the *uti possidetis* of 1810. But it appears that in that year the Spanish Government drafted a decree by which the basin of the Putumayu and of some other rivers north of the Amazon were handed over to the Viceroy of Peru. The Colombians maintain that this decree was never carried out, and was, therefore, invalid. The Peruvians, of course, maintain its validity. The Colombians hold the upper courses, while the Peruvians have seized the navigable parts. It is a question which is admirably adapted for arbitration.

The treatment of natives ought to be the final test. The tribe within the country occupied by Colombia is called *Cioni*. Mr. Hardenburg gives a very interesting account of these *Cioni*. They are treated with justice and indulgence, and are peaceful and contented. It is a very different story in the region occupied by the Peruvians; a system of brigandage, torture, and murder prevailed. The once numerous tribes of Huitoto and Bora numbered over 30,000, but they were split up into clans and families and became an easy prey. The infamous invaders, armed with Winchester rifles, very soon reduced their numbers from 30,000 to 10,000, and the hideous story related by Mr. Hardenburg, the truth of which is confirmed by Sir Roger Casement and his colleagues, has now been laid bare.

The remedy is hard to find. The Governments whose subjects are deriving profits from this horrible system of forced labour are not likely to take active preventive steps. Intervention is not possible, and if it were it would not be adopted. England

is the only country that has ever made sacrifices for the suppression of slavery. The only hope is in publicity, the measures which will prevent these atrocities from being committed secretly. We must wish all possible success to the steps already taken, with this end, by the Evangelical Union of South America. C. R., M.

Religion.

Harrison.

Themis. By J. E. Harrison.

71

Miss Harrison has already done much to illuminate the origins of Greek religion, and in *Themis* she shows her wonted learning and ingenuity. Taking as her text the "Hymn of the Kouretes" found at Palaikastro in Crete, she leads us from the communal rites of savages, the world of *mana* and magic, to the civilized realm of the Olympian deities. We see, first, the tribal rite, which knows no god, but seeks to promote fertility by magical means. Then the magic rite becomes vaguely theistic; the tribe shrinks to a band of initiates worshipping a spirit who is at first a mere projection of themselves, the *Megistos Kouros* of the Hymn. Then we watch this spirit assuming many forms, now animal, now human; now an infant, now adult; now male, now female; till at last he (or they, for the varieties become stereotyped as individuals) is absorbed in the Olympian Pantheon of personal anthropomorphic duties. Here he survives in many shapes. Sometimes he preserves his individuality, as Agathos Daimon, or Agathe Tyche; sometimes he is almost, but not quite, transformed into a true Olympian, as in the case of Dionysus or Herakles; sometimes he survives only as a bye-form of a greater god, as in Apollo Aguius; sometimes he degenerates into an attendant animal, or is discovered only in some curious piece of ritual. But under all disguises he is distinguished by two essential characteristics; he is not immortal, but periodically reincarnated, and he is not the recipient of gift sacrifices, but is himself eaten sacramentally by his worshippers. Moreover, he is, owing to his origin, usually associated with a *thiasos* of divine attendants (once human), and is essentially associated with the production of fertility. But these latter features are often obscured. In developing this thesis, which is inevitably disfigured by so brief a summary, Miss Harrison has light to throw on every part of Greek Religion. There is hardly a god, or festival, or rite of any importance left untouched.

It is a fascinating story, and in a measure carries conviction. We can hardly doubt that some such rites as are described played a part in the formation of Greek religion and left manifest traces upon it. But when we come to particular applications, conviction wavers. We are constantly inclined to say, "it may have been so," rather than "it was." It is disquieting, in the first place, to find that our communal deity, or *Eniautos Daimon*, is as ubiquitous as our old friend the Vegetation Spirit. And when we come to the evidence this doubt is often strengthened. In a work that covers so much ground detailed discussion of evidence is doubtless impossible, but the use here made of it often appears at the least uncritical. We have only space for one or two instances. The writer contends (pp. 72, 73) that *Kratos* (Power), as mentioned in Hesiod (*Theogony*, 383), is the thunderbolt, and adduces in evidence two passages, one from Sophocles, which speaks of Zeus as "wielding" the powers (*κράτης*) of the lightning," and the other from the Roman Cornutus, which speaks of the power "which Zeus holds in his right hand." It is obvious that neither of these passages proves that *κράτος* to Hesiod, or any Greek, by itself suggested the thunderbolt. And the passage in Hesiod is still less conclusive. In it we hear that Styx brought forth "Envy and Victory, Power (*κράτος*) and Force." Miss Harrison, quite reasonably, tells us that in Hesiod we have "flotsam and jetsam" of earlier ages, weltering up unawares from subconscious depths." But who without powers of divination can detect in a case like this the precious flotsam

from the later abstractions which surround it? And "subconscious" memories like this figure somewhat frequently in the evidence, and provoke suspicion. For if an author, when his evidence is useful, can be made "subconsciously" to remember a primitive belief, and when it is inconvenient, can be dismissed as late and sophisticated, it is clear that we can prove anything. And again, two pages further on, when discussing the primitive idea of magic, we are given a definition of *μάγεια* from the "Platonic" *Alcibiades*. But the *mageia* there mentioned is definitely stated to be the teaching of the Persian Magi, and it is obvious that no valid inference can be drawn from Zoroastrianism to the primitive conception of magic; though the word "magic" happens to be derived from *μάγος*. It is fair to say that here and elsewhere the writer has other and stronger evidence for her contentions, but the use of such evidence as this merely weakens the case, and leaves the reader with a feeling of insecurity. One cannot help contrasting such methods with the cautious work of a scholar like Dr. Warde Fowler in his treatment of Roman religion.

And the student of classical literature will be struck by another point. He is constantly coming to statements that this or that rite or deity is "only" the primitive thing from which it is descended. The only possible reply to this statement is that it is false. To say that Apollo Agueus is the phallic pillar which once did duty as his image is like saying that the Zeus of Phidias is the unshaped stone, which was once worshipped in his place. In the religion of classical times the primitive no doubt survives, but it survives in an alien world where most things are new and of different origin. This Miss Harrison herself recognizes; in fact, she often points the contrast. She has a personal animosity against the Olympians. She loves the "older and deeper things" of the primitive cults, and pours scorn on the Immortals who idle in Olympus and receive unearned gift sacrifices; unlike the primitive god, who is always busy reincarnating himself and being eaten by his worshippers. But in her desire to find the noble savage everywhere she often forgets the gap between him and the later Greek. That the later religion preserves many traces of the primitive no one nowadays will doubt. The knowledge of these is essential, and it is the great service of Miss Harrison that she calls our attention to them. But at best this knowledge does not carry us far. All savages are much alike, but the Greeks of classical times are unique, and the problem of chief interest, in religion as in other matters, is how the one was transformed into the other. Phrases such as those quoted are misleading, for they suggest, though perhaps unintentionally, that the problem is solved, when it is in fact only raised.

Another favourite phrase is open to similar objection. Such and such a thing, usually something primitive, is said to be the "real" meaning of a rite or myth. But, unless Miss Harrison is prepared to maintain the objective existence of the Greek deities, it is clear that they and their rites at any given time are just what their worshippers believe them to be, and no more. What they once meant to other worshippers, though historically interesting, is irrelevant, unless it can be shown that it was still alive in men's minds. To speak of "real" meanings, therefore, either implies confusion of thought or suggests an illegitimate inference. No doubt primitive beliefs were in some cases alive and real in later Greece, much more so than the literary tradition would suggest. Modern writers and Miss Harrison not least have shown us how one-sided and deceptive that tradition is. But it is most important to distinguish clearly between living beliefs and practices not represented by literature, and mere "survivals" clinging to the later religion, but virtually dead. This is no doubt difficult, but unless we do it, Greek religion becomes a phantasmagoria in which everything is something else, or rather everything else at the same time. This is, in fact, somewhat the picture left upon the mind by the book.

It would be unfair to criticise particular applications of the theory, for the argument, being cumulative, cannot well be summarized; but we may note its application to Tragedy and the Olympian Games, which are treated in separate chapters by Dr. Murray and Mr. Cornford respectively. A leading part in the development of both institutions is assigned to the rites of the *Euiautos Daimon*. We may concede that they played a part, for nearly everything in Greek religion is of composite origin, but most readers will feel that the case is overstated. The evidence for the connection of athletic contests with funeral rites is so abundant, that it is hard to believe that the Games of Greece have no connection with the dead. And in any case the argument contains something like the fallacy already noted. Even if it can be proved that Pelops and other "heroes" were originally not dead chiefs, but forms of the *Euiautos Daimon*, they were still "heroes," i.e., a special class of dead men, to the historical Greek, and the games were therefore virtually held in honour of the dead.

And in the Tragedy the argument is far from conclusive. It is significant that Dr. Murray has to look to Euripides for his closest parallel to the rites of the *Euiautos Daimon*. That Euripides of all men should have been "working under" the spell of a set traditional form, that he should have turned back to a tradition from which his predecessors had broken loose, is a startling suggestion from so eminent a scholar. Some of the parallels are close, we admit, but the fact that they are found in Euripides (except, of course, in the *Bacchæ*, which stands apart) is evidence against the interpretation put upon them. There is another, and simpler, explanation of the phenomenon, but it would not commend itself to Dr. Murray. Nor, we fear, will many be convinced by the ingenious attempt to remove an obvious difficulty, the fact that in Tragedy the *peripeteia* is from joy to sadness, while in the rites of the Daimon it is from sadness to joy.

F. R. EARP.

Anthropology.

Haddon : Quiggin.

History of Anthropology. By A. C. Haddon and A. H. Quiggin. Watts & Co., 1910. Pp. v + 155. 1s. net. **72**

This little book consists of a series of chapters on the chief topics of anthropology each treated chronologically. It would perhaps be more correctly described as a collection of material for a history rather than a history itself, as there is no attempt at a connected narrative, except in the two first chapters on the Pioneers and Systematisers of Physical Anthropology which give an interesting account of the origin and rise of anthropological inquiry.

The authors explain that the arrangement of subjects is based on a syllabus drawn up by the University of London, in which anthropology is divided into two main groups—physical and cultural. The subdivisions under these heads form a galaxy of "ologies"; there are nearly a dozen of them, the only subject escaping being language, which figures as linguistic: one almost wonders why it did not come into line as phonology!

Following the two first chapters before mentioned are those on Anthropological Controversies, Antiquity of Man, Psychology, Classification and Distribution of Man. That only two short chapters should be devoted to such important subjects as archæology and ethnology points to some lack of proportion, though it must be admitted that the authors have managed to compress a large amount of information into a small space. Technology, Sociology, and Language each claim a chapter, and the last is entitled Cultural Classification and the Influence of Environment, in which the work of Gallatin, the Humboldts, Bodin, Buffon, Buckle, and Le Placy are quoted.

The time has, perhaps, not yet arrived when a really satisfactory history of anthropology in its broadest sense is possible. But when it does it may be surmised that such a history will rest on some broad evolutionary principle, by which the general progress of discovery and knowledge can be easily seen and grasped, and the exposition presented in a truly narrative form.

The text is graced by portraits of Tylor, Blumenbach, Broca, Bastian, and Pritchard; one would have liked to have seen these balanced by a few pioneers of the New World. In fact the authors have hardly given the New World the attention it deserves in a general review of the whole science of anthropology.

A bibliography and an index of authors are added.

It is a pity the bibliography, so important and useful in a work of this kind, is not fuller and more equal. For instance, it contains no reference to such authors as Tylor, Huxley, Lubbock, Herbert Spencer, A. H. Keane, Topinard, Peschel, Nadaillac, although room is found for Grant Allen, A. B. Gomme, E. Clodd, and A. R. Wallace.

The book is well printed on good paper and is well and tastefully bound. It is, in fact, a marvel of cheapness. E. A. PARKYN.

Burgundy : Archæology.

Déchelette.

La Collection Millon ; Antiquités préhistoriques et Gallo-Romaines. By Joseph Déchelette, Correspondant de L'Institut, avec la collaboration de MM. 73 l'Abbé Parat, le Dr. Brulard, Pierre Bouillerot et C. Drioton. Librairie Paul Genthner, Paris, 1913.

Archæologists are sometimes apt to abuse the collector as one who keeps for himself what should be accessible to the public in museums. They forget, however, that but for collectors many of the most interesting relics of antiquity would have disappeared, or would have reached our museums only to be labelled "provenance unknown." Still the accumulation of a vast amount of important material in private collections has grave disadvantages, for though the owners of such treasures are usually most hospitable to all real students, the investigator finds his work more than double what it would be were all important archæological "finds" exhibited in the neighbourhood of their discovery.

One step the private collector may take to diminish the inconvenience inseparable from such private possession, and that is to issue to the public a full catalogue, well illustrated, of all his treasures. This has recently been done by M. Millon, who has an unrivalled collection of Burgundian objects, and perhaps his example will be followed by others similarly placed.

M. Millon has spent a busy life, having occupied in succession several important administrative and judicial posts in Burgundy; nevertheless he has found time to accumulate a vast collection of objects from the Palæolithic Age to the Roman Period and to conduct not a few explorations on Early Iron Age sites in the province to which he belongs. The catalogue under review is really a dissertation upon the antiquities of this region as illustrated by the Millon Collection, and the thoroughness with which it has been done is not surprising when we find that it has been compiled under the editorship of M. Joseph Déchelette.

MM. l'Abbé Parat and le Docteur Boulard have written the account of the Stone Ages, chiefly illustrated from implements found in the Forêt d'Othe, while the Bronze Age has been treated by M. Pierre Bouillerot. The detailed descriptions of the excavations of cemeteries of the Hallstadt and La Tène Periods are, however, the most important, and these are by MM. Bouillerot, Déchelette and Clément Drioton.

It is impossible within the limits of a short review to deal with the vast array of facts produced, but the volume serves to emphasize the importance of Burgundy as

the first home in France of both types of Iron Age culture, as might have been expected from its nearness to the Belfort gap. Those who are dealing with the course of migrations through France, especially during the later phases of the Bronze Age and during the Early Iron Age, will find this work indispensable, and all archaeologists should feel grateful to M. Millon for allowing his collection to be so admirably described.

HAROLD PEAKE.

Africa, East: Linguistics.

Westermann.

The Shilluk People, their Language and Folklore. By Diedrich Westermann. 1912.

74

This is probably the most important book that has appeared in recent years on the negroid inhabitants of the Sudan. It is, however, necessary to remember that it is written by one of the first of African philologists as a serious contribution to African linguistics, and that in spite of the title that appears upon its cover, it does not deal, except incidentally, with the ethnology of the tribe. As a matter of fact an introduction of some forty pages is devoted to a general sketch of the history and mode of life of the Shilluk, the remarks on religion being the most valuable, while the account of the Fung included in this section, though brief, is the most important contribution to their history that has yet appeared. It has been necessary to lay some emphasis on the plan and purpose of the book, for when this is realised, the reader ceases to be irritated by the fragmentary nature of the intensely interesting information with which the volume is loaded; nay, he accepts it gratefully, wondering only that no attempt has been made to provide a thread of explanation upon which the beads of fact given in the native texts, and their translations might have been strung. The first part of the book proper begins with a sketch map by Herr Bernhard Struck, showing the languages spoken by the tribes of the Sudan and the neighbouring parts of Uganda and British East Africa; arrows indicate the probable migrations of the tribes speaking Shilluk dialects, which include Anuak, Jur, Dembo, Belanda, Ber (Beri), Gang, Nyifwa (Ja Luo), Lango, Aluru, Chopi, and perhaps Gaya (east shore of Lake Victoria Nyanza), and Jafulu (north-east of Lake Albert, Nyanza). A study of the phonetics of the language makes it clear that great importance is attached to tones, of which three are recognised, examples being given of words which are true homophones, and distinguished only by tone. Moreover, grammatical functions may be expressed by tone, singular and plural often being so denoted, while a high tone on the last syllable turns the nominative into the vocative. In spite of, or probably because of, these developments, homophones are not so common as in the West African languages.

Shilluk is recognised as belonging to a clearly-defined family of African languages termed Nilotic and distinguished by the following characters:—

(i.) Mute and fricative sounds are in some cases interchangeable, especially *p* and *f*.

(ii.) Many, if not all, of the languages have interdental sounds (*t̪ d̪ n̪*).

(iii.) The stem in most cases has the form consonant, vowel, consonant.

(iv.) Stems with a semi-vowel between the first consonant and the vowel are frequent. The stem vowel is often a diphthong.

(v.) Probably intonation plays an important rôle in most of the languages of this family.

No doubt the Nilotic languages originally belonged to the "Sudan" family, and several traits in all these languages point to a common origin, though at the present time they can be divided into two great groups, viz., the Niloto-Sudanic and the Niloto-Hamitic, all of which show more or less pronounced signs of Hamitic influence. It is, then, not surprising that no hard-and-fast line can be drawn between the two

groups, though in practice it does not seem difficult to allot any particular language to its own division. It is noteworthy that besides Shilluk and Dinka (including Nuer) a number of tribes having physical and cultural characters very different from the Nilotes seem to be connected with the Niloto-Sudanic linguistic group. These include the Mittu, Madi, Abokaya, Abaka, Luba, Wira, Lendu, and Moru.

The second part of the book is entitled Folklore, and under this heading are given native texts containing, as already mentioned, a vast amount of interesting information, though on one matter a curious misconception seems to have crept in. On page 122 mention is made of "Nubians" as living among the Shilluk; it may be assumed that the Nuba, the black pagan inhabitants of Southern Kordofan (not of Nubia) are meant, but the mistake is a puzzling one; moreover, Jebel Dyre, mentioned by Bruce, is not Jebel Eliri but Jebel Daier.

Information concerning the election of the king supplements that published by the writer in the *Fourth Report of the Wellcome Research Laboratory* (Vol. B., 1911) and makes it clear that the object called "Nyakang" mentioned as being brought from Akurwa at the installation of the king is a wooden statue of Nyakang, and that with this was brought a statue of Dag (Dak), his son and successor. There is also additional information concerning royal burials, including a short account of the drowning of a man and woman, who, with spears, cattle, belts, and other valuables are laid bound in a boat which is rowed out to the middle of the river and there sunk. It would be easy to go on quoting pages of interesting matter, but space only allows of reference to the selection of Fashoda as the royal residence on account of the unusual behaviour of certain oxen belonging to king Tugo and to the traditions concerning Nyakang, one of which relates how the customs of a human foundation sacrifice for the "houses" (shrines) of Nyakang arose. C. G. SELIGMANN.

Africa, East.

Fisher.

Twilight Tales of the Black Baganda. By Mrs. A. B. Fisher (*née* Ruth Hurditch). With illustrations. Marshall Brothers, Ltd. 9 x 6. Pp. i-x, 1-198. Price 3s. 6d.

75

This book is of the popular kind, containing snatches of history, accounts of missionary life and work, and some interesting touches of anthropology and folklore. The book is divided into fourteen chapters, the first chapter alone having to do with Uganda, giving brief accounts of the early travellers who opened the country to Western view. After this chapter the author turns to Bunyoro, which country, with its people, the book is intended to describe. The title is, therefore, somewhat misleading, and we are not told why the adjective "Black" is placed before Baganda; there is no mention made of any Baganda of another colour. Chapters III to V contain much valuable information about the Banyoro, and point to a wealth of interesting customs, relationships, religion, &c., which still remain to be worked. Chapters VI to XIV are taken up with accounts of the legendary history of the people and country which cannot fail to interest the anthropologist. The illustrations, which are good, have little or no bearing on the text, in fact most of them have nothing to do with Bunyoro or its people. Page 37 gives an interesting full moon ceremony; it is thus described: "In the afternoon all the drums in the place were beaten and every-body shouted, as no one dared keep silent for fear of offending the moon. The king posted men at the cross roads and seized everyone who passed along. These unfortunate folk were brought to him and offered as a propitiatory sacrifice for the whole country to the evil spirits. The hair of the victims was put into horns and their blood was poured on to it, the horns being then kept by different people as charms against sickness and trouble. After this the king appeared swathed in barkcloths, taking up his position in his council hall, his subjects coming to do

"obeisance to him. A dead silence prevailed, for no one was allowed to even cough in his presence. First came the herdsmen in procession, as they always held first rank; then the king's children, followed by the princes, princesses, chiefs, and lastly, the ordinary people; these all came in single file, and after prostrating themselves before the king, stood on one side till the hall was full. Then all the people broke silence, shouting together, 'Live the King.' As the full moon rose the feasting began, and the drinking and dancing continued till dawn. The king's chief wife had to sit by her intoxicated spouse and pinch his arm or bite his finger, to prevent sleep; for a man to slumber during full moon brought disaster to the household." Pages 51 and 52 contain some interesting statements about the birth of twins—a fuller account would have been most valuable.

We are deeply indebted to Mrs. Fisher for her valuable contribution to our knowledge of the Banyoro and the pleasing manner in which she has set out her facts. The book is a proof of what may be placed on record by missionaries; if a lady tied by many household duties and the cares of children can find time to gather such information, how much more should men do so? They would soon discover a bond of sympathy with the natives hitherto unknown, and be much better able to deal with difficulties in their missionary life, while the information would be of great value to students and others interested in the problems of the human race.

J. ROSCOE.

Malta.

Bradley.

Malta and the Mediterranean Race. By R. N. Bradley. With a map and fifty-four illustrations. 8vo. 336 pp. London: T. Fisher Unwin. 8s. 6d. net. **76**

The archæology and prehistoric anthropology of the islands of the Mediterranean have very deservedly attracted much attention in recent years, and Mr. Bradley's book will no doubt be welcome to those who know very little about these subjects and wish to know more, but have no time for a prolonged study of them. In his first chapter, and indeed at intervals throughout the book, the author avows his allegiance to the now fashionable theory that a "Mediterranean race," originating "somewhere south of the Sahara," crossed over from Africa into Europe, "and spread over the whole Continent as far as our islands and Scandinavia." To this race is attributed all megalithic construction in Europe, Africa, and Western Asia, but constructions of a similar character in the Pacific Islands, Peru, Japan, the Corea, and Siberia, must, we suppose, have had some other origin, unless, indeed, the "Mediterranean race" extended as far south as Australia, as some authorities have seemed to suggest. In subsequent chapters Mr. Bradley treats of prehistoric Malta and Gozo, including Hal Saflieni and the Torri to Santa Verna, the uses and relationship of the monuments, the neolithic objects found, the Maltese race and folklore, Semitic and Hamitic language traces, and race characteristics. His treatment is perhaps rather of a "popular" than a scientific description, but may, for that reason, be particularly suitable to the numerous class of readers already indicated. It should be added that Mr. Bradley writes with a personal knowledge of the sites and the people of Malta and Gozo, and that he finds in the latter much resemblance to the Irish. The illustrations are excellent and there is an index of ten pages.

A. L. L.

The Alphabet.

Petrie.

The Formation of the Alphabet. By Wm. Flinders Petrie. Vol. III. Studies Series, British School of Archæology in Egypt. London: Macmillan and Quaritch. Pp. iv + 20; nine plates. **77**

Since 1883, when Isaac Taylor brought out his volumes on the alphabet, in which he summed up, with general acceptance, the current doctrines as to the origins

of known alphabets, the progress of discovery and excavation has brought to light an enormous mass of material not then available, and Professor Flinders Petrie thinks that the time has now arrived to present the result of his enquiries based on all existing material. This he has done in his *Study on the Formation of the Alphabet* brought out by the British School of Archæology in Egypt. His conclusions may be briefly stated as follows: The alphabet is not to be traced back to the hieroglyphic picture writing, but rather to a widespread system of signs prevailing in the Mediterranean region, which can be shown to antedate any definite alphabetical value. Thus no values are known for prehistoric Egypt, for the earlier Egyptian dynasties, for Crete, Phylakopi, or Lachish; these early signs can only be classified by their forms not by their values. The signs spread throughout the Mediterranean region, extending to Sabæa to the south-east and to the Rune-using races to the north. The strongest resemblances exist often between systems far apart geographically, as, for instance, between Caria on one side and Spain and the Runes on the other, and many of the signs in these alphabets are found in Egypt in the XIIth dynasty and earlier, so that they evidently have a common origin outside the Phœnician group. On these grounds and on others (derived from the presence or absence of certain letters and from the order of the alphabet) the Phœnician origin is rejected, and the conclusion reached that the various alphabets were selections from a signary or widespread body of signs in general use. The systematisation of this alphabet Professor Flinders Petrie attributes to North Syria on grounds which may seem to some far-fetched. The order of the alphabet seems by general consent to be based on the sequence—vowel, labial, guttural, dental; the liquids being added; there was no place for the sibilants, which were inserted afterwards. From this it is argued that the arrangement must have been made in some country where sibilants were unknown or little used (as in many parts of Polynesia). Such a country, on the evidence of Egyptian name-lists, Professor Flinders Petrie finds in North Syria, and he finds additional evidence in the prevalence there more than elsewhere of the system of using letters as numerals in dates on coins.

Such, briefly summarised, is the argument set forth in this interesting study, which is fully illustrated by carefully-constructed plates of the various signaries, which will long remain of the highest value to enquirers. Professor Flinders Petrie supports his theory by many and cogent arguments, and whether it obtain general acceptance or not there can be no doubt that it requires the most careful consideration from every student of the subject.

M. LONGWORTH DAMES.

ANTHROPOLOGICAL NOTES.

IN Mr. Randall H. Pye, who died suddenly on 29th June, the Royal **78** Anthropological Institute loses one of its most valued supporters. He was elected a fellow in 1891, and held the post of chairman of the executive committee from 1905 until his death. He was but rarely able to attend the evening meetings, and only those who worked with him on the committee are fully aware of the great debt which the Institute as a whole owes him. In the administration of the Institute's business, he played an important part, especially in the sphere of financial reform. In this connection he acted as auditor of the Institute's accounts for many years. He was an almost ideal chairman, and his genial presence and sound advice will be sadly missed by his colleagues.

THE Institute has accepted an invitation from the University of Oxford Anthropological Society to meet in Oxford, jointly with the Folklore Society, on the Thursday in the third week of the Summer Term 1914, when Professor Gilbert Murray will read a paper on some subject belonging to Social Anthropology.



FIG. 1.



FIG. 2.



FIG. 3.



FIG. 4.

CIRCUMCISION CEREMONIES AMONG THE AMWIMBE.

ORIGINAL ARTICLES.

Africa, East.

With Plate I-J.

Browne.

36 **Circumcision Ceremonies among the Amwimbe.** By G. St. J.

79

Orde Browne.

Conditions are changing so rapidly among the tribes of East Africa that it is only a matter of a few years before the customs of the smaller and more insignificant sections disappear irrevocably. Under these circumstances the following notes may be of interest. The Amwimbe are one of the minor tribes of Eastern Kenya, numbering some 35,000 all told; they are akin to the Akikuyu, but present many points of difference in appearance, language, and customs. In particular, they have many peculiarities which indicate the influence of their numerous northern neighbours, the Meru.

Among these are the details of their circumcision, which is far more like the ceremony as carried out by the Meru than that of the Akikuyu. The writer in the course of his official duties recently witnessed the whole ceremony under singularly favourable circumstances. No special period is observed among the Amwimbe for the ceremony, but it is carried out usually at the beginning of the rainy season, when all those who are considered suitable are operated upon. The age varies considerably, and depends largely upon the wealth and position of the father of the boy or girl. If the boy is an only son, the father is more anxious to hasten the function, whereas if he is the third or fourth child, the parents are not so ready to produce the necessary fees, and the matter may be allowed to stand over until the youth is almost full grown. Another detail which probably hastens the circumcising of the eldest son is the fact that the possession of circumcised children is one of the qualifications which a man must possess before he can be a member of the *kiama* or elders' council. As a result the boys are usually operated on between the ages of twelve and sixteen approximately, while the girls are probably a little older.

The ceremony is a public one at which anyone may be present, though strangers are regarded with suspicion; in this the Amwimbe differ noticeably from the Akikuyu, who regard it as highly improper for any boy or young man to witness the circumcision of girls. The operation is regarded as a public function, and the whole village participates in the general excitement. For some time previous to the ceremony the novices of each sex have been undergoing a special course of instruction and initiation from the old people; in the case of the boys this appears to last for a month or more, though with the girls it seems rather less elaborate. The aspirants live by themselves in a specially built hut in the forest or jungle, with the particular old man or woman whose duty it is to instruct them, and are apparently taught the general duties of a member of the tribe.

On the day fixed for the circumcision, a large section of the population of the village turns out in ceremonial dress; parties may be met walking or dancing along all the paths leading from the huts. Women of all ages appear in skirts made of fibre combed out till it looks like coarse string; this hangs from the waist to the knee, and is worn over the ordinary dress. With this they carry little dancing shields of wood, oval in shape and some twelve inches in length, painted in patches with coloured clay and ashes; they also carry short wooden clubs. Parties of boys also go about with a species of long dancing shield of wood which consists of little more than a long spindle-shaped piece of wood with a hollow for the hand. This is carried in the left hand and is used as a guard for blows from the club which another dancer carries in his right hand, the method being similar to quarterstaff play. This dance is much in evidence and is also to be seen at other times; the name of it is *mkongoro*. A variation is made in it by periodical slapping with the club upon the short

triangular skin which hangs down over the buttocks. A proportion of the spectators smear a ring of millet porridge round their faces, though this seems to be quite optional. Among these groups are to be seen the girls who are to be operated upon; they are in different costume from that worn at any other time and are easily recognised. They are completely naked except for a fringe of beads and native chainwork an inch or so wide round the waist; the head is shaved, and on the thigh is strapped the leg-bell worn by a warrior; in some cases also a warrior's sword in its scabbard is strapped round the waist. A tall conical headdress of colobus monkey skin is worn, though this is occasionally omitted, probably owing to the difficulty of getting many of the skins, or another fur may take its place. On the face are irregular patches of white ash with small dots of red earth. These girls run about the paths singing and dancing carrying small sticks; they are usually very much excited and overwrought.

The boys, on the contrary, do not appear much and do not seem to be worked up to the same pitch of excitement. After having bathed in the river they return to the village green and seat themselves in a row in a squatting position. They are entirely naked and wear no ornaments, nor is the face painted as a rule. Behind each lad stands an old man who acts as a sort of "godfather" and who is a friend of the boy's father; this old man receives some small present from the father for his part in the ceremony.

Suddenly, without any particular warning, the operator runs up to the line of waiting boys; they are each squatting with knees apart, elbows resting on knees, chin on hands, and eyes turned up. The operator produces a small knife shaped like a bay leaf and some three inches in length, with a wooden handle; being made of soft native iron this takes a very sharp edge. The operator seizes the end of the foreskin between finger and thumb and draws it as far forward as possible; he then cuts off the extreme end in two cuts, one from each side, the small scraps removed being thrown on to the ground and disregarded; he then takes a fresh grasp of the remains of the foreskin, pulls it forward, and makes a transverse slit across it just behind the base of the glans penis. This cut just penetrates the skin, and leaves a sort of "buttonhole," through which the glans penis is pushed, leaving a ragged pucker of skin hanging below it. This eventually heals up and leaves a sort of small "tassel" of skin hanging below the base of the glans penis. In this detail the Amwimbe resemble the Meru, except that the Meru cut off no skin, but merely push the glans penis through the slit, with the result that in their case the hanging scrap of skin is much larger. The Akikuyu, on the contrary, remove the skin altogether, leaving nothing hanging down. The whole operation is performed with surprising speed and dexterity; the boy sits absolutely still, and there is an amazingly small quantity of blood. Immediately the operation is finished the boy leaps up into the air, throwing himself backwards into the arms of his "godfather," who catches him and wraps a skin or cloth round his waist; the boy is deposited on the ground again and has his face violently rubbed by the old man. This seemed to be intended as a preventive against fainting, as several of the boys seemed very much shaken and dazed, simple though the operation had looked.

After a few minutes' rest the boys were assisted to their feet and formed into a line, grasping the old men round the waist, while their heads were covered with cloths or skins; in this order they moved off to their huts in the village, which are special small huts of grass on the edge of the village built for the occasion. In these the boys live for eighteen days, subsisting at first entirely on milk, but after a few days eating whatever they wish. Healing is generally fairly rapid, taking from a few days up to a month, or occasionally more. The operation does not appear a particularly painful or serious one, though the stoical indifference of the negro to

pain probably misleads the onlooker, while the shouting and screaming indulged in by the crowd effectually drown any groans or cries. The utter absence of any sort of antiseptic precautions, or even of mere cleanliness, must render the operation always somewhat risky, however. After the disappearance of the boys there was a pause of some two hours; this was occupied by the girls in bathing in the river near by; they eventually appeared in a procession, singing and shouting in a state of wild excitement. They were still naked except for the bead fringe, and their skins were still glistening from the very thorough bath that they had just undergone. Each girl was attended by from one to three "godmothers," elderly women who occupied the same place to the girls as the old men did to the boys.

The girls then seated themselves in a row in a squatting posture. To attain the correct posture each girl stands in front of her "godmother" with her heels outside the old woman's feet; the old woman then squats down, and the girl sinks into her lap; this secures that the legs are suitably spread apart. An oryx horn appeared to play an important part in the proceedings; it was first carried in a circle round the novices by one of the old women and was then used to dig small holes for the feet to rest in, thus ensuring that the heels remained in the correct position.

The operator then appeared. She was an old woman in a most elaborate costume of bead-trimmed skins; quantities of bead necklaces were hung round her neck, a monkey skin headdress adorned her head, while her eyes were painted in the patches usually assumed for ceremonial occasions. Across her chest she wore a sort of cross belt of skin embroidered with beads, while she carried the usual skin bag slung from one shoulder; in this was the knife which she used for the operation.

Before taking their places, the novices ran wildly about the ground shrieking and waving their arms; they also took mouthfuls of millet porridge which they blew about into the air; handfuls of banana seeds were also thrown into the air.

When they had seated themselves as described, the old woman who was to operate advanced on the first girl. The latter was firmly clutched under the arms by her "godmother," and the mob surrounding raised a deafening shriek. In the midst of an indescribable uproar the operator bent over the girl and seized the labia minora between finger and thumb of the right hand; with the knife in the left hand she cut off all that could be drawn out from each side. The operation was performed with some deliberation, and took perhaps half a minute, in contrast to the operation on the boys, which lasted hardly more than a few seconds. Little blood was shed, and the girl appeared to suffer little pain; the portions removed were thrown on the ground and disregarded. Immediately the operation was concluded the "godmother" wrapped an apron of skin round the girl's waist; snuff was given in large quantities; the belt was taken from the shoulders of the operator and hung round the girl's neck; the head was vigorously rubbed with millet flour or some such substance. The girl then rested on the lap of her "godmother" while the same operation was performed on her neighbour. During the whole of the cutting process the crowd maintained a deafening combination of screams, whistles, groans, and shouts of encouragement; the spectators crowded down on the ring and were with difficulty kept sufficiently far off to allow the ceremony to proceed; everyone shrieked and gesticulated, and sticks and other missiles were freely thrown about. All this rendered the careful observation of details most difficult, and the taking of notes and photographs was only accomplished in the most haphazard way.

When all the candidates had been operated upon the old women formed a procession in single file; behind them came the girls, each with her head beneath a skin apron, which was hung from the shoulders of the one in front. In this formation they returned to the village, to live in the small specially-erected houses there.

In the evening a second operation takes place, in which the remainder of the labia minora and a portion of the labia majora are trimmed away. This is said to be very painful, and to entail the loss of a considerable amount of blood; it is not, however, considered as such an important ceremony as the morning one, and is not attended by the same crowds; it is performed by a different old woman, who receives smaller fees than the chief operator of the morning.

The whole operation is said to have a very trying effect on the victims, and there is a tendency among the younger people to try to modify the rigours of the present system, and to bring it into accordance with that of the Akikuyu; it is said that the present harsh method has only existed for two or three generations, and that the original method was not so severe on the victims.

After the ceremony both sexes lead a quiet and idle life; as healing takes place, considerable, if not complete, sexual licence is allowed, though compensation is exacted for the birth of a child in the case of an unmarried girl, just as in ordinary times. The local "wise man" pronounces a charm to make the girls fertile after the ceremony, since previous to the operation all girls are under a special charm, which prevents any undesired results of casual intercourse.

The ceremony is generally regarded as a matter for congratulation, and a boy looks forward eagerly to the day when he will cease to be a child. There is no sign of the custom dying out, even among the most sophisticated of the natives; occasional attempts which have been made by missionaries, in different parts of the country, to suppress or modify the practice have met with the bitterest opposition.

On the whole the ceremony can scarcely be regarded as immoral or pernicious; very few Europeans are in a position to speak with the slightest authority on the question of the educative side of this custom, and there is a sad tendency in some circles to endeavour to replace knowledge by prejudice. Taking into account the very low view of morals adopted by the native according to European ideas, or ideals, the writer is inclined to consider that the circumcision rites have, in the main, a wholesome effect on the young people, though abuses may easily creep in.

(Photographs :—Fig. 1, circumcision of girl; Fig. 2, circumcision of boy; Fig. 3, female operator; Fig. 4, male operator holding knife in his hand.)

G. ST. J. ORDE BROWNE.

Fiji.

Hocart.

On the Meaning of the Fijian Word *Turanga*. * By A. M. Hocart.

80

The Fijian word *turanga* is invariably translated "chief." The translation is unfortunate; by chief we mean the headman, the person who leads a community. The word *turanga* may, indeed, be used to designate the chief when the context or circumstances make it plain. A stranger coming into the village and enquiring after the *turanga* means the chief. But it is absurd to speak of Mbau as a village of "chiefs," as is done in some books, or to say that half the population of Tumbou, in Lakemba, are "chiefs." Such expressions make the uninitiated think of a South American army where the officers outnumber the men, or they may be led to infer that the chiefs of various districts congregate in certain villages as capitals. Most of the so-called "chiefs" have no more claim to that title than the members of a royal family to that of king. They are ultimately descendants of some chief; if they are leading personalities among his issue they may be eligible to the chieftainship; they may even wield unofficially more power than the actual chief, to whom they may be superior in rank; but they are not the consecrated heads of the tribe or district. What makes them *turanga* is their blood; it is therefore simpler and more accurate

* *ng* = *ng* as bring; *ngg* = *ng* in finger; *dh* = *th* in this.

to translate the word as "nobleman," and to reserve the word "chief" for that one of them who has been elected to reign.

Such, then, is the present meaning of *turanga*. Was it the original one? The etymology reveals as yet no earlier meaning. We are probably right in recognising in it the syllable *tu*, which expresses rank or eminence, and occurs as the title of certain chiefs, as *Roko Tu Vumá* or the "Noble Lord of Vuma," *Tu Navutu* or "Lord of Navutu." More often *i* is suffixed: *Tui Levuka*. *Tu* also occurs in *ratú*, "sir." The last two syllables of the word *turanga* remain unanalysed.

There is one usage of the word, however, that sets us thinking, namely, its usage as a polite expression for "old man," instead of the usual *nggase*. They will say *Sa lako mai e ndua na kena turanga* for "An old gentleman has come"; *koira na kena turanga* is "the elders."

We might at first be inclined to dismiss the case as quite simple; respect for old age expresses itself in the substitution of the term nobleman for old man. Such an explanation may satisfy those who have not yet realised that in ethnology, as in other sciences, a strict determinism must be enforced; they are quite contented when they have traced a phenomenon to some sentiment or instinct, and do not trouble to explain why that sentiment should have taken this form rather than another. That there is such a thing as respect for age, and that it finds expression in our language and actions, everyone knows; what we wish to know further is why this and that form should have come to express it.

Moreover, in our present case the psychological explanation stumbles at the outset over a small detail; the expression "true *turanga*" (*turanga ndina*) always, at least in the Lau group, means "elderly gentleman," "reverend signior," and not a "true blooded nobleman," as we might expect. Now, if ethnology is to be deterministic, the smallest detail must harmonise with the theory as well as big facts, and this detail does not harmonise with the rough-and-ready explanation suggested above. Let us try and see what will follow if *turanga* be supposed originally to have meant an elder, an ancient, perhaps a married man, and has in course of time changed its meaning to "nobleman," and that the original sense survives in the custom of describing an old man as "real *turanga*."

If we accept this hypothesis we can at once understand why formerly young noblemen in Mbau were spoken of as "youth so and so" (*ngone ko ka*); why in Nandrau in the Highlands a nobleman was not called *turanga* till he was married; why in most parts, if not all, young noblemen, including the chief, even till advanced middle age, are never called purely and simply *turanga*, but always *ngone turanga*, that is *turanga* youth.*

We have a parallel for this supposed change of meaning of the word *turanga*. The ordinary word for an old man is *nggase*; now in recent times it has come to be used of certain functions imported by the white man, quite regardless of the holder's age. Thus a schoolmaster is *nggase ni vuli* ("old man of the school"), a school praelect is *nggase ni mbure* ("old man of the dormitory"). Servants will also speak of their master as *nougu nggase* ("my old man").

We have more than a parallel; we have the very counterpart in the use of *dhauravou* ("youth") among the hill tribes. There the nobles are called *turanga*, but the common people *dhauravou*, and this word is there the equivalent of the coastal *kaisi*. Sometimes *ngone* ("child," "youth") is applied to the younger and inferior branch of the nobility, thus in Nanggelewai, Leaikini told me that the elder branch was buried in a cave, but "we, the children," at the foot of it. As a matter of fact the "children" were much of the same age as the leading noblemen.

* *Jeune fille* in South Belgium is used in the sense of spinster, and I have heard of a spinster describing herself as *vieille jeune fille* ("old young girl").

Another parallel usage is that of *tuaka* ("elder brother") and *tadhi* ("younger brother"); tribal brothers rank as elder or younger, not according to their own age but according to that of the own brothers from whom they are descended, and, therefore, according to rank.*

A word like *turanga*, for which it seems possible to find a derivation, cannot claim as high an antiquity as the unanalysed *nggase*. The conclusion is that *nggase*, or, in some parts, *nggala*, *mangua*, are the original terms, and that *turanga* is a respectful title for the ancients of a tribe, or possibly for a certain grade of age. The western word for an old man is *tūtū nggarānggwá*, which also contains the word *tū*, and means "those that stand firm"; it is obviously not an ancient word but a title that has displaced the original word for old man.

The change in the meaning of *turanga* cannot have been spontaneous; there is no more spontaneity in ethnology than in biology. We have to imagine a social change that will explain the change of meaning, and the social change that most naturally occurs to one is the substitution of hereditary chiefs for a gerontocracy.

In effect, what strikes an investigator among the hill-tribes is the greater prominence of the old men in all rites; offerings are even made to them, and it was clear among the tribe of Nandereivalu that they were not receiving them as mediums of the ghosts, but as old men "who," as my informant put it, "are already ghosts." Likewise, among the Navatusila tribe in Naivudhini, before war each man presented two taro roots to each old man, "that is by reason of the *kalou*.† The old man "receives the offering; the old man is like a *kalou*; he is old. . . . An old "man did not plant, but stayed in the house like a ghost; he was about to die." Every religious rite is in the same way presided over by the old men, and religious rites were evidently far more important among the hill tribes than on the coast, where attendance on the chiefs had absorbed much of the energies of the tribe. As near the coast as Na Mata it is recorded that the offerings made to the Spirit were diverted from him to a noble lady from Mbau, and to her issue, who owed their nobility to her.

In the west of Viti Levu there are many tribes that hardly had any chiefs at all. The Nggalialatina tribe lived dispersed in clans‡ till British rule. The Mba tribes were distinctly under the rule of elders, one from each tribe, bearing the title, it is said, of *tui*, these were definitely stated to be "priests" (*mbete*); they were installed with elaborate ceremonies called *veimbuli*, a word applied in the eastern part to the creation of chiefs.

Even in the extreme east the old men preside over the ceremonies that centre round the chiefs, as in the hills they controlled religious rites. Under the late High Chief of Lau (d. 1903) they used to spend much of their time in his house, gathered round kava and discussed matters, while some young nobleman brewed the kava

* We shall find it convenient, I think, in ethnological discussions to distinguish between *older* and *senior*, *younger* and *junior*. By *senior* we understand one who *ranks* as older, and by *junior* one who is treated as younger, quite irrespective of the true ratio of years. In the following pedigree



E is *senior* to J though he may actually be *younger*. In Fiji a distinction is hardly made between *seniority* and *age*.

† Ghost. See "On the meaning of the Fijian word, *kalou*." *Journ. Roy. Anthr. Inst.*, 1912, Vol. XLII., p. 437.

‡ Not exogamous.

for them and attended, all ears but no tongue. This is indeed a familiar experience all over Fiji. In formal kava drinking the chief sits at the top flanked by the herald* ; on either side sits a single row of elders, while the young, nobles included, huddle behind the kava bowl or help in the making. When there is a feast the old men of all ranks assemble in one house and talk over the kava with Olympian calm, while the youths and middle-aged men, nobles and commoners, pile up the food outside, prepare the oven, and come to report to the elders. At church the elders sit behind the pulpit, while the younger folk form the mass of the congregation.

The word *turanga*, therefore, leads us back to gerontocracy ; it is properly the title of the old men who sit in informal council over feasts and ceremonies, even as may be seen at the present day. The sacrosanct chiefs and their families usurped their title with part of their functions. As chieftainship goes by seniority, and seniority is not distinguished from age, the transference of *turanga* to the nobility was an easy one. That is why at the present day *turanga* is used of an old man, a father, a senior, and a nobleman.

A. M. HOCART.

Cape Colony : Archæology.

Abbott.

Pygmy Implements from Cape Colony. By W. J. Lewis Abbott, F.R.A.I., F.G.S.

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Some two years ago the veteran Colonel Fielden, of Arctic fame, received from Mr. J. M. Bain, from the base of the Sand-dunes of Fishhook, Cape Colony, a series of pygmy implements which are of special interest. In Europe the pygmy work commenced with the Cave period of France, where it is marked by special edge-working of two kinds : firstly, the diminutive flaking (of which there are several varieties), which was in all probability effected by a strip of bone with a saw-setter slot ; and, secondly, by the removal of the old edges, by one blow administered at the point or butt, when it was desired to put on a new edge. These "old edges," as I have called them for want of a better name, have been regarded as highly specialized tools under different names, and the implements when so treated have been figured as "double graving tools" ; but they are in reality nothing more than the products of this characteristic method of working. I have hundreds of them from the French caves and other settlements of people who employed this method of working. These I shall be pleased to describe on a future occasion.

So distinctive are these two methods of working, that we can trace the migrations of their employers through time and space ; we can see them here adding one new form, and there another ; here one type dominant, there another one dying out. Some races (or colonies) would develop diminutive—almost microscopic—forms of a certain group, such as the tiny crescents and oblique-pointed lancets of Scunthorpe, and several localities in Cornwall, where these minute tools were sometimes not more than 3 or 4 mm. long ; or the tiny leaf-shape things at the Hastings Kitchen Middens, so light that the least breeze wafts them away, and the removed flakes are not more than a five-hundredth of an inch wide. With the succession of time in Belgium, and other places on the continent, we see a similar addition of characteristic forms.

In this country the pygmies were mostly worked from fresh black flint ; and in many stations they are almost as fresh to the naked eye as if they had been worked but yesterday. In many cases they have been in an altering matrix, and have "blued," whitened, or porcelainized ; cross-sections show the alteration in all thicknesses, from partial surface covering to complete metamorphosis. This state of affairs, I believe, obtains all over Europe. At the north-east of Hastings, in what I believe to be a station of Magdalinean age, large numbers of palæolithic implements

* See *Journ. Roy. Anthr. Inst.*, 1913, Vol. XLIII, p. 109.

occur, and still greater quantities of thin flakes or blades; they are stained of a uniform light orange brown. These attracted the attention of the Hastings Kitchen Midden men, and they re-worked them with their characteristic edge-work into their quaint shapes. But it is easy to see the two ages of the flakings and workings. In India the local varieties of silica—semi-opal, chalcedony, jasper, and other forms—were employed in their manufacture. In some places we find the native rocks used; in others material the locality of which we do not know. These now under description from Fishhook are made from a very peculiar porphyritic pitchstone, closely approaching obsidian. In colour it is usually a very light grey, sometimes it is a jasper red. At first appearance it looks like a fine micro-quartz-porphry, with here and there evidence of flow structure. The enclosed quartz occurs in quite minute blebs; very rarely one sees indications of crystalline outline. The surfaces of the implements have suffered a good deal of absorption, and in some cases so much so that the interfacettal ridges are by no means sharp, and they are often decidedly sand-polished, or what would be called patinated. This is only what one would expect from their association with sand-dunes. The little things from the Culbin Sands and other Scottish localities are in a similar state. One also notices that the minute cracks in these South African things often contain kaolin. It should not be difficult to trace up the rock from which these are made, and I hope that by doing this with all pygmy implements, we may be able to trace the wanderings of their users. The two shown from Basutoland are of a dense black fine grain basalt. I have had specimens of these not more than 8 mm. in diameter.

Although the material of the Fishhook implements is of fairly even structure throughout, it cannot be said to be homogeneous, consequently it is by no means so easy to work as flint, nor, indeed would it always lend itself to the same treatment, and here comes the interesting points of racial conservatism: the forms, and with these one would think the purposes, whatever they were, for which they were used, were survivals in the race, from the land of flint, and closely allied varieties of silica. These forms could not possibly have originated in a land where their attainment was impossible. In some groups, the thinness of the flakes admitted the old slot method to be employed, but in others it was quite impossible, and free-flaking appeared uppermost in the minds of the people. But whatever the method, the object was the same, and the desired forms the same. Very often the material would lend itself to fairly parallel flaking, so that blades 20 to 30 mm. by 3 or 4 mm. occur in fair numbers. These were then worked with the slot-work into the characteristic quaint shapes, identical with European specimens. We note in some of these that, in running the flaker up the edge the backward and forward movement took off the tiny flakes from both faces, giving rise to an almost rectangular edge. In others the upper wall of the flaker would only act as a lever and the arm working would be elevated, so that the cutting-edge would form a more acute angle. There is yet the other great feature in these South African things that associates them with the European, viz., the striking off the worked edges when a new edge or tang was wanted and the production of the "old edges," and "tanging pieces."

DESCRIPTION OF SPECIMENS ILLUSTRATED.

Nos. 1 and 2 are excellent examples of posteriorly approaching sides obliquely pointed, lancet group; they are triangular in section, the third or shorter being the operating edge. They show work from both upper and lower faces, and are very hard worn.

Fig. 3 is another variety; it is triangular in section, as are the last-named; the edges approach towards the point; before meeting an oblique cutting edge with a very sharp point was put on.

Fig. 4 is another variety of this group; the thin edge is curved, and the cutting edge oblique.

Fig. 5 is a beautiful example of the acicular point group, where an edge is nearly or quite straight, with the practically rectangular work, and the other more bowed and thinner. Its pink colouring and the arrangement of the enclosures cause it to look like a micrographic granite. The members of this group are specially



interesting, as not only do they agree in size and characteristic shape with the Hastings Kitchen Midden things, but they are worked with the rectangular, rectilinear work, with facets removed from both faces, as is the case with the bone-slot work, although the worn condition precludes the preservation of the delicate work.

Fig. 6 is a beautiful little example of one of those "old edges" previously referred to, which has been struck off the implement when it was desired to put

a new edge upon it. It is, indeed, exceedingly interesting to get this method of working associated with these things in South Africa.

Fig. 8 is a nicely bi-symmetrical, very long thick, leaf-shape; obtusely worked all round, by a method which does not appear quite the same as the foregoing. But the extent of the sand-polishing and surface-alteration is so great that the finer structures are destroyed.

The Crescents.—The members of this group are of special interest, as it is quite certain that these implements could have been used for no purpose that has been claimed for European crescents.

Figs. 19–21 are worked from dorsal-ridged flakes, edged with the slot-flaker.

Fig. 20 shows a dorsal ridge running across the implement. The cutting edges are produced by the bottom wall of the slot-flaker.

Fig. 24 shows one of these in the process of making, one side being quite finished.

Fig. 22 is worked from a thick ridge-back blade, with the chord beautifully worked (monohedrally); the points, however, are put on by percussion, and a good portion of the edge is left untouched, so that the implement loses the pure crescentic form.

Fig. 23 is in every way similar, only that it is worked from a concave ridge-back flake.

Figs. 9–18 show an interesting series of the true crescents. It will be seen that these are not worked from thin blades, nor brought into the desired forms by the slot-flaker, but by percussion, and as it does not appear that man had yet learned that too obtuse a striking angle, in relation to the force employed, only caused the flaking-planes to resolve, the ought-to-have-been pits-of-percussion are absent, and in their places we have parallel resolution pits, and the whole surface is hackly (celoclastic). It will also be noticed that these crescents are often not half again as long as wide, and not twice as wide as thick, which renders them inoperative and inapplicable for any of the purposes which have been claimed for the English crescents; but their crescentic outline is maintained with less variation of detail than in the European forms.

Fig. 25 shows one in process of being formed by percussion.

Associated with the pigmy industry in some, but not all, places are minute more or less horseshoe shaped scrapers, sometimes they become absolute circles; they are sometimes smaller than those shown.

The pigmy industry is essentially a monohedral one (*i.e.*, the flakes are all removed from one face only). Fig. 26, however, is a disc worked by percussion from both faces.

These latest additions to the pigmy industry open up a fruitful field for thought to every working anthropologist. Of the users of these little things we know nothing, but the altered condition of the material, the sand polished and worn edges and kaolinization, point to a great age; even the basalt ones, which at first glance might appear fresh and sharp, when examined more closely are seen to have been altered, some very much so, the iron oxidized and all the ridges rubbed down.

It is obvious that the prototypes of these shapes could not have originated in a country where the native material did not lend itself to their manufacture; but in one where a homogeneous silica, such as flint, was the common indigenous material; and in following up the search for these interesting little objects, we shall be getting together the material to show the migrations of this old race over the face of the earth, and perhaps be able to trace it to its cradle. W. J. LEWIS ABBOTT.

P.S.—Since writing the above I have had the surprising pleasure of seeing a collection of these little things presented by Miss Nina Layard to the Ipswich

Corporation. They are not only similar in shape and work, but the material appears the same as those from South Africa. But what is more remarkable still, they are found in Australia; they carry the legend that they "were used 200 years ago by the natives," a time long enough to relegate them to the prehistoric. I hope to be able to find out more about these most interesting things from the other end of the earth, which point to another example of those great migrations about which we have been learning of late years.—W. J. L. A.

Japan: Folklore.

Hildburgh.

Seven Japanese Variants of a Toothache-charm, including a Driven Nail. By W. L. Hildburgh. 82

An excellent example of the variations of a popular charm, according to the district (or even the part of the district) where it is practised, is afforded by certain Japanese forms of the procedure of driving a nail or a spike into some object for the purpose of relieving toothache. The series illustrates the difficulty with which the folklorist may be faced when trying to select the essential feature of a charm of which he knows one or two forms only. In each variant the charm is given in full detail, as received by me or as printed in books, showing the ceremonial which may gather by degrees about a simple performance.

(a.) Upon a sheet of paper draw a diagram of the mouth, showing the tongue in the centre, and representing each tooth by a small mark. (The diagram is to be drawn with the part representing the left side opposite to the actual left side, as in a mirror, not as in a portrait.) Fasten this paper by a number of bamboo spikes, either angular or round (the paper must not be pasted up), to the wall of a room in which one is accustomed to spend much time—a bedroom, or the kitchen, for example—near to the floor. Then, with a few light taps of a hammer, drive another bamboo spike through the mark corresponding to the diseased tooth, at the same time requesting either Fudo-san or Jizo-san (some people favour one of these deities, some the other) to cure the tooth. Should the tooth continue to ache, drive the spike a little further into the wall, with renewed requests for a cure. (Recorded by me at Kyoto.)

(b.) A knife is flourished about in front of the patient's face (this action probably corresponds to threatening the disorder with a knife, as is done in some charms for other purposes), and a sheet of paper folded in a certain manner is then cut along the folds with this knife. One of the sheets thus produced is marked by biting upon it with the aching tooth, and is afterwards returned to its original position amongst the others. Then all are fastened up by several nails driven through them in the upper part of a room. (Recorded by me at Nikko.)

(c.) Stand, with the feet together, upon a piece of white paper placed on the floor and draw a line (which will resemble the outline of a human face) around the outside of them.* Within this line draw eyes, a nose, and a mouth containing a full set of teeth, making the offending tooth quite black, and the two teeth at its sides slightly black. Then fold the paper in eight folds, drive a nail through it, and finally throw it into a running stream. (Quoted in *The Nightless City*, 1905.)

(d.) "Inscribe on a slip of wood certain incantations (given) in the ordinary Chinese character, in the seal character, and in Sanskrit. Beside the inscription make two circles. If the toothache is in the upper jaw knock a new nail with a purified hammer into the upper circle; if in the lower jaw into the lower circle. If the pain does not go away continue knocking the nail with the hammer. The

* To cure toothache ink the sole of one foot and take an imprint of it upon a sheet of paper, then paste the paper upon the kitchen door. For a tooth on the right side print the right foot; for one on the left side the left foot. (Reported to me as given by an old woman at Kamakura.)

“ slip of wood should be afterwards thrown away into a stream.” (Quoted in Aston’s *Shinto*, as taken from Bakin’s *Yenzeki Zasshi*.)

(e.) Write the verses of a certain charm (given) upon a piece of paper, and nail this upon a pillar. Whenever the tooth hurts subsequently drive the nail a little further in. (From a book of charms and recipes published at Kyoto about 1843.)

(f.) A written charm, which is rolled up so that the writing is hidden, is prepared by a fortune-teller and is brought to the patient’s home, where it is transfixed by a nail. Should the pain return the nail is driven further into the paper. (Recorded by me at Yokohama.)

(g.) “Sufferers from toothache sometimes stick needles into the yanagi (or willow) tree, believing that the pain caused to the tree-spirit will force it to exercise its “power to cure.” (Hearn, *Glimpses of Unfamiliar Japan*, pp. 598-599.)

NOTE.—Amongst the Ainu, “For toothache a nail is heated to a white heat and “is held on the affected tooth for a few seconds. This is said to kill the insects “which are supposed to be the origin of the malady.” (Batchelor, *The Ainu and Their Folklore*, 1901, p. 293.)

W. L. HILDBURGH.

REVIEWS.

Religion.

Frazer.

The Belief in Immortality and the Worship of the Dead. By J. G. Frazer, D.C.L., LL.D., Litt.D. Vol. I, *The Belief among the Aborigines of Australia, the Torres Straits Islands, New Guinea and Melanesia.* London: Macmillan & Co., Limited, 1913. 83

It is not easy to offer any criticism, however modest, on this first volume of a new work by Professor Frazer without knowing somewhat more than he is pleased, in the preface and introductory lecture, to reveal of the plan and extent of the whole. The volume consists of the Gifford Lectures delivered by the author at St. Andrews in the years 1911 and 1912. “The theme here broached is,” as he says, “a vast one.” Apparently it is his intention to pursue it through the remaining “principal races of the world both in ancient and modern times.” If pursued on the same scale he will need the legendary age of the ancient patriarchs to complete it and give us his conclusions; and we shall need a still further term to peruse and consider them. It is, to be sure, a subject of enormous interest. For that very reason his readers—many of them at least—will be anxious rather to learn the author’s conclusions and see the evidence marshalled to reach them, in the manner of a considered judicial pronouncement, than to busy themselves with the details and comparative irrelevancies that are inevitable in the course of the trial. This will be more particularly the case with those who are not anthropologists or specially students of comparative religion; and of such readers the attraction of Professor Frazer’s writing has gathered a large and increasing number. But even his disciples in the study of comparative religion, to whom many of the facts here set forth will be familiar, will prefer not to wait until the twentieth volume to ascertain whither their master is leading them.

No doubt the very details, and even irrelevancies (if such there be), are abundantly interesting, and are made doubly so by the author’s manner of presentation. It would be rank ingratitude to forget this. No doubt also from time to time he allows portions of his conclusions to peep through his descriptions or to direct the various and often incisive comments, both incidental and those with which he sums up the practices of the different peoples under review. So far as they do so, however, they are fragments; and we may be pardoned for desiring to see, within some period ordinarily measurable to mortal men, the *disjecta membra* pieced

together and clothed with flesh and blood by the consummate art displayed in other works coming from the same practised hand.

Dr. Frazer begins in a business-like way by defining the object and method of the work and the terms he intends to use. The method he states is historical, though in the present volume, dealing with tribes that have no written records, description necessarily takes the place of history. Starting from the lowest known savages, the rites and beliefs examined do indeed disclose progress as we go to the more advanced. It does not follow that the more elaborate rites and higher beliefs have all evolved in the same way, or from exactly the same stage that we find among the lowest savages. Whatever the original germ was, its evolution has been modified, if not by what Dr. Frazer calls the inward experience, at all events by the outward experience, of every several people. In other words, there is a definite correlation between rite and belief on the one hand, and the organisation, external environment, and general civilisation of a people on the other hand. The author by implication insists on this repeatedly; and it should be remembered, lest his use of the word "historical" to designate his method lead to misconception.

Another term liable to misconception is "immortality." It is perhaps unfortunate that he has chosen it to express "life after death," though no other single word would convey the meaning. But he takes care to explain that, as he uses it, it means simply the survival of a conscious human personality after death, without any implication as to the length of that survival. It is one of the inconsistencies of savage belief that, though many tribes do not recognise the necessity of death, holding that death is invariably due to witchcraft or to envious or malicious spirits (whether human or non-human), they still vaguely say of the departed of their own tribe whom they have forgotten, when pressed on the subject, that they have ceased to exist, or even expressly assert, like the Fijians here mentioned, or the Dyaks of Borneo, that there is a death beyond death, whereby the soul is utterly annihilated.

Professor Frazer points out that he is by no means dealing with the whole of savage religion. The cult of the dead is only a part of it. Concerning euhemerism he says: "Regarded as a universal explanation of the belief in gods it is certainly false; regarded as a partial explanation of the belief it is unquestionably true; and perhaps we may even go further and say that the more we penetrate into the inner history of natural religion the larger is seen to be the element of truth contained in euhemerism." Possibly he may, in the course of future volumes, give reasons for the faith that is in him. Meanwhile I may be allowed to enter a caveat so far as concerns Kibuka, the war-god of the Baganda, to whom he casually refers on a later page. Admitting that this deity's story is "more or less mythical," as it unquestionably is, he expresses the opinion that "his personal relics, which are now deposited in the Ethnological Museum at Cambridge, suffice to prove his true humanity." That these personal relics are of human origin there need be no doubt. But that comes very far short of proving the true humanity of Kibuka. Europe in both Pagan and Christian times swarmed with false relics; and doubtless it has plenty still, despite repeated purifications in which popes, as well as lesser ecclesiastics, have taken part. I have adduced elsewhere (xxiii, *Folk-Lore*, 136-37) other reasons for scepticism as to the true humanity of Kibuka and his brother Mukasa. Here I will only insist that the existence of alleged personal relics is an utterly insufficient proof.

Passing from the preliminary lecture, before entering on the main subject, two lectures are devoted to the savage theories on the subject of death and myths on its origin. After a careful analysis of these, the author points out that some eminent modern biologists have been led by a consideration of the lower organisms to agree

with the savage view that death is not a natural necessity. This is not the only subject on which scientific speculation agrees with that of the lower culture, though of course it is founded on quite different considerations. In the present case death is held to be an innovation for the good of the breed, to prevent exhaustion of the food supply and the deterioration of the race.

The body of the work is chiefly a reproduction of the accounts of missionaries and scientific explorers of the beliefs of the various peoples named on the title-page, as explicitly stated by themselves, and of the rites and practices from which belief is to be inferred. It need only be said here that, given the scale on which Dr. Frazer has treated them, their treatment leaves little to be desired. We find all his conscientious, even meticulous accuracy, his care amid the details to bring out the important aspects; and his illuminating and frequently humorous comment.

There may be some doubt whether the author is right in regarding the commemorative ceremonies of the Arunta as originally intended to multiply the totemic animal or plant. In view of the fact that the magical ceremonies are divorced from the commemorative in the most northerly tribes, and that even among the Warramunga the magical purpose said to exist in the minds of the people is hardly visible in the commemorative rites themselves, the question of the original purpose of the commemorative ceremonies demands careful reconsideration. Here we may note that although the cult of the dead is in an undeveloped condition throughout Australia, Messrs. Spencer and Gillen seem to have somewhat overstated the facts when they say that "amongst the Central Australian natives there is never any idea of appealing for assistance to any one of these Alcheringa ancestors in any way, nor is there any attempt made in the direction of propitiation," except in the case of the Wollunqua snake. Their own description of the treatment of the *churinga*, which are mysteriously associated with, if not in some sense an embodiment of, the ancestors, indicates both propitiation and appeals for assistance, if in a crude and rudimentary form. One thing that has operated among the central tribes, if nowhere else, to retard the evolution of the cult of the dead has been the highly systematized belief in re-incarnation. Where such a belief is less systematized it does not seem to have that effect.

Is the conjecture well founded that the cutting and wounding by mourners over the corpse or the grave in Australia and the islands of Torres Straits were intended to strengthen the dead? The blood of sacrificial victims is so represented in Homer; but those victims were not human, and it was not shed at a funeral ceremony. The twelve Trojan youths whom Achilles slew at the pyre of Patroklos were slaughtered out of unsatiated revenge, or perhaps to accompany him as slaves to Hades. Whatever may have been the reason, we are not told that their blood was shed upon the corpse, still less that the ghost imbibed it and was strengthened. We are not even definitely told that this was the purpose of lashing the boys on the grave of Pelops. But even if we had been told so, it would not follow that what was true in Greek barbarism would be equally true in a more savage society and quite a different environment. Moreover, in the final burial ceremony among the Arunta, in which blood is freely spilt on the grave by women who stand in certain relations to the deceased, that specific rite is immediately preceded by what Dr. Frazer accurately describes as a ghost-hunt, beginning at the camp where the man died, chasing the unhappy ghost thence to the grave, and beating and stamping it down into the earth. When it is over the mourning is ended, and though the ghost is still permitted to watch over his friends, guard them from harm, and even visit them in dreams, he must abstain from frightening them. It does not look as if the intention were to strengthen him, but rather to preclude him as far as possible from any

activity that may incommode the survivors. If the offering of blood be meant to do more than unite the deceased, on the principles of magic, by one more bond in mystic relation with the survivors, before committing him to his last home, the meaning is at least not obvious.

But to comment in this way on the various passages of this profoundly interesting book that offer themselves to observation would occupy far greater space than any reasonable reviewer would dare to ask. I must content myself with adding one or two summary notes. I could have wished that Professor Frazer had taken advantage of the opportunity to consider somewhat more fully the position of that strange little people, the Mafulu, who seem from Mr. Williamson's careful account of them to be equally innocent of magic and religion. Or to put it more exactly, they seem, despite a relatively advanced civilisation, to have magic and religion merely in germ. Probably more exploration must be done among themselves and their neighbours before we can understand them; but we should have been glad to learn whether Dr. Frazer could have given us any clue to their peculiar cultural development. He protests warmly, but not too strongly, against the tendency in some quarters to deny reasoning to the savage. Such denial is too often based on insufficient acquaintance with savage mentality and motives, and impatience with a mode of reasoning starting from postulates, and therefore reaching conclusions, often the opposite of ours. Weighty incidental observations on the economic, mental, and moral effects on humanity of the belief in the life after death are scattered through the volume; and the final summing up of these effects, and of the arguments for and against the general truth of the belief, is very impressive. On the latter point, as on another of equal, if not greater importance, the author avows himself in that condition of philosophic doubt in which probably many more scientific men find themselves than care to say so.

A tribute, as generous as it is just and eloquent, to the late Andrew Lang, at the opening of the tenth lecture, should not pass unnoticed.

E. SIDNEY HARTLAND.

Java.

Scheltema.

Monumental Java. By J. F. Scheltema, M.A. Pp. xviii + 302, with 84 illustrations and vignettes after drawings of Javanese Chandi Ornaments by the Author. Price 12s. 6d. net. London: Macmillan & Co., Ltd., 1913.

The author of this little book deals in the first part with the history of the island, taken mostly from native sources, while in the second, he gives a general survey of the various ruins dotted over Mid and Eastern Java; to this is added a very short description of the more important buildings, culminating with Borobudur, to which he devotes two chapters at the end of the book.

We would hardly describe the temples of the Dieng Plateau as being the finest in Java, although certainly they are the oldest. Fergusson, writing on this group, distinctly says, "They are not remarkable either for their size or the beauty of their details." And again, it is somewhat misleading to say that the ground plan of the Chandi Kalasan is in the form of a Greek Cross; the photograph on Plate XIX shows that it is square, with one projection on each side, and furthermore the building contains five, not four chambers, viz.: a large square chamber in the centre with four small chapels round it. Access to the large chamber is only gained through the eastern one.

Coming, on page 188, to Mr. Scheltema's comments on the ruinous state of the Chandi Pelahosan, we find the passage, ". . . part has been broken to pieces by treasure-hunters who dug holes and sunk shafts, disturbing the foundations of the Chandi Plahosan in their ignorance of the difference between Buddhist

“monasteries and Hindu mausolea built round funeral pits,” and Dr. Groneman, writing on this same temple, says, “we are sorry to think that they were destroyed or removed by devastating treasure-seekers who broke the floors and dug up the earth underneath, not knowing that there could be no graves in the rooms of these monasteries.”

The author states that the twenty-two scenes on the right and left of the staircase of Chandi Mendoot are partly lost and wholly damaged, but this is incorrect. On the left or north side there are ten jātakas; of these only one is wholly damaged, two partly damaged, and the rest are entire. It is to be regretted that the description of this beautiful temple is so meagre, and that the superb monolithic figure of the Buddha—said to possess the most perfect Buddha face in existence—should be disposed of in a few lines. It is now some five years since this statue was restored to its original position, so that neither the photograph No. XXV, nor the statement that it has “slid down from its pedestal,” are quite up to date.

Although Dr. Groneman also uses the term “polygonous” to the Japanese temples, we do not think this is the accepted meaning of the word, even if the temples are “many-cornered.” The author seems to have copied what is obviously a printer’s error in Fergusson’s *Eastern Architecture* where he writes, “Naha Vihara” for “Maha Vihara.” We should like to know what a “stupa-linga” is, and also why Mr. Scheltéma, who has travelled in the East, and ought to know better, persists in calling a Chinese a “Chinaman?” We thought this was a prerogative of schoolboys and comic singers.

It is only right and proper that the author, in dealing with Eastern architecture, should use Sanskrit terms, but why introduce German, Dutch, Spanish, French, Italian, Latin, and Greek? On page 129, for instance, we find phrases in no less than five languages. Mr. Scheltéma speaks of “a Polynesian bias to ancestor-worship”; now in the great diversity of the religious beliefs held by these peoples there is nothing to show that they were ancestor-worshippers. In another place he deplores the fact that the Dutch Government and natives alike used the ruined temples as quarries. But in what country or in what age has this not been done! Did not Cairo come from Cheops and Christian churches from Pagan amphitheatres?

The best chapters are those dealing with Boro-Boudour and its approach, and the tribute Mr. Scheltéma pays to Major Van Eerp is well deserved. The Dutch Government are to be congratulated in selecting him to carry out the strenuous work of restoring Boro-Boudour. This work has now been carried out, and in a way worthy of the best traditions of the School of Archæology. A comparison of the photographs Nos. XXXIX and XL is a good example of what has been achieved.

The seated Buddha figures (at Boro-Boudour) enclosed in the perforated dagobs on the three circular terraces suggest, perhaps, the idea that the Buddha had now reached a state whereby he is now only dimly visible, as through a mist, to his beholders, while in the central and crowning dagob he had passed altogether beyond the realm of human vision.

There is a useful bibliography at the end of the book, which, however, brings out the fact that there are comparatively few works in the English language on the subject of Javanese archæology, so that the present volume is all the more welcome. The addition of a map, such as that published by the Royal Packet Company, where the ruined sites are marked in red, would greatly assist the reader in seeing at a glance the position and distribution of these temples of Java.

J. COOPER CLARK.



THE EARLIEST PERFECT TOMBS.

ORIGINAL ARTICLES.

Egypt: Archæology.

With Plate K.

Petrie.

The Earliest Perfect Tombs. *By W. M. Flinders Petrie, D.C.L., F.R.S.*

85

While burials below the surface abound in Egypt and most other lands, and have been published by the thousand, the above-ground structure of tombs is very rarely preserved. In the great cemetery of Tarkhan, forty miles south of Cairo, which I have excavated during the past two years, some tombs of the 1st Dynasty (5500 B.C.) have the upper structures in perfect preservation, owing to having been quickly buried in drifted sand. Three of these are here illustrated.

At the top are shown two brick tombs with curved tops (Nos. 2,039, 2,040), dating from the time of King Zet, the middle of the 1st Dynasty. On the right is seen a part of the large mastaba of brick (No. 2,038) with recessed facing. In the recess nearest to the spectator is the flooring of wood remaining, which marks the main recess for offerings. To the left of the face is the gangway around the mastaba; to the left of that is the fender wall which runs around the whole. In the gangway of this and another mastaba (each over 100 feet long), were several tombs of the dependants. The two shown here are built of brick, plastered with mud, and white-washed. On the top of each are two slight recesses in the form of a doorway, by which the soul was supposed to go out and in.

On cutting these tombs open at the top (carefully leaving the sides perfect), it was found that the bricks had been laid over a pile of sand, which supported them when plastered. On digging down there were first three or four jars lying at the sides, about 3 feet down. Below these was a papyrus sleeping mat, too long to go into the pit, and therefore turned up about 2 feet at one end. Under the mat was a lid of loose boards laid over a roughly-made box coffin, in making which old house timber had been used up. The burials were contracted, head north, face east, on left side, accompanied by some small pottery and gazelle bones.

In the middle view is a small mastaba. The four pots standing upright in the large square are those found in the anciently-robbed grave which is beneath them. The whole square was originally filled with sand, forming a mound banked round by a brick wall about a foot high. Such is the type of the Royal Tombs of the 1st Dynasty on a larger scale. The view is taken with the sand emptied out so far to show the depth of the wall. Nearer the spectator is the little court for offerings, only 2 or 3 feet square. The original whitewash covering may be seen still on parts of the wall. In the tomb wall are two slits, at which the offerings were presented, for their virtue to descend to the dead. Outside of the offering court are the rough pots in which offerings had been brought at the various festivals; the jars were then left derelict at the place. This mastaba (No. 740) dates from sequence date 78—just before, or early in the reign of, Mena, the beginning of the 1st Dynasty.

The lower view shows a perfect burial (No. 1,845), slightly earlier, sequence date 77, rather before the 1st Dynasty. Here the whole of the sand filling has been removed, and the body is seen lying quite perfect, head south, face west, contracted. The jars are around it, and between the knees and the arms is an alabaster bowl with a slate palette upon it. Outside of the mastaba wall, at the right, is seen at the back the offering court, with pans lying upside down in it; nearer is the stack of jars left from the offerings. Pottery of this type is seldom found in the graves; while the types found in graves are not found in stacks of offerings. From the contemporary pottery of this town at Abydos we see that the grave pottery was that in common use; the stack pottery, left subsequently, was apparently only made for such a transient purpose.

From over a thousand graves cleared this year of Dynasties 0 and 1, the British School has secured measures of over 600 skeletons (taken by Mr. Thompson), the

largest group all within a century that has been recorded. These indicate that the population of females was homogeneous, while the males are of two groups, one about a tenth of the other. It appears that from prehistoric days there had been a slow mixture of the dynastic race, shortening the male stature from about $69\frac{1}{2}$ to $67\frac{1}{2}$ inches, and then came in the pure dynastic clan of only $66\frac{1}{2}$ inches. Subsequently these gradually mixed with the older race, and the stature rose to about 69 inches again in the 6th Dynasty. Seventy skulls have been preserved by soaking in paraffin wax; the bones were, unfortunately, too fragile to be lifted, and were all measured as they lay in the earth. The results will all be published in *Tarkhan II*.

A large cemetery of the 12th and 13th Dynasties has also been excavated by the British School this year, finding many important objects, including very fine inlaid jewellery. These results will appear in *Riqqeh and Memphis VI*.

W. M. FLINDERS PETRIE.

Borneo, British North.

Evans.

On a Collection of Stone Implements from the Tempassuk District, British North Borneo. By Ivor H. N. Evans, B.A.

86

The series of stone implements with which this article deals were collected by the writer during the year 1911 while he was stationed at Kotabelud, the Government



FIG. I.

post in the Tempassuk district of British North Borneo. All the specimens figured in Figs. I. and II., with the exception of Fig. I., No. 4, and possibly Fig. II., No. 3, appear to have been intended for use as adze-heads. The materials from which the implements are manufactured are of various kinds, Nos. 1, 2, and 5 of Fig. I. being

of hornstone; No. 3 of Fig. I., Nos. 1 and 2 of Fig. II., and No. 2 of Fig. IIIA. of basalt; and Nos. 4, 6, 7, and 8 of Fig. I. of soft claystone, such as is common in the district. These are, as far as the writer knows, the first stone implements which have been recorded from British North Borneo, although some had been previously reported from Sarawak by Dr. A. C. Haddon and Dr. C. Hose, the latter having made an

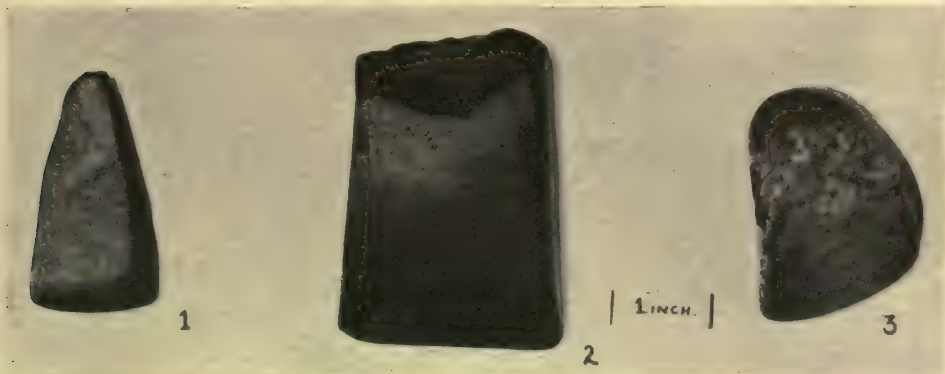


FIG. II.

excellent collection containing fifteen specimens. All the examples described in the present article were obtained from either Bajaws or Illanuns, divisions of which two races inhabit the coast and lower river reaches of the Tempassuk district. Before proceeding to describe the specimens in detail it may be as well to make a few remarks as to the native ideas concerning the origin of such stones. It must be understood that no worked stone implements are now in use in the district, and those found are thought by the natives to have fallen from the skies as thunderbolts. "Gigi guntor," the name given to them by the Bajaws, signifies thunder teeth, and the writer has seen an old native placing the implements in his mouth, saying, "Yes, 'this stone would probably have been a front tooth, and this a back tooth of the 'spirit of thunder.'*" In consequence of their supposed celestial origin, it need hardly be said that stone implements are highly valued as charms and amulets, and that sometimes an owner will not part with his specimen, however tempting an offer

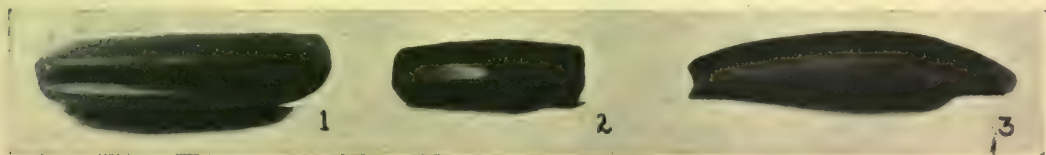


FIG. III.

may be made him. There seems, moreover, in many cases a positive dislike on the part of the possessor to showing them.† One native who had refused to name a price for a specimen said to the writer: "I only let you see it because you are the

* It is interesting to note that this reference to a meteoric origin of implements and other stones which appear to have been derived from sources not clearly suggested by anything found in the district is prevalent in many widely separated countries. The Greeks gave the name *κεραυνία λίθος* to the stone hatchets which they found sporadically on the surface of the ground. They sometimes carved gnostic characters on them, and the implements appear in the cult of Zeus. In our own country the belemnite of the midland counties and the lumps of marcasite in the chalk are to the workmen "thunderbolts."

† Possibly owing to some idea that letting others see the charm would diminish its potency.

"Tuan; if it was anyone else I would not show it"; and on going outside was heard to say to a friend: "How could I possibly wish to sell my talisman?" A collection cannot, therefore, be got together without a good deal of trouble and some expense. Stone implements are used as charms in various manners; sometimes they are worn stitched into a special sash which is tied round the waist, and sometimes they are kept in the large tancobs or store vessels for unhusked rice which are found in every native house, their office apparently being to guard the padi and to keep it in good condition. When the young rice is just in leaf, water in which a stone implement has been placed is often sprinkled over it to insure the success of the crop. The small adze-head No. 1 of Fig. II. is said to have been used in the last epidemic of small-pox in the district, when water in which it had been placed was given to the patients to drink as a remedy. In cock-fighting, stone implements are much used as charms, for it is said that the spurs of a cock which have been rubbed with the charm must cause deep wounds in the opposing bird, while krisses

also which have been treated in a similar manner are credited with always inflicting very serious wounds. The collection shows a curious assemblage of types, for instance, No. 2 of



FIG. IIIA.

Fig. I., if no locality were given, might well be ascribed to the Hervey Islands.

The question of the use of implements of soft stone, such as Nos. 4, 6, 7, and 8 of Fig. I., is extremely interesting. They are found in many countries, Great Britain included, and are often stated to have been used for ceremonial purposes. Possibly in some cases they were buried with corpses or placed on the grave, taking the place of the more valuable hard stone implements of the deceased with which the heirs did not wish to part. This substitution of valueless copies is common in many parts of the world, notably in China; and undoubtedly the valuables of deceased persons were at first buried with them, until cupidity invented the excuse that a spirit being only a shadowy sort of individual, shadowy belongings were quite good enough for his use in the next world. In some cases implements of soft stone were, however, probably used for light work, and possibly No. 4 of Fig. I. may have been used for scraping out the pith of the sago palm. It is noticeable that the implements figured on Fig. I. all show a similarity of design, and appropriate to what Dr. Haddon has, rather happily, termed the roof type, from its resemblance to the roof of a house viewed from above (No. 1).

Nos. 1 and 2 and the wooden model No. 3 of Fig. IIIA. are very curious examples, since they have at one end two cutting edges separated by a groove; these would form a double cutting edge if they were used as adzes. This, however, does not appear to have been the case, since No. 2 has "grip-marks,"

which seem to be either depressions made by the constant friction of the hands of many generations on the stone in using it or else purposely made for affording a good grip of the implement. The writer inclines to the former opinion. If the depressions are grip marks the method of their formation is of less importance than the manner in which the implements were held and the purpose for which they were used. On the other hand, it is possible that these marks show where the instrument was lashed into a haft; though it is hard to see for what purpose an axe of this description could ever have been used.

Returning to the "grip mark" theory; the depression *a*, from its shape, seems to have been made by (or for) the base of the thumb, while those marked *b* and *c* were formed by (or for) the fingers, the small ridge *d* between them corresponding to the space between the second and third fingers. The model No. 3 of Fig. III.

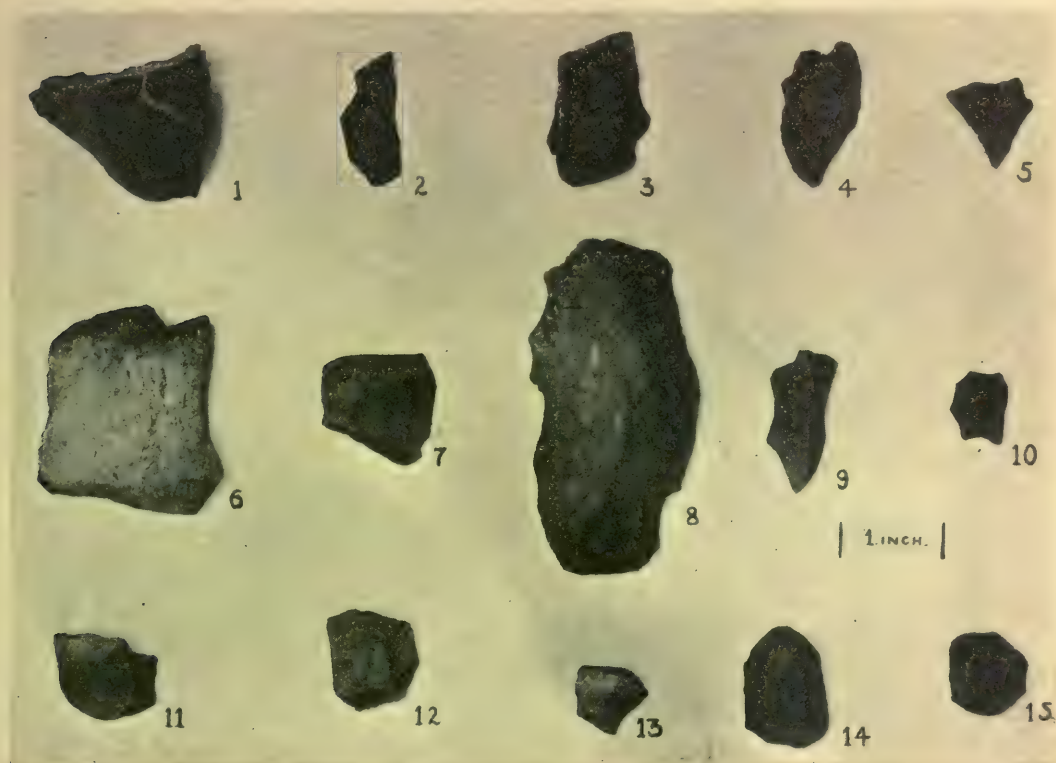


FIG. IV.

has also a depression for the base of the thumb and, as in No. 2, a slightly convex surface on one side, which, on the above assumption as to the method of holding, would be directed towards the palm of the hand. With regard to the large specimen, No. 1 of Fig. IIIA., it is probably a partly finished implement which has been to some extent used. The reasons for the latter conclusion will be found given below. Mr. J. Jennings, of Newmarket, when he saw the model, suggested that the implements had probably been used for rubbing down and finishing coir or other rope which had been newly dressed with a resinous gum; stating that during his residence in the New Hebrides he had seen lengths of bamboo with forks cut in them used for the same purpose. On examining the specimens Nos. 1 and 2 it was found that the proximal portion of the groove (*i.e.*, the portion of the groove nearest the body of the holder) was considerably more worn in both, than the distal.

This is not shown in the model, but it is possibly due to unfaithful copying. Taking into consideration the evidence that the implements were used in the way indicated, and the uneven wear of the groove, the theory does not seem at all improbable.

On Fig. 4 are shown various flakes of red chert together with one core of the same material.* These flakes are extremely abundant in the lower portions of the Tempassuk district, and can be found in numbers on the smaller foot-hills. No. 1 is, however, the only specimen of a core which the writer has seen, nor has he yet come across a completed implement in this material. Chert, which is named by the natives "batu api" (fire stone), is used to the present day for striking a light. Natives, on being asked in what way the stone is dressed for the tinder-box, replied that either a convenient piece was picked up from the ground or a large lump thrown against a rock, when any suitable fragments could easily be collected. This seems to dispose of the possibility of the flakes and cores being of modern origin. The majority of the flakes show an extremely well-developed bulb of percussion.

IVOR H. N. EVANS.

America, South : Chile.

Evans.

A Note on the Occurrence of Turquoise in Northern Chile. By **87**
Oswald H. Evans, F.G.S.

The turquoise has long been associated as a gem-stone with the pre-European culture of Mexico, where it was extensively employed for inlaid work in stone, bone, and wood, and its use in the same manner has continued to the present day among the Pueblo folk of the northern continent.

The rarer occurrence of the turquoise, used for similar purposes in pre-Spanish Peru, as exemplified in objects discovered in the Macabi Islands and elsewhere, has inevitably suggested a communication with the advanced cultures of the north, especially in view of the fact that turquoise was not known to exist in western South America.

It is, therefore, of some interest to record the information that turquoise occurs well within the limits of the ancient Peruvian culture region, and that there is direct evidence of its use by the early inhabitants of the district surrounding the point of origin of the material.

It should be mentioned that Domeyko (*Min.*, Ed. III) "refers to turquoise as "an earthy cupriferous aluminium phosphate from San Lorenzo, Chile" (*Dana, Mineralogy*, 6th Edition), but this substance cannot be classed as a gem-stone.

The material to which I desire to call attention is found in northern Chile, inland from the port of Chañaral de las Animas, at a place called Cerro del Indio Muerto, in the mining district of Pueblo Hundido. The turquoise, which is not of high quality, is found here in a true vein, and the numerous Indian graves which have been opened in the neighbourhood by treasure seekers have yielded abundant evidence of the use of the stone in personal ornament.

The turquoise occurs in the graves in the form of rounded pellets, pierced for suspension as beads, and also in perforated cylinders "like pieces of pipe-stem." Arrow heads and broken pottery are to be met in profusion as in most centres of former Indian activity throughout this region.

I am indebted to my friend Mr. John Southward, for some time a resident in Chañaral, for the above details. It is very probable that the turquoise formed part of the tribute exacted from the desert tribes by their Peruvian masters, although

* I have to thank Dr. Marr and Mr. J. Romanes, of the Cambridge University Geological Museum, for identifying as a radiolarian chert the rock which forms the material of the cores and flakes.

I have no direct evidence that it was so. I may state, however, that I found a material which was probably turquoise (although at the time I did not recognise it as such) in small fragments in a grave in Hueso Parado, Taltal, described by me in MAN, 1906, 12.

OSWALD H. EVANS.

Africa : Marmarica.

Bates.

Nomad Burials in Marmarica. By Oric Bates, B.A., F.R.G.S.

88

The traveller in Marmarica, or in the desert hinterland of Cyrenaica, from time to time encounters small stone structures which prove, upon examination, to be sepulchral. Some of these monuments—probably the greater part of them—are of recent date, others belong to a period at least as early as Roman. The present paper, the materials for which were collected in 1910, is a brief description of graves of both classes.

I. *The Recent Burials.*—To excavate a grave for the interment of an adult human body is in the desert parts of Marmarica a task beyond the energies or skill

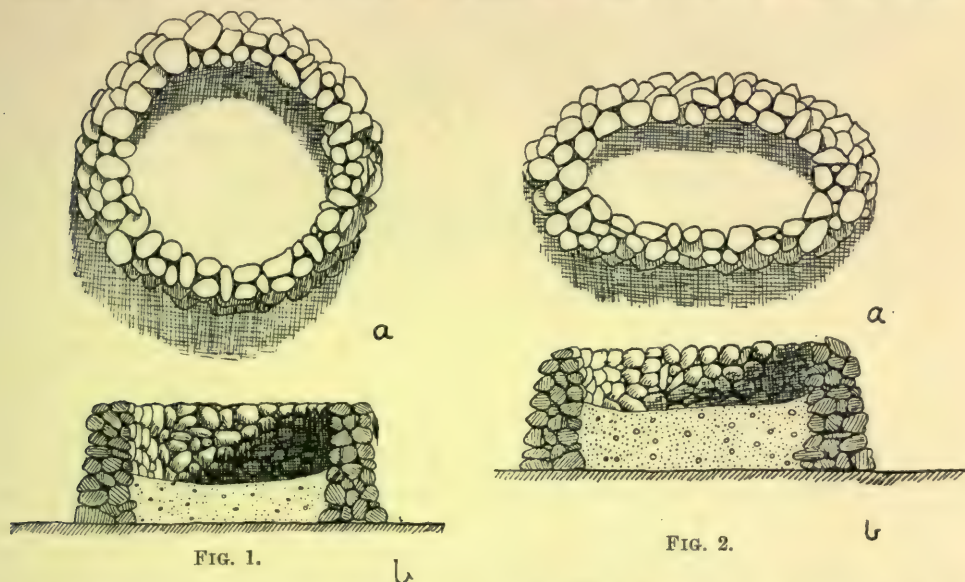


FIG. 1.

FIG. 2.

of the nomadic inhabitants, owing to the hardness of the miocene limestone of the Libyan plateau. The bodies of those, therefore, who have died at a distance from the oases or the fertile littoral zone, are protected by being enclosed within walls made of small surface stones. These walls are generally about 75 to 125 cms. high, and are usually circular or elliptical in plan (Figs. 1a, 1b; 2a, 2b). It often happens, especially near the regular halting places, that, to economise labour, one or more graves are built against one already existing, the result being a poly-cellular structure such as that shown in Figs. 3a, 3b.

A flat stone in or on the grave wall often bears rudely incised markings indicating the tribe to which the dead man belonged. As far as I had an opportunity for observing, these inscribed stones were placed in the south-westerly part of the wall, and they were of considerable interest, as the signs cut on them recalled strongly, now those of the Tifinagh alphabet of the West, and now those of the minor Semitic alphabets (Safaitic, Thamudenic, Libyanic) of the East. A large collection of these signs would have considerable archæological interest; the few which I was able to copy are presented in Fig. 4a, &c.*

* For others, see J. M. S. Scholz : *Voyage d'Alexandrie à Parætonium*, Leipzig, 1822, pp. 53, 56, 57.

The bodies in the grave enclosures, wrapped in cloths, were laid on the back, fully extended in the orthodox Moslem manner, with the face turned towards Mekkah. Over the body was regularly deposited a thin layer of coarse gravel and pebbles, scraped up from the ungenerous surface of the desert. The rest of the enclosure, when near a *ḥaṭṭiah*,† was often seen to be filled up with brush or thorn, to keep off the foxes and jackals.

In some cases in which the occupant of a grave was in reality, or has in time

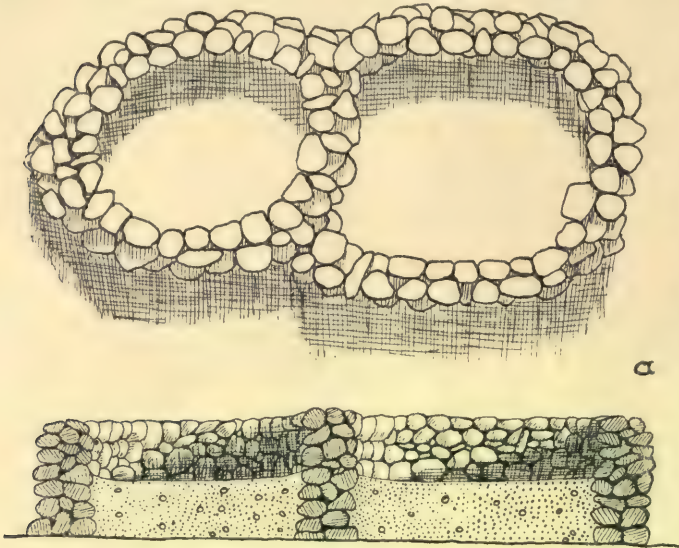


FIG. 3.

come to be, venerated as a *sheikh*, the lonely grave is marked with a pennon—a rude wand, brought from an oasis or from the coast, has had tied to one end a square or irregular strip of white cotton, which flutters above the grave in memory of the virtue and piety of the deceased. Such signals are common in Africa Minor and the Sudan. In Marmarica the passing cameleer often stops to pray at a sepulchre of this sort, and near Bir-el-Kenais I saw one of my men stand by

such a grave, draw his hands downwards over his face several times, and then rap smartly thrice with his camel-stick on the wall of the grave.

There is no reason to suppose that any of the graves of the type just described are pre-Islamic, the evidence all pointing to their having been constructed since the Mahomedan conquest of Africa.

II. *The Ancient Burials.*—Besides the Græco-Egyptian rock-cut tombs found in all the habitable oases of the Siwan group, there are at several places small cemeteries of ancient

graves of the type known in the Algerian Sahara as the *regem*-type (plur. *ar g' e m*).

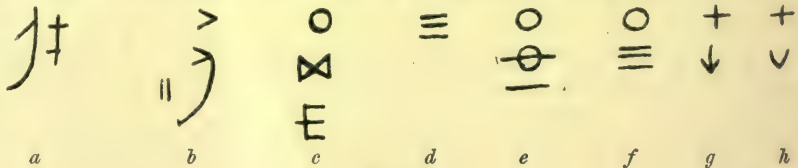


FIG. 4.

These more nearly resemble in form the Moslem burials described above than they do any of the grave forms, ancient or modern, employed by the sedentaries of the oases. Graves of a very similar character, and of the same date as those in question, have been found here and there within a few hours west of the Nile Valley, and according to native information occur on the northern confines of the Libyan plateau.

† From *hæc superiore loco in inferiorem deposuit*: “an alighting place.” A “clean-up” in the plateau, in which there grow scantily clumps of gazelle-grass, camel-thorn, &c. Such places, affording a little grazing and being free from stones, are if possible chosen for halts when on the march.

The graves of this type which I myself saw were at Gerbah oasis, some 15 miles W.N.W. from Siwah town. This oasis serves as a camping ground for the southern camel patrols of H.H. Egyptian Coast Guards, and I had the pleasure of being there for some time as the guest of Major L. V. Royle, of that service. It was through this officer's kindness that I had at my disposal men to open the graves I wished to examine, and was able during my stay to record a number of them. The graves were regularly placed on the edge of the plateau which encircles the oasis. Often there were, in the immediate vicinity, Græco-Egyptian rock tombs excavated in the cliff; but from the general distribution of the *argem*-type throughout Eastern Libya, and from the poverty of many of the rock tombs, I incline to believe that the *argem* are the graves of nomads who, like the modern Arabs, periodically visited the oases, rather than the graves of poor sedentaries.

As typical examples of these Gerbah burials the following may be cited:—

No. 1. N.E. part of Gerbah, on cliff. Plundered grave, consisting of a cairn, elliptical in plan, made of small flat stones, $700 \times 600 \times 135$ (ht.) cms. (Figs. 5a, 5b). The upper stones had been partly removed, and beneath those which remained was found a sort of cist, 200×50 cms., rectangular in plan, built on the major axis of

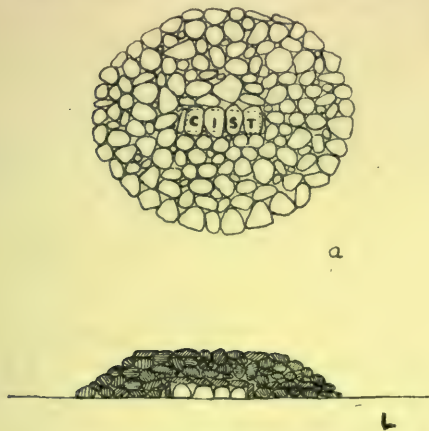


FIG. 5.

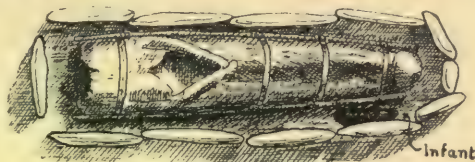


FIG. 6.

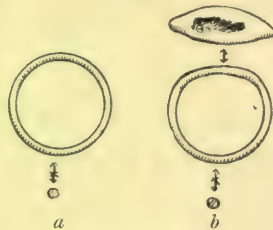


FIG. 7.

the cairn (Fig. 5a). The sides of the cist were made of flattish stones set on edge. These were roofed by others like them, laid flat across. Major axis, S.E. and N.W.

No. 2. S. part of Gerbah, behind Coast Guard camp, on spur of cliff. Same type as preceding. Cairn, $550 \times 500 \times 65$ (ht.) cms.; cist, 190×70 cms.; major axis, E. and W. Burial of an adult woman, on back, head west, hands folded on pelvis. Plundered at head, which suggests that bead necklaces are sometimes found on these bodies. Outer body wrappings of coarse linen cloth of simplest weave; on removal, a long splint (the mid-rib of a palm-frond) was seen at each side, bound with bands of linen (tied in reef knots) across the body and feet, as shown in Fig. 6. The inner wrappings, round which passed the bands just mentioned, were of the same coarse fabric as the outer cloths, but fringed. Lying inside the cist with the woman, at her feet, was the body of a child under a year in age. On the woman's right hand were the two base silver rings shown in Figs. 7a, 7b. One of these rings was a mere wire, the other had on it a blunt depression imitating the intaglio of a signet.

No. 3. Same location as No. 2. Large cairn, $700 \times 600 \times 200$ cms.; cist, 200×95 cms., placed at right angles to the major axis of the cairn (E. and W.),

not in the centre, but nearer the west end (*see* Fig. 8). Body of man, same position as body in No. 2, head south. Reduced to skeleton; traces of wrappings on bones. Skull a well-defined quadrated ellipsoid; teeth good.

No. 4. A little S.E. of the Coast Guard camp, on spur of cliff. Same type as No. 1. Cairn, $400 \times 250 \times 150$ cms.; cist, in middle, along major axis of cairn, 120×50 cms. Burial of male (?), body on back, head west. Wrappings of coarse

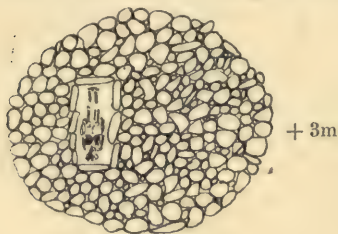


FIG. 8.



FIG. 9.

linen, pinned over breast with neatly made little pegs of wood, square in cross-section. Skull, acute pentagonoid.

No. 5. Same location, same type as preceding, and approximately same size. Burial of old woman, body on back, head west. Outer wrappings pinned; inner, as shown in Fig. 9.

Because of their distribution and their conformity to the well recognised "*regem-type*," I am inclined to consider that these cairn-and-cist burials were erected by poor nomads of Libyan stock. The period to which the graves are to be assigned is indicated by the discovery of the base silver rings mentioned above, and by the shards of pottery which are not infrequently associated with the cairns. Both the shards and the rings are late Roman or early Byzantine. The graves therefore belong to the fourth or fifth centuries of the present era.

ORIC BATES.

Abyssinia: Archæology.

Thesiger.

Account of the Newly-discovered Ruins at Sellali. By Wilfred G. Thesiger. **89**

For many years past it has been known by the local inhabitants that the present little round church, built in the usual Abyssinian style with thatched roof and mud walls, stood on the ruins of an older church destroyed during the Mohammedan invasion of Mohammed Grain, and from time to time there was even talk of digging there to see what could be found. Nothing was, however, done until August, 1912, when Dejaz Kassa, the present chief of this country, made trenches along the south wall of the main building, where traces of the old building were most visible, and also along the south wall of the first enclosure.

These trenches, which are about three feet deep, laid bare the base of a square building, on which was carved the pattern of interlaced arches, marked I on the enclosed drawings. The carving is in low relief on large square slabs of stone some four inches thick, which were fixed in some way to the face of the wall, which, so far as one can judge, must have been about four feet in width. The pattern of inverted steps and the moulding on which both rest is carved on smaller stones, square cut and well fitting, but I could find no traces of lime or cement having been used. Pattern No. I is found on the south wall on either side of the steps, and probably runs all round the base of the building.

The patterns marked Nos. II, III, and V are found on small fragments of stone set in the side walls of the flight of stairs which led down from the south door to the inner courtyard, but are evidently not in their original position, as each pattern is found on a single stone irregularly placed and broken, and the corresponding stones

on either side show no signs of the carving having been continued. These stones belonged evidently to another part of the destroyed building, but one cannot say by whom or when they were placed in their present position, as the priests declared everything remains as found when the excavations were made in August, 1912.

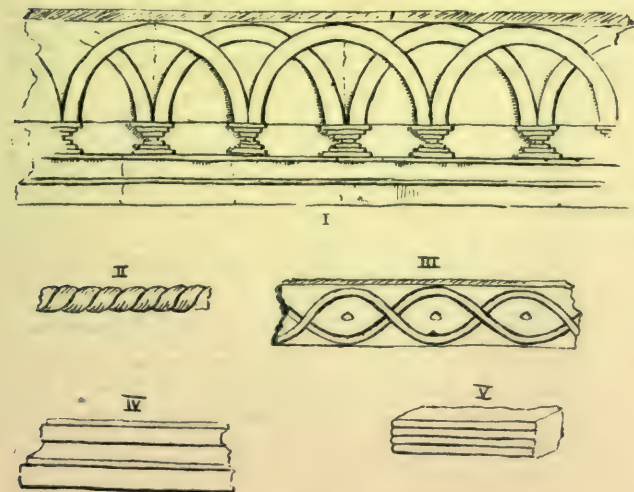
The original church was surrounded by a square walled enclosure some 36 feet distant from the building itself with an opening opposite the steps and south door, on the inner side of which there are traces of moulding such as is shown in Pattern IV. This wall can be traced on all four sides. Some 60 feet outside the first wall are the remains of a second rectangular enclosure, marked by mounds of grass-grown *débris*, on the south and east sides, but without further excavations it is impossible to say if it also was built of cut stone.

Plentiful remains of charcoal and calcined stone go to prove that, as rumoured, the church was destroyed by fire. The priests showed me several long nails and iron clamps all rusted and corroded which were dug up in excavating the trenches which are marked on the plan by a dotted line. The whole site of the ruin is covered with enormous olive and juniper trees, none of which can be less than 300 years old, and many of which grow actually on old ruined walls.

Of the history of the original church one could gather only very scanty details. It is reported to have been built, not by the king, but by a bishop, hence the name which it still bears—Itchege. Whether it had anything to do with the monastery

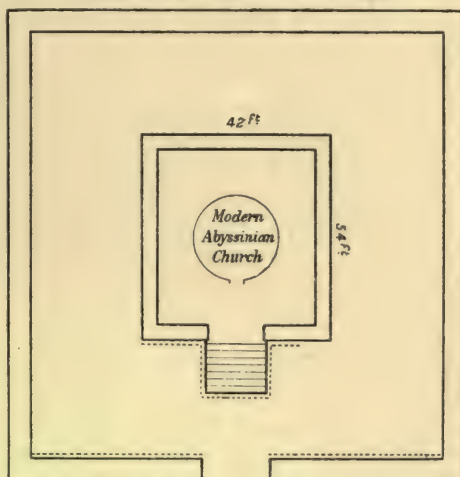
of Debra Libanos, which is only some five hours distant, they could not tell me, but it is said always to have been a place of especial sanctity.

This ruin appears to me to have three special points of interest—firstly, its position so far to the south, where with the exception of the ancient establishment of Debra Libanos no other ruins of a similar kind are known to exist; secondly, the excellence of the carved work, which I believe would be



noticeable even in the north, and the fact that the pattern of interlaced arches, although often found in early European buildings, has not as yet, so far as I can ascertain, been found on any other ruins in this country; and thirdly, that the evidence of the date of its destruction tends to prove the impossibility of the

Ground Plan of Ruins at Tehegi



Excavations Marked thus

Portuguese having had any hand in building it, unless it was designed by the painter Branca Leon or the Portuguese ambassador, Peter Corvillá, both of whom arrived in Abyssinia about 1470, but there appear to be no records of their having done any work of this kind, although the former decorated existing churches and gave great offence by not adhering to local convention. The mission of Roderigo de Lima, which remained in this country from 1520 to 1525, were certainly otherwise occupied than in building churches for a king who would neither do business with them nor allow them to depart, and in 1527 the province of Sellali was laid waste by Mohammed Grain, which is probably the date at which this church or some later construction raised on the same site was destroyed.

I am inclined to believe that at the time of the invasion of Mohamed Grain the original building was already a mere ruin on the *débris* of which the Abyssinians had built a church of their own, as had such buildings as this evidently was still been standing in 1527, it appears to me impossible that even the memory of them should by the beginning of the next century have died out so completely that the construction of the convent and palaces of Father Peter Paez in 1604 should have struck the Abyssinians with the wonder and even terror which are reported by Bruce.

This supposition might account for the steps having been at some time roughly repaired from the *débris* of the old ruins by a people ignorant of building, as is shown by their having been unable to replace the steps themselves and only capable of making of the old stairway an inclined slope to give access to the newer church placed on the mound formed by the ruins of the old one.

If true this account would put the date of the original building back to a much earlier date, probably to about the 11th or 12th century, which period I believe I am right in thinking the style of carving corresponds.

WILFRED G. THESIGER.

REVIEWS.

Africa, North : Anthropology.

Bertholon : Chantre.

Recherches Anthropologiques dans la Berbérie Orientale (Tripolitaine, Tunisie, Algérie), par L. Bertholon et E. Chantre. Tome Premier : Anthropométrie, Craniométrie, Ethnographie. Pp. 662 (fol.), 385 figs., and five maps in colour. Tome Deuxième : Album de 174 portraits ethniques. Frontispiece in photochrome. A. Rey, Lyon, 1913.

North Africa, according to the authors of this splendid monograph, has the lines of an ancient galley with her prow to the east, her poop to the west, and her keel stranded on the sands of the Sahara. She has been boarded on all sides, by the negroes from the south, by peoples of Asia from the east, and by the Mediterranean and European races from the north. This ancient galley—if we may continue the simile—has been recently boarded by the gallant authors, who have subjected the motley crew to a long and accurate investigation, the results of which are contained in these two artistic and pictorial volumes. The authors were well qualified for their task. Dr. Bertholon has seen Barbary for many years with the eyes of an expert medical man, and as secretary of the Institute of Carthage, while his collaborator, Dr. Chantre, is a well-known anthropologist of Lyons. An anthropological investigation of over 8,000 of the inhabitants of Barbary has led the authors to distinguish three chief types of man in North Africa—(1) short, dark-complexioned long-headed people, members of the Mediterranean race; (2) short, dark-complexioned, brachycephalic people of less certain affinities; (3) tall, long-headed, rather fair people, probably descendants of a north European stock. Besides

these three, there is an important fourth type, the *negró* or *negroid*. There are also minor types which the authors suspect to be due to intermixture of the chief types. Numerous portraits and complete measurements are given of large groups of individuals of all of these types. The results of their ethnographic survey is quickly grasped from the coloured charts which accompany their statistics and statements.

The story of North Africa as revealed in these volumes is that of every country which has been thoroughly investigated, a story of persistence of human type. "Centuries have passed," the authors write in their summary, "ideals have changed, but the skeleton has passed from generation to generation unchanged." The delicately modelled negro type of to-day has its ancient precursor in the neolithic burial places of the country; in burials of the same remote period, occur the skeletons of the Mediterranean race, which still forms the main population of littoral settlements and cities; in the dolmen of Rokina occur the short-headed dark-complexioned type which now abounds in Carthage and in the Island of Gerba. The tall long-headed rather blonde people now found occupying the plateaux of the interior are found in the megalithic monuments. According to the authors, they entered Africa from Spain subsequent to the settlement of the other types.

Physical anthropology forms only a section of this work; the authors have construed anthropology in its widest sense, and included all that relates to the cultural and psychical life of the people. The picture they have drawn represents North Africa as an intrinsic part of the Mediterranean region from the most ancient times, and participating in all the cultural waves which have spread along the Mediterranean shores, from the Levant to the Straits of Gibraltar, since the earliest dawn of civilisation. In many respects Barbary has preserved to a greater degree than any other region traces of civilisations which reached its shores from Egypt, Cyprus, Greece, thousands of years ago. The native lustrous polychrome pottery with geometrical designs is regarded by the authors as similar to that found by Petrie and Quibell at Nagada, and in Cyprus by Richter, and belonging to a period of about 2,500 B.C. This monograph will prove of the greatest value to those who are seeking to restore the history of the ancient civilisation of the Mediterranean basin. The authors have earned the thanks of their colleagues in all lands for the able way they have carried out a very heavy and difficult task. A. KEITH.

New Zealand: Mythology.

Smith.

The Lore of the Whare-Wānanga; or, Teachings of the Maori College, on Religion, Cosmogony, and History, written down by H. T. Whatahoro, from the Teachings of Te Matorohanga and Nepia Pohuhu, Priests of the Whare-Wānanga of the East Coast, New Zealand. Translated by S. Percy Smith, President of the Polynesian Society. New Plymouth, 1913. Pp. xvii + 193. Price 10s. 91

The title of the above volume explains shortly the contents of Part I., which has been published as Vol. III. of the Memoirs of the Polynesian Society, and of Part II., which is to follow when funds permit.

The two priests had taught in the Whare-Wānanga "long before the influence of Christianity reached their tribe," and it is a matter of congratulation that their knowledge was transmitted to paper before their deaths, which occurred respectively in 1884 and 1882.

Te Whatahoro had written down this knowledge, from their dictation, 50 years ago, and the whole is contained in several volumes deposited in the Dominion Museum, Wellington. Much of the information contained in these volumes has recently been copied by the Tribal Committee, known as "Tāne-nui-a-rangi." The Polynesian

Society has obtained access to these writings, and the present volume is a translation by their President, the well-known Maori scholar, Mr. Percy Smith.

The writings are divided into "Things Celestial" and "Things Terrestrial." Part I. contains the former, and it is to be hoped that funds will very shortly be forthcoming to enable the Society to publish the remaining part. A glance at the list of members of the Society shows how very meagrely it is supported from this country (9).

To enable the reader better to understand the translation, Mr. Percy Smith has added copious footnotes, and he rightly remarks in his introduction that "assuredly these ancient beliefs of a people that was, less than one hundred years ago, in the Stone Age will offer to the student of comparative mythology an additional light on the working of the mind of primitive man." This is the more so in the case of the Maori, when one considers how absolutely his island home was cut off from outside influence for a period which Mr. Percy Smith puts down at over two thousand years. To those interested in the migrations of the various races of the Pacific Ocean this book makes interesting and instructive reading. J. EDGE-PARTINGTON.

Physical Anthropology.

Wright.

The Origin and Antiquity of Man. By Fred G. Wright, D.D., LL.D., F.G.S.A. London: John Murray, 1913. Pp. 547. Price 8s.

92

It is always pleasant to meet with a writer whose conceptions are definite, dogmatic, and clearly expressed—especially when the writer has earned the right, by years of observation, to be counted an authority on his subject. Dr. Wright has entitled his work the *Origin and Antiquity of Man*, but although there is much that concerns the antiquity in this book, there is very little that throws light on his origin. Dr. Wright is convinced that we reached our human estate with the Pleistocene period—which probably began not more than 80,000 years ago—"certainly not 100,000."

It is strange that one who has studied for so many years the glacial and Pleistocene geology of North America should, on the ample evidence at his disposal, reach a conclusion so different to that of Penck, who has calculated, from his observations in Europe, that the Pleistocene period may have lasted even $1\frac{1}{2}$ millions of years. As our knowledge of man's early traces increases it becomes more and more urgent to obtain a Pleistocene time chart, but from the statements just cited it is clear that much has yet to be done before the geologist can supply our needs. The lifting of the last ice sheet from North America, in Dr. Wright's opinion, occurred at a comparatively recent date. He thinks the early civilisations of Babylon and of Egypt may have been in their heyday while still great areas of America and Europe, now densely populated, were buried under an ice sheet hundreds of feet deep. If that is so, and it is hard to explain away the evidence Dr. Wright produces of the recent disappearance of glacial conditions—then there must be some factor which has a powerful influence on our climate and of which we know nothing as yet.

The author is a "paroxysmalist." He refuses to accept what happens in the present as a clue or key to what has happened in the past. "The wise evolutionist," he says, "leaves the field open for catastrophes—periods of rapid transformation." He believes that the evolution of man may have occurred in bounding starts; new species may arise in a few hundred years, all the races of mankind may have been differentiated in a few thousand years, civilisations and languages may appear with a rapidity not less astonishing than the growth of Jonah's gourd. The author quotes with approval the opinion of Dr. Bartlett as regards the origin of woman, namely, that she was the result of "direct creation." It will thus be seen that Dr. Wright has just as implicit faith in miracles as in science. A. KEITH.

Religion and Folklore.**Blinkenberg.**

The Thunder Weapon in Religion and Folklore. By Chr. Blinkenberg. Cambridge University Press.

93

In this excellent and unpretentious little work the author sets out to trace the history of the thunder weapon as it figures at various periods in Greek Art and Literature. To do so he has gone far afield and gathered evidence from remote and unexpected sources, much of it from modern Denmark, India, and even Thibet; but he uses it with discretion and restraint.

He distinguishes two primitive conceptions of the force which is active in the thunder-stroke, or more strictly in the lightning. In the first and more widely spread the stroke is dealt by something conceived as resembling a human weapon. Hence comes the belief in "thunder-stones," still locally surviving. These in modern times take various shapes, but the weapon was most often conceived as an axe, at first naturally of stone, then later of bronze. In later times this is of course the weapon of a thunder-god, but before anthropomorphic religion it is itself the god, if the word may be used, and worshipped accordingly. These facts, which seem well established, throw a welcome light on the axes which figure so largely as objects of worship in the recent finds in Crete. They appear to represent the earlier, as the axe of Zeus Labraundeus, in the author's opinion, represents the later stage of the conception.

In the second conception, which seems to have prevailed chiefly in Mesopotamia, attention is concentrated rather on the lightning itself than on its effect. Hence we have as its symbol, not an axe, but a conventional representation of lightning; some form of zigzag pattern, developing later into a pronged weapon. This reappears in Greece as the trident of Poseidon, and with a reduplication of the prongs, which is found also in Assyria and elsewhere, as the familiar *heraunos* of Zeus. Once more the evidence is good, and it is characteristic of the writer's sanity that he does not attempt to prove that the trident, whatever its origin, was not a fish-spear in the eyes of the classical Greek.

The book contains much other matter of interest and well deserves study.

F. R. EARP.

Festival Volume.**Various Authors.**

Festskrift tillegnad Edvard Westermarck i anledning av hans Fentioårsdag den 20. November 1912. Helsingfors, 1912.

94

It is a pity that we have not in English a word to translate the German word *Festschrift*. It denotes a German custom that has been found so pleasant and useful as a means of expressing, on some appropriate occasion, congratulation, friendship, gratitude, admiration, and at the same time of having a little say on a pet subject, that it has been adopted almost everywhere. One of the recent examples is this *Festschrift* presented to Professor Westermarck on his fiftieth birthday by some of his pupils and friends. It contains a number of interesting articles not only in Swedish, but also in English and German, an appropriate polyglot recognition of the value of his wide anthropological researches. To select a few of them here as likely to be attractive to British readers must not be held to indicate any want of appreciation of the rest.

Dr. Haddon describes the houses of New Guinea with care, and as minutely as his space and the accounts of his authorities allow. Nothing is lacking but a little touch of the professional enthusiasm of the house-agent to hurry the reader into househunting in that paradise for himself. He is, however, simply laying the foundation for an extended enquiry into the racial and cultural relations of the different forms of houses on that great island. The points to which he finally directs

attention do not specifically include the relation of house-form to social structure, though this problem does appear to be implied in the text of the article, and he is far too scientific an anthropologist to overlook it. He suggests, by the way, that tree-houses may have originated from pile-houses; is not the converse also possible?

A most suggestive paper, the fruit of careful observation and research, is that by Dr. Rivers on "The Disappearance of Useful Arts in Oceania." More will be heard of it hereafter; and the application of his reasoning to other cultures is certain.

Mr. Malinowski, writing on "The Economic Aspect of the Intichiuma Ceremonies," is undoubtedly right in asserting that without the study of religious and magical influences any evolutionary scheme of economics must be incomplete. Economics are inseparably interwoven with religion and magic. But whatever may be the economic effect of the Intichiuma ceremonies as a collective and organised activity, the suspicion will recur that their economic intention is secondary, and not primary. Many peoples perform ceremonies for the increase of the food supply. Such ceremonies are nowhere so intimately bound up with the totemic organisation, and at the same time form so large a part of the collective activities—in other words, are so much emphasized—as among the Arunta and their immediate neighbours, the Kaitish and Unmatjera. These are precisely the tribes among which the Central Australian totemic system is in process of disintegration. It looks as though the consciously economic purpose is developing at the expense of the religious purpose in their Intichiuma ceremonies.

As some of the first-fruits of his recent expedition, Dr. Landtman recounts the Kiwai legend of Sido (the Sida of the *Reports of the Cambridge Expedition to Torres Straits*), and exhibits its connection with the beliefs of the Kiwai-speaking peoples in reference to the life after death and the wanderings of the departed.

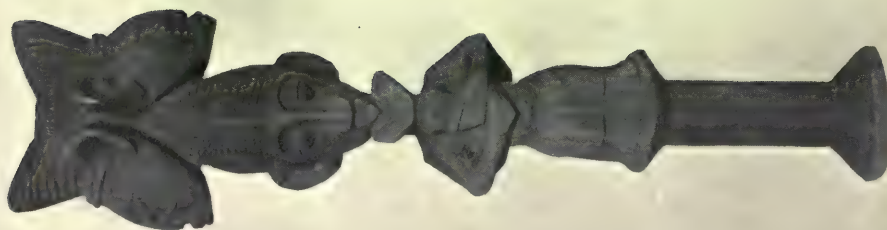
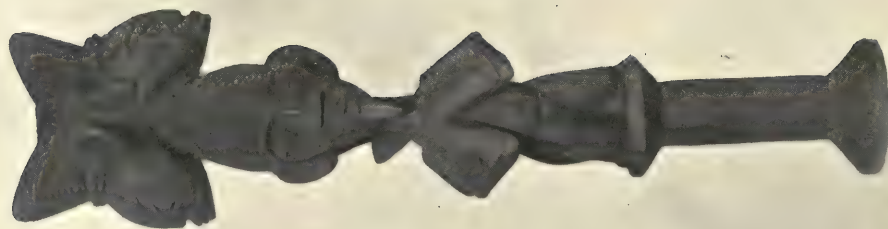
Mr. Holsti's long article on "Superstitions, Customs, and Beliefs in Primitive Warfare," lays a greatly needed stress on a side of savage life apt to be ignored by evolutionist arguments on the competition involved in the struggle for existence. The merely materialistic view is shown to ignore elements equally important and far-reaching.

These and other contents of the volume deserve perusal and consideration on the part of anthropological students.

E. SIDNEY HARTLAND.

ANTHROPOLOGICAL NOTE.

THE instructions to selected candidates for the Indian Civil Service of 1913 have now been issued. The leading characteristics of racial types and their distribution in India are to be studied in connection with and as part of Indian History. Reprints of the articles in the *Imperial Gazetteer* on Ethnology and Caste, Languages, Religions, and Vernacular Literature will be distributed to the future rulers of India. The article on Ethnology and Caste is by the late Sir Herbert Risley, and summarises the views which he published in the Census Report for 1901, Chapter XI. These views have been subjected to severe criticism, even as lately as the recent meeting of the British Association. The chapters on languages and the vernacular literature are by Sir George Grierson, while Mr. Crooke has written the chapter on religion. It is not too much to say that this is a great step forward, and there is reason to hope that at long last the pertinacity of the Institute is to be rewarded, and that in recognition of the practical value and direct importance of a sound knowledge of the ideas and ideals of Indian society and of the manners and customs of the peoples of India, selected candidates will be required to possess a competent knowledge of these subjects before they are absorbed into the great machine.



SHONGO STAFFS.

ORIGINAL ARTICLES.

Africa, West.

With Plate L.

Scott Macfie.

Shongo Staffs. By J. W. Scott Macfie, M.A., B.Sc.

96

Very long ago, so tradition relates, Shongo, the god of thunder and lightning, visited the earth in the person of an old man. He carried for his support a staff, the height of a man's shoulder, on the head of which were carved two faces. A reduced copy of this staff is still used in the rites of Shongo.

During my residence at Ilorin, Northern Nigeria, in 1912, I was fortunate enough to see two of these staffs and to obtain the following notes regarding their use. The first was obtained at Iloffa, an Igbona town in the south-eastern part of Ilorin, by Mr. P. M. Dwyer, the resident in charge of the province, whose knowledge of the customs of the native peoples is unique, and to whom I am indebted for much interesting information concerning the worship of Shongo. This staff was 30 cm. long, and consisted of a short handle and a Janus-like head carved out of a single piece of soft wood. In the free end of the handle a small hole had been pierced. The head was flattened laterally, and was carved with two human faces placed back to back, and each surmounted by a curious peaked projection. In a lateral view the staff looked like an X resting on the top of an I, the peaked projections and the profiles of the faces representing respectively the upper and the lower parts of the limbs of the X, and the common neck and the handle of the staff forming the I. Between the peaked projection and the brow of each face there intervened a broad fillet marked with a number of vertical cuts which probably represented hair, and on each side of the staff, from the point where these fillets would have met down to the root of the neck, extended a vertical band carved with horizontal lines. The faces were remarkable inasmuch as they were certainly not negroid. The noses were prominent, the profile of the brow continuous with the line of the bridge of the nose, the lips thin and pouting, and the chins narrow. It is difficult to determine, however, to what extent these features were the result of design, as the carver may have been influenced by the shape of the block of wood on which he was at work. On each cheek there were three incisions similar to the Yoruba tribal markings, but these varied, it was said, in different districts.



FIG. 1.

The second staff (Plate L) was brought to me from Oke Odde, and like the first had been carved out of a single piece of wood. It measured 37 cm. in length, and consisted of a head, a body, and a handle. The head, as in the previous example, consisted of two faces looking in opposite directions, each surmounted by a peaked projection. In this case, however, the faces were grotesque, with enormous misplaced ears and slanting eyes. The body was formed by two figures placed back to back, and facing in directions at right angles to those of the faces on the head. The one figure represented a man playing a flute, and the other a bearded woman kneeling and holding forward her breasts. The latter the natives called by the Hausa name, *mai yi*,* affirming that they feared bearded women greatly because they killed men

* Probably *mayi*, sorcerer; fem. *mayia*.

whilst they slept and ate them. There were no tribal marks on the cheeks of the four faces of this staff.

My native dresser, an intelligent Yoruba of Ilorin, on being shown one of these staffs called it *osi*, and gave me the following account of its uses which was afterwards confirmed both by other natives and by Mr. Dwyer. If a woman were barren, he said, she would pray to Shongo for a child. Should she thereafter conceive, the child when born would be dedicated to Shongo. At about the age of puberty he would be dressed in fine clothes and taken to one of the shrines of Shongo by his mother,

who would say; "Look, Shongo, this is the child you gave me." A ram would then be killed, and for seven days there would be feasting; and the child would be smeared with camwood, his head covered with indigo, and he would be given a staff and enjoined to keep silent for a period variously stated as seven days, one month, and three months. During this period nothing would induce him to speak; should he be accosted he would simply hold up his staff as a sign that he might not answer.

Adults also carry these staffs. For example, my dresser said that if he himself were ill he would go to a man in the town who would make *juju* and might advise him to "get Shongo." In this case he would procure a staff and carry it, never speaking all the time. At the end of a certain period, being better, he would take some special stones and put them with the staff in a wooden vessel shaped like a mortar, and would kill a ram or a goat beside the vessel, and pour the blood over the stones in it, and for seven days there would be feasting. He would not part with the staff, but he might lend it to his children "for Shongo." The stones used in this rite proved to be "celts," which are venerated as thunderbolts from Shongo, and some

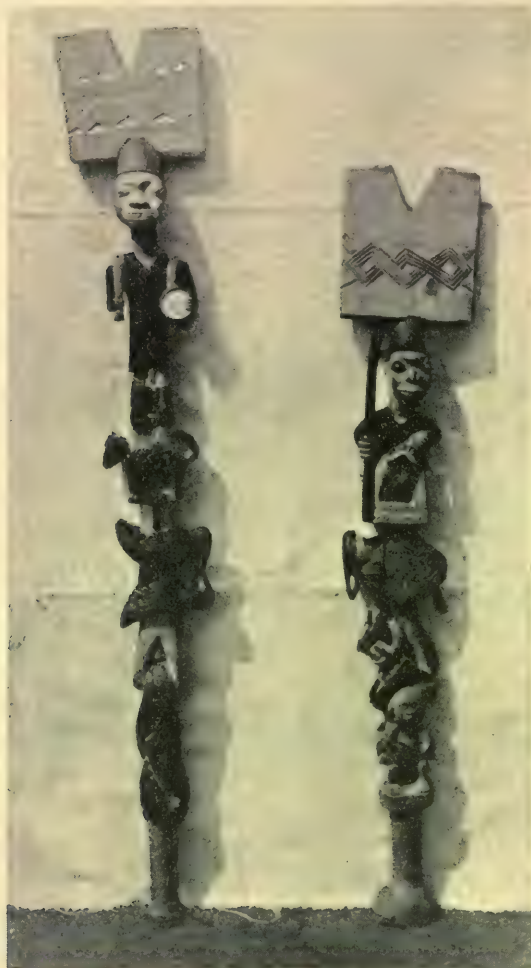


FIG. 2.

of those I procured bore traces of blood. In Fig. 1 one of the wooden vessels referred to above is seen. The centre was hollowed out and in shape it resembled the wooden mortars in which yams are pounded, but from the positions of the rude figures carved on it, it was evidently intended to stand bottom uppermost. Two "Shongo stones," "celts," are shown lying on it.

Fig. 2 illustrates what appear to be developments of the smaller staffs. These staffs are not carried in the hand, but are kept in the houses of the worshippers of Shongo. I was told that a ram or a sheep was sacrificed before them, and that thereafter they were considered as *juju*. Their owners were certainly loth to part

with them, and owing to this prejudice I was unable to obtain specimens actually taken from the houses of natives, the two illustrated being freshly carved. Each consisted of a terminal portion which was especially pointed out to me as indicative of Shongo, a short handle, and an intermediate curved and painted part. The latter portion was decorated, from above downwards in the one case with figures representing a man with a drum, a leopard, a bird feeding another bird, and a coiled snake; and in the other a man riding a horse and holding in his right hand a long snake-headed stick, a bird, a monkey, and two little drummers placed back to back. The taller of the two staffs measured 83 cm. and the shorter 71 cm.

J. W. SCOTT MACFIE, M.A., B.Sc.

New Zealand.

Moriari in New Zealand. *By Arthur Keith, M.D., F.R.S.*

Keith.

97

On his present visit to England, the Rev. H. Mason, of New Zealand, brought with him two human skulls which were found in an old deposit at Wanganui,



FIG. 1.—PROFILE DRAWING OF THE CRANIUM OF THE WOMAN'S SKULL ($\frac{1}{3}$ NAT. SIZE).

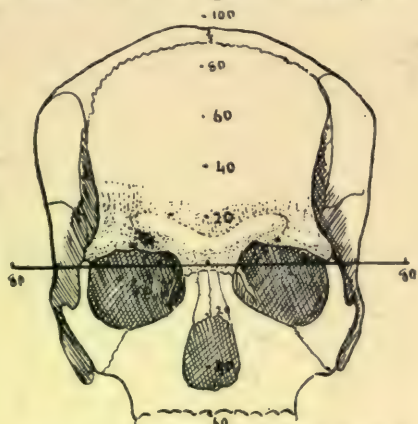


FIG. 2.—FULL FACE DRAWING OF THE SAME ($\frac{1}{3}$ NAT. SIZE).

near the south end of the North Island. The crania were sent to the Royal Anthropological Institute for examination and report. The crania belonged unmistakably to the Moriari race, and differ markedly from the crania of the Maori. Although the exact degree of antiquity which must be ascribed to the two crania is not at present ascertainable, all the evidence points to their belonging to a pre-Maori date. Mr. Mason's discovery thus supports the contention that the Moriari, now confined—a mere remnant—to the Chatham Islands, were the inhabitants of New Zealand before the arrival of the Maori.

Of the two skulls, one is of an adult, a woman; the other is the cranium of a child about eight or nine years of age. The drawings of the skull of the adult (Figs. 1, 2, 3) show the very distinctive race marks of the Moriari—as pointed out some years ago by Dr. Duckworth—the narrow, rather receding forehead, and the extremely prominent characteristic parietal eminences. The details relating to the measurements

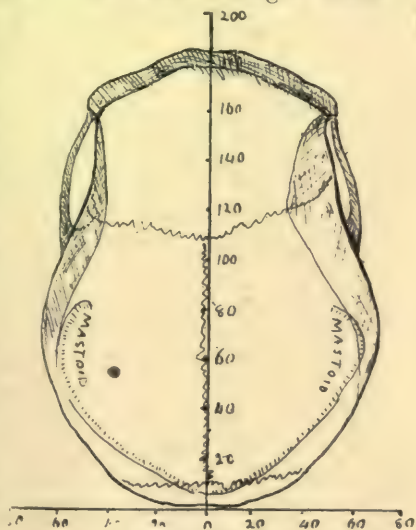


FIG. 3.—VERBEE VIEW OF THE SAME ($\frac{1}{3}$ NAT. SIZE).

can be obtained from the drawings (Figs. 1, 2, 3). The maximum length of the woman's skull is 185 mm.; the width, 130 mm.; the relation of width to length (cephalic index), 70.3 per cent.; the supra-auricular height, 114 mm.; the cubic capacity, 1,150 cc.—a small amount. The cranial capacity of the child is 1,130 cc.; the upper face length is short, 60 mm.; but the face is wide—the bizygomatic diameter being 127 mm. The neck was narrow from side to side—the bima^{chord} width being 118 mm. The nose is moderately wide (26 mm.), and high (50 mm.); the margins of the nasal aperture are sharp, and the nasal spine is moderately marked. The supra-orbital ridges are rather unduly developed for a woman. It will be seen that the Moriori are free from negroid characters; from the conformation of their crania one would suspect that the Maori have a much nearer affinity to the negroid stock. The Moriori are related evidently to some of the Polynesian and South American races; at least it is amongst those races one finds cranial forms which are comparable.

The Rev. Mr. Mason informed the writer that the two skulls—possibly of mother and daughter—were found in a stratum of fine sand, about 6 feet to 8 feet in depth. This stratum occurs at the base of a cliff near the estuary of a stream. The cliff is about 36 feet high. The upper stratum, 8 feet thick, is composed of clay; then follows a stratum, 20 feet in depth, of hard shell rock, and then the stratum of sand in which the crania were found at the base of the cliff and near the bank of the stream. It is likely that the crania were buried in the stratum of sand at the foot of the cliff; they are too fresh in structure and appearance to be of the age of the stratum in which they were found. It is hoped that further exploration may reveal facts and data from which a more exact estimate may be formed of the date at which these peculiar people lived at Wanganui.

Mr. Mason has deposited the crania in the Museum of the Royal College of Surgeons, England. A. KEITH.

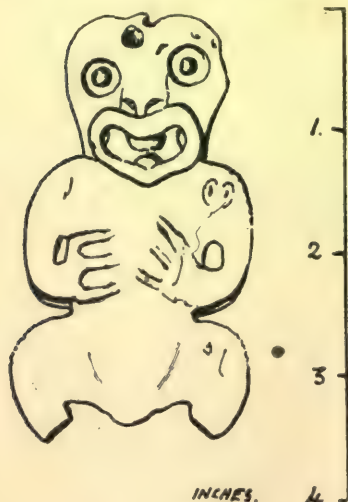
New Zealand.

Edge-Partington.

An Unusual Form of Tiki. By J. Edge-Partington.

Mr. Willi Fels, of Dunedin, has sent me a photograph of a very unusual form of Tiki in his collection. The head of the figure, instead of being to the right or left, is in an erect position. It is cut from a particularly fine piece of greenstone and is of excellent workmanship. The original hole for suspension has been broken away, and another has, at some early date, been rebored from the back, slightly inclining upwards, by Maori implements. It was dug up at Ruapekapeka, 128 miles north of Auckland, about 1908. Another very interesting point in this specimen is that it has indications of tattooing on head, shoulder, and legs, and the edge is ornamented with notches. Similar notches are found on adze blades. Mr. Fels raises the question as to whether these notches are for any practical use or only for ornamentation. I certainly can never remember having seen a Tiki so notched. Mr. Hamilton, the Director of the Dominion Museum, Wellington, N.Z., knows of only one other *genuine* specimen of this type.

J. EDGE-PARTINGTON.



REVIEWS.

Ethnology.

Reid.

Illustrated Catalogue of the Anthropological Museum, Marischal College, University of Aberdeen. By Professor R. W. Reid, M.D. 1912. 1s.

99

It is not generally known what an excellent museum Professor Reid has succeeded in establishing in the University of Aberdeen, so the capital illustrated catalogue of it which he has published will come as a revelation to most of his colleagues. The museum is evidently arranged on broad lines, and it already possesses a great variety of specimens which form an admirable basis for demonstrations of material culture of various peoples, past and present.

In the section dealing with the British Isles the objects range from palæoliths to those which are still employed by the folk or which have recently become obsolete. There is quite a respectable collection of Egyptian antiquities. In the collections from various parts of the world there are several specimens of considerable interest, such, for example, as the war-god of wicker-work, decorated with red feathers, from the Hawaiian Islands, and the kayak described in Vol. XLII. of the *Journ. Anthr. Inst.* (p. 511).

Curators are always liable to be led astray by erroneous labels. A collector says he obtained a given specimen at a certain place, and he may have done so, but it does not always follow that it was made there. During the last century there has been so much going to and fro on the earth that one has to keep a sharp lookout for discrepancies. Professor Reid has in a very few cases fallen a victim to the inaccuracy of his informants, and his forgiveness is requested for pointing out some of them: Fig. 30, p. 242, is a Mangaian paddle; Fig. 40, p. 244, appears to be an Australian spear-thrower; the upper specimen, at all events, of Fig. 140, p. 265, is surely Australian; Fig. 30 (left hand), p. 285, is not a Fiji club.

It is very "sporting" of the university to publish a catalogue and to provide it with so many illustrations. These will be useful alike to the students of the university and to ethnologists elsewhere.

A. C. HADDON.

Java.

Scheltema: Cooper Clark.

Monumental Java.

(To the Editor of MAN, Royal Anthropological Institute, 50, Great Russell Street, London, W.C.)

100

12, Nelson Street, Edinburgh.

SIR,—I am grateful for Mr. J. Cooper Clark's suggestive review of my *Monumental Java* in the current issue of MAN, but beg leave, while answering his questions, to remonstrate against some of his strictures and *dicta*.

I said in my book that the temples still standing on the Diëng plateau "belong to the oldest and finest if by no means the largest of Java," not that they are *the* finest, as he makes me say, which would hardly be doing justice to the architectural gems of Central Java, the Boro Budoor, the Mendoot and the groups clustered in the plain of Prambanan, not to mention the *chandi* Panatarau and several others in East Java. Neither can they pass with certainty for the oldest, as he seems to believe; the few dates so far discovered do not warrant such a sweeping conclusion.

Though the ground-plan of the *chandi* Kalasan admits, indeed, of a more felicitous description than consistent with comparing its form to that of a Greek cross, there were actually but four chapels, including the principal middle chamber. The eastern projection, not consecrated to religious purposes, was simply a portal or porch giving access to that inner sanctum.

Whatever the condition of the bas-reliefs on the staircase to the entrance of the *chandi* Mendoot, the story of the turtles and the vulture, represented in one of them, now almost entirely lost, is no *jataka* tale, as might be inferred from Mr. Cooper Clark's comment. Dr. Brandes demonstrated that the sculptor took his subject from the prose version of the *Tantri*, an old Javanese collection of fables, which, however, clearly reveals its Indian origin and an abundant measure of Buddhist influence to boot.

Availing myself of the ready-coined compound term *stupa-linga*, I endeavoured to express the ultra-syncretic character of that strange creation, the *chandi* Chupuwatu, whose master-builder tried to reconcile the homage due to the memory of Buddha, the most chaste, with a deep-seated reverence for Siva's supreme virility.

Finally, I read with astonishment Mr. Cooper Clark's statement that, "in the great diversity of the religious beliefs held by these (the Malayo-Polynesian) peoples there is nothing to show that they were ancestor-worshippers." To confine ourselves to Malaysia, it is contradicted by the many indications we find of a long-lingering belief in the efficacy of sacrifice to the spirits of the departed and of ancient rites in honour of deified forefathers. With regard to Java in particular, I need only refer to the traditional ceremonial of the *wayang* performances.

The "School of Archæology" alluded to is probably a *lapsus calami* for the Archæological Commission now in course of transformation into a full-fledged Archæological Service.

Thanking you for your courtesy, I am, Sir, yours faithfully,

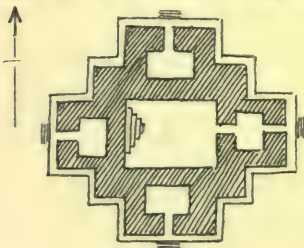
J. F. SCHELTEMA.

(The Editor of MAN, Royal Anthropological Institute, 50, Great Russell Street, W.C.)

30, Trevor Square, Knightsbridge, S.W.

18th September 1913.

DEAR SIR,—I am in receipt of your favour of 9th inst., enclosing a letter from Mr. J. F. Scheltema regarding my criticism of his book entitled *Monumental Java*, and in reply will answer his remonstrances in the order they occur in the letter:—



CHANDI KALASAN.

1. I agree with Mr. Scheltema when he says that the group of temples on the Diëng Plateau "belong to the oldest . . . of Java," but not with the qualification "and finest," and I quoted my authority for saying so at the time.

2. With regard to the *chandi* Kalasan, the accompanying drawing is a rough ground plan of the building, and I leave the reader to decide for himself whether "the building, in the form of a Greek cross, had four apartments."

3. On the 20th April 1908, it was my good fortune to be taken to see the *chandi* Mendoot by Major Van Eerp. The temple had then been partly restored (the roof had yet to be finished) and when taking exception to the statement as to the condition of the sculptures on the staircase, I referred to the exterior north wall; and further, my remarks were not written from memory, but from a large photograph of the wall in question. I do not understand why Mr. Scheltema should mention the story of the turtles and the vulture—I certainly did not. This fable is on the south side, and, therefore, is not one of the eleven *jātakas* on the exterior north wall.

4. I criticised Mr. Scheltema's reference to a "*Polynesian* bias to ancestor worship" (the italics are mine). Had he written Malaysian (or better Indonesian) in the first place, naturally the criticism would have been out of place, but he uses

the word with no qualificatory reference to Malays, and this was the point to which my criticism was directed. The feature of Polynesian religion was the worship of high gods rather than of ancestors.

5. I am sorry I have been misunderstood in the expression the "School of Archaeology." I used the term, not in reference to any definite organisation, but in its widest sense—the study of Archæology as an exact science.

I am, Dear Sir, yours truly,

J. COOPER CLARK.

PROCEEDINGS OF SOCIETIES.

Anthropology.

British Association.

Anthropology at the British Association for the Advancement of Science, Birmingham Meeting, September 10th to 17th, 1913. Report of Proceedings in Section H (Anthropology). **101**

The Anthropological Section met under the presidency of Sir Richard Temple, Bart., C.I.E., who in his presidential address dealt with the administrative value of Anthropology. The address is published in full in *Nature*, Vol. XCII., p. 207.

PHYSICAL ANTHROPOLOGY.

HARRY CAMPBELL, M.D.—*The Factors which have determined Man's Evolution from the Ape.*—Man's evolution from the ape has essentially been a mental evolution. Brain and mind have evolved *parri passu* by the continued selection of favourable hereditary variations. Mental, like morphological, evolution proceeds just so far as, but no further than, is needful for adaptive service.

In order that an advance in intelligence may enhance the chance of survival, the individual manifesting the advance must be endowed with the means of turning it to practical account. Only a being possessed of prehensile hands, capable of giving effect to the dictates of mind, could evolve into man. It was the abandonment of an arboreal for a terrestrial life, in the search after animal food, which determined man's evolution from the ape.

Other contributory factors in furthering man's mental evolution were: (1) Polygamy; (2) Inter-tribal warfare; (3) Factors influencing the evolution of the feelings.

PROFESSOR CARVETH READ.—*On the Differentiation of Man from the Anthropoids.* [To be published in MAN.]

PROFESSOR H. J. FLEURE and T. C. JAMES.—*Ethnography of Wales and the Border.*—About 2,300 individuals have been examined. Chief types:—

1. An ancient type (pre-Mediterranean?) with large, very long head, index 71, prognathous, strong eyebrows, receding forehead, dark colouring.
- 2 and 3. Mediterranean types with characters recalling Mongoloid and Negroid types respectively.
4. The average Mediterranean type—long head, index 72-79 (average 75), strong occipital protuberance, nose straight, slightly prognathous, slightly under average stature, dark colouring.
5. Smooth-contoured Mediterranean type.
6. Supposed diluted Mediterranean types—often have grey eyes, less occipital protuberance, no prognathism.
7. Tall, fair, light-eyed, long or medium-headed men, without prognathism, may be considered Nordic.
8. Tall, fair, light-eyed, broad-headed, short-faced, and frequently aquiline-nosed types, may be considered Alpine-Nordic.
9. Dark, bullet-headed, short, thick-set men, usually considered Alpine.
10. Powerfully built, intensely dark, broad-headed, and broad-faced men.

11. Tall, powerfully built men, with broad head, high forehead, strong eyebrows ; usually medium brown haired, light eyes, rufous beard.

In addition to the above types, there are distinctly red-haired individuals, Tregaron, in Cardiganshire, being a marked centre for this character. Women fall into approximately the same types, though No. 8 is very rare among them ; they are distinctly darker than the men, and types 4-6 are specially predominant.

PROFESSOR W. M. FLINDERS PETRIE, LL.D., D.C.L., F.R.S.—*Early Egyptian Skeletons*.—In the First Dynasty at Tarkhan the female humerus, radius, and clavicle only show the normal distribution curve of a single variable. The similar male curves all show two superposed variables. The bigger one is proportional to the female ; the smaller type has no distinct female parallel.

The female and male curves superposed show the male minority clearly. Besides the clear male minority, there is a suggestion of a high and a low group of both male and female of about six or seven per cent. of the whole people. That this is due to racial mixture is shown by the sudden appearance of a much smaller type superposed on the others in the First Dynasty.

This minority of invaders was about one-ninth of the males in the capital. In the first generation each had three native females, and in the next generation two, in excess of the normal female numbers. [*To be published by the British School of Archaeology in Egypt.*]

Report of the Committee on the Organisation of Anthropometric Investigation in the British Isles.

DR. L. ROBINSON.—*The Relations of the Lower Jaw to Articulate Speech*.—The author said his object was to try to explain why man had a chin, and to show whether man's peculiar gift of articulate speech would not throw some light on the extraordinary differences between man and the anthropoids. The advantage of a chin was not merely æsthetic, it was not outside but inside. In the jaws of Europeans there were distinct tubercles. First of all the whole jawbone had dropped downwards and then on the inner side tubercles had developed. In almost every sound uttered by the tongue, the genio-glossal muscle came into play. Among the lower races, and particularly those with imperfect speech, the tubercle was practically absent. In French and Italian jaws the tubercle was more symmetrical than in English jaws, and in Irish jaws it was very much more developed. The genio-glossal muscle was not necessary to speech, but in the higher races where speech meant much it was more highly developed.

ETHNOGRAPHY AND ETHNOLOGY.

PROFESSOR W. J. SOLLAS.—*The Relative Age of the Tribes with Patrilineal and Matrilineal Descent in the South-East of Australia*.—If, as appeared probable, Tasmania was peopled by immigration from Australia, and Australia by immigration from New Guinea, traces of the more primitive people would be found in the south rather than in the north of the continent. Observation showed that this was the case. The people of Victoria and South Australia were distinguished by a greater simplicity in many directions, and some of them, such as the Kurnai, spoke a language which found its closest ally in Tasmanian. Flat-headedness, a primitive character prevalent among the Tasmanians, was increasingly present from north to south ; in Queensland, only 3 per cent. were platycephalic ; in New South Wales, 33 per cent. ; in Victoria, 46 per cent. ; and in the south of South Australia, 76 per cent., or 1 per cent. more than in Tasmania, where the proportion was 75 per cent. Possibly these southern people were no less primitive in other matters, as, for instance, in the rule of patrilineal descent ; and it was difficult to resist the suggestion that the evolutionary change had been from Kurnai through Kulin to

Narrinyeri by the acquisition of new social characters rather than in the reverse direction, and by the loss of these characters.

DISCUSSION.—*The practical application of Anthropological Teaching in Universities.* [Published in MAN, 1913, 102.]

E. S. HARTLAND.—*The Historical Value of the Traditions of the Baganda.* [To be published in the Journ. R. Anthr. Inst.]

REV. GEORGE HALL and W. H. R. RIVERS, M.A., M.D., F.R.S.—*A Gypsy Pedigree and its Lessons.*—An analysis of the pedigree of a well-known family extending over six generations shows a great increase in the proportion of marriages outside the gypsy community in the later as compared with the earlier generations of the family, and a large proportion of marriages between relatives. In the earlier generations there is one case of marriage with a half-sister, and two between uncle and niece. Marriages between cousins of various kinds occur throughout, but less frequently in proportion to the total number in the later generations. In the cases of the marriage of first cousins the children of two brothers have married more frequently than the children of brother and sister or of two sisters. Several cases of polygamy are recorded, and an examination of the marriages of widows and widowers show no trace of the Levirate, and only one case of marriage with the deceased wife's sister.

T. W. THOMPSON, M.A.—*Gypsy Taboos and Funeral Rites.*—A woman's dress must not touch any article of food, or any vessel in which food is prepared or from which it is eaten. There are many other similar prohibitions, multiplied and intensified on the occasion of child-birth, based on the belief that the same contaminating influence emanates from anything used in the washing of apparel or of the person, and anything connected with the toilet or with the bed; also from any sick person, together with spells and bad luck, which cling to and are conveyed in clothing. This seems to throw some light on the custom of burning, or otherwise destroying, the effects of a dead person, which is the main feature of gypsy funeral rites. Fear of the ghost doubtless underlies the prohibition on the use of the name of the dead person, and on the indulgence in his favourite food or drink or form of amusement. It probably accounts for the now extinct customs of burying the body in an isolated place or in a ditch, and of planting thorns over the grave.

Dread of contamination is perhaps responsible for the fact that offences against chastity used to be punished by death, or by branding and expulsion from the band, and this same dread seems to underlie their one-time aversion from marriage in churches.

The variety and instability of their marriage rites as contrasted with the unity and persistence of their funeral rites suggest that they originally had none at all, but acquired such as they have practised from time to time by borrowing from European peoples.

MRS. CHARLES TEMPLE.—*Social Organisation amongst the Primitive Tribes of Northern Nigeria.*—The basic principle of all the institutions of these tribes was to place the interests of the community first and those of the individual second.

Land tenure: They realised that it was essential that each individual should have the right to occupy sufficient land for his needs and for that of his family, but that there should be no individual monopoly.

Unoccupied lands are jealously claimed and protected. Land cannot be bought, sold, or mortgaged, for the living individual has a right of occupancy only.

Every able-bodied male is expected to turn out for common defence. A man with his wife and children does not live to himself for his own aggrandisement or theirs, but as a unit of a larger family, owing allegiance to the senior, or patriarch,

who is, as a rule, the oldest male member of a generation. There is no "socialism" or "collectivism." Besides blood relations the family consists of dependants and slaves, who all owe allegiance to the Family Head. In many tribes these patriarchs formed a council of elders and together directed the affairs of the community, under the chairmanship of one of their number. Those tribes, however, who had united for purposes of defence and expansion, recognised one tribal chief, and he would often appoint sub-chiefs with jurisdiction over certain clearly defined areas.

Sometimes the chiefs also performed the duties of high priest; sometimes however, others were appointed to this office. Punishment for crimes inflicted by the communal authority generally takes the form of compelling the criminal to compensate the injured party, though amongst certain communities habitual malefactors are sold out of, or banished from, their tribe. In doubtful cases ordeal is employed, when, *e.g.*, the accused is invited to establish his innocence by drinking water poisoned with sasswood, the elders having already decided the effect it is to produce. Death by ordeal is therefore a mode of execution like any other.

MAJOR A. J. N. TREMEARNE, M.A.—*Some Notes on Hausa Magic.*—Love-charms consist of decoctions which must be eaten by the person desired, and there is usually some spittle of the amorous swain contained in them. Wives can deceive their husbands with complacency by using the earth from a grave; or the hand of a corpse, which produce a soporific effect. The most common amulet against the evil eye or evil mouth is the hand or "five" (fingers). A shred of the clothing or some other article of the evil wisher neutralises the influence.

If the Arab prayers fail to have any effect upon a drought, the Hausas go in procession to a shrine on a hill near the city, and there offer a sacrifice, summon the bori, and perform the *takai* dance.

Sacrifices are offered to Uwar-Gwona (Farm-Mother) when the corn begins to appear, and she increases the crops of her worshippers.

Hunters and warriors can make talismans which confer invisibility, and if a young girl with her first teeth helps, the wearer will be protected against all; but boys with their first teeth can wound persons protected only by ordinary charms.

W. J. PERRY, B.A.—*The Orientation of the Dead in Indonesia.* [To be published in *Journ. R. Anthr. Inst.*]

W. H. R. RIVERS, M.A., M.D., F.R.S.—*Sun-cult and Megaliths in Oceania.*—It can be established either by direct evidence or by inference that there was a seasonal character attached to the cult of the Areois in the Marquesas, and the celebrations of Melanesian secret societies, such as the Dukduk of New Britain, the Matambala of the Solomon Islands, and the Tamati of Southern Melanesia.

The representation of the movements of the sun by such a simile as that of birth and death suggests that these beliefs and practises were brought by immigrants from some northern latitude.

There is a striking correspondence in the distribution of the secret societies of Oceania and the presence of structures constructed of large stones, as *e.g.*, in Tahiti and the Marquesas. The islands in which Oceanic stonework has reached its highest development are the Carolines, and both here and in the neighbouring Marianne Islands there were societies whose name and functions show them to have been closely akin to the Areois of Eastern Polynesia.

In Melanesia structures made of worked stone have been found in only three places—the Banks and Torres Islands and Ysabel, in the Solomons. The Banks and Torres Islands are strongholds of the secret cults, and there is a definite tradition that the Matambala of the Solomons came originally from Ysabel. If there should be established the presence of a sun-cult as the main underlying purpose of the

secret societies of Oceania, the correspondence of their distribution with that of megalithic structures would provide evidence of great value in relation to the problem of the unity of the megalithic culture. It must be noted, however, that we have no evidence of any cult of the sun in Tonga, the megalithic structures of which resemble most closely those of other parts of the world.

MISS C. S. BURNE. — *Souling, Clementing, and Catterning: Three November Customs of the Western Midlands.*—Early calendar festivals were at once religious, social, and economic. The Celtic and, maybe, the Tentic year also, began and ended in November. It was a season of social enjoyment and also a Feast of the Dead. In Cheshire, North Shropshire, and North Staffordshire, on November 1st, children beg for cakes, ale, and apples. This they call "Souling." But in South Staffordshire the dole of ale and apples is solicited on St. Clement's Day, November 23rd; in North Worcestershire on St. Katharine's, November 25th. The name varies accordingly. The observances as practised to-day show traces of early agricultural custom, of successive importations of foreign culture, and of the growth and decay of early economic institutions. [*To be published in Folklore.*]

MISS M. A. MURRAY. — *Evidence for the Custom of Killing the King in Ancient Egypt.* [*To be published in MAN.*]

J. H. POWELL. — *Hook-swinging in India.*—Hook-swinging is still practised in certain villages of Chota Nagpur. Two hooks with rope attached to each are inserted in either side of the victim's back. He is then conducted to a raised platform bound to a long cross-pole pivoted on a tall upright post, elevated to the necessary height, and then rotated. A careful examination of records goes to show that it is a Dravidian and not a Hindu rite.

Hook-swinging is not synonymous with swinging on hooks. Suspension and rotation are the essential features of the ceremony. There are grounds for supposing hook-swinging to be a committed form of human sacrifice. Further, if we examine the well-known Meriah-sacrifice of the Khands, we find that rotation of the victim was in certain places a very common feature of the ritual, and it is probable that from such form of human sacrifice hook-swinging has descended. [*To be published in full in Folklore.*]

W. CROOKE, B.A. — *The Stability of Tribal and Caste Groups in India.* [*To be published in Journ. R. Anthr. Inst.*]

MAJOR A. J. N. TREMEARNE, M.A. — *The Bori Cult in Tunis and Tripoli.*—There are two principal classes of bori—those of the city and those of the forest—the former being mostly Arab jinns, and regarded as disease spirits, the others pagan nature-gods. Generally speaking, the spirits have human forms with cloven hoofs, though they can assume any form at will. All bori move like the wind.

The bori live in Jan Gari, the Red City, which is alleged to be situated between Air and Aghat. Soothsaying is one of the functions of the masu-bori. Each member of the sect specialises in certain spirits. The male performers are known as "horses," the female as "mares" of the bori. Each temple in Tunis and Tripoli is a long, narrow room in an Arab house, in which are hung the trappings of the dancers and offerings to the bori. Kuri's private apartment is screened off, and must not be entered except by the Arifa, the chief priestess, being a veritable holy of holies. At the dances an altar is erected and a he-goat (after having been censed and specially fed) and a cock are sacrificed in front of it. Then the bori ride the mounts, and the dances begin, each performer making some characteristic movements, and then sneezing and expelling the spirit.

DR. G. LANDTMAN. — *The Ideas of the Kiwai Papuans regarding the Soul.*—The Kiwai Papuans use the same word for "soul," "shadow," "reflection in the water,"

and "picture"; of these the shadow in particular is associated with the soul. Soul and body are to a considerable extent independent of each other. The soul when separated from the body appears, sometimes at any rate, as rather a corporeal being, which can be seen and touched, and in the legends a ghost is often mistaken for a living person. Dreams are attributed to the soul wandering about and seeing various things.

The souls of sick people in particular are in danger of being removed by malevolent spirits or otherwise, for which reason the sick are watched over by their friends, and certain rules have to be observed for their protection. In a case of a very severe illness the spirit of the sick person is thought to wander about, and several means exist for bringing it back. In the excitement of a fight the soul of a man may jump out of his body, as shown by the fury of those fighting, and it has in certain cases to be brought back. For the same reason the soul of a murderer comes out of his body and is thought to follow the ghost of his victim at night. People who have been killed by a crocodile or snake, and also suicides, try to lure their friends into a death similar to their own by first carrying away their souls.

The appearance of the soul of a living man constitutes an omen, and therefore the old men watch in the night before a fight. If they recognise some warrior's soul that man must not take part in the forthcoming fight or he will be killed. The soul of a man does not necessarily leave the body at the moment when he is being killed but some time previously, in a sort of presentiment. A man may sometimes see his own soul, which forebodes his death.

Pigs and dogs have souls, and at all events in some cases when killed go to Adiri, the land of the dead.

MISS M. A. CZAPLICKA.—*The Influence of Environment upon the Religious Ideas and Practices of the Aborigines of Northern Asia.*—In Northern Asia or Siberia there are two main types of geographical environment, with corresponding variations in the forms of *shamanism* observed there. These types may be termed northern and southern.

1. Along the whole northern section, a boundless lowland zone, consisting of *tundra*, fishing and hunting can be carried on in summer only, and reindeer-breeding is scarcely possible, owing to the deficient vegetation. The people live for nine months of the year in underground or half-underground houses.

2. Farther south the land rises to the Siberian highlands. Here the inhabitants of the steppes lead an open-air, nomadic, pastoral, or hunting life. The climate is "Continental."

I. In the north we see the influence of darkness, cold, and scarcity of food on the religious ideas of the people. There is a religious dualism, but the worship of "black" spirits prevails. Family shamanism is more important than professional shamanism, since the environment does not encourage social aggregation. The animals on which the people's livelihood depends are the objects of cult, inanimate objects of worship being generally symbols of them. There is no clear idea of an anthropomorphic god; the distinction between men and animals disappears in myths and in representations of superior beings. Ceremonials are almost exclusively seasonal, and are connected with the food supply and with the expulsion of the bad spirits.

II. In the south we find a religious dualism in which the "white" element prevails. Life amid open country and mountains has led to worship of the sky and heavenly bodies. Animals are respected, but not worshipped. In the mythology it is the man that plays an heroic part. Comparative abundance of food permits certain spontaneous ceremonial expressions of religious feeling not necessarily connected with the food supply. The shaman is a professional. Bloody sacrifices predominate in the

south. The *ongon* is not merely a fetish, but the image of a god. [*To be published in Folklore.*]

PROF. T. WITTON DAVIES.—*The Female Magician in Semitic Magic.*

Report of the Committee on the Production of Certified Copies of Hausa Manuscripts.

ARCHÆOLOGY.

R. R. MARETT, M.A., D.Sc.—*Recent Archæological Discoveries in the Channel Islands.*—1. In continuing the excavation of the cave known as La Cotte de St. Brelade, and the neighbouring area, the entrance of a second cave—or, possibly, of a cave running right round the back of the ravine continuous with La Cotte—was discovered. Here a Mousterian floor with characteristic implements was reached at a depth of 27 feet.

2. Exploration of a dolmen, containing interments, pottery, &c., at Les Monts Grantez, at St. Ouen's, Jersey.

3. Discovery and examination of a cist or dolmen of a type novel to the island, with surrounding stone circles and graves, at L'Islet, St. Sampson's, Guernsey.

4. Other recent finds, ranging from alleged eoliths (Jersey) and palæoliths (Guernsey) to a stone object resembling a mould, found in the Lower Peat—i.e., at the neolithic level—but more probably belonging to a later period (Jersey).

W. DALE, F.S.A.—*Flint Instruments found in the County of Hampshire.*—A series of "celts" from the county of Hants, found in the surface soil, or never at a greater depth than two feet, was exhibited which might be classed as Neolithic. A study of the forms of the implements abroad belonging to the later ages of the Palæolithic period and a comparison with implements found on well-known British sites, such as Grimes's Graves and Cissbury, have resulted in the opinion that many of the chipped celts found at the places named and elsewhere should be considered late Palæolithic rather than Neolithic.

J. P. BUSHE-FOX.—*Excavations on the Site of the Roman Town of Viroconium, at Wroxeter, Salop.*—The area within the walls amounted to about 170 acres—about one-third larger than Silchester. The site appears to have been inhabited from the earliest days of the Roman conquest. Tombstones of soldiers of the Fourteenth Legion have been found in the cemetery. The town, situated at the junction of two of the main Roman roads, appears to have grown into one of the largest Romano-British centres.

Although all the buildings found differed considerably, yet their general arrangement was similar. They appeared to have been large shops, with dwelling-rooms at the back and wooden or stone verandahs or porticoes in front, under which ran a continuous pathway parallel to the street. One house showed as many as five distinct constructions, which had been superimposed one on the other.

Among small objects found are engraved gems from rings, brooches of different metals—one set with stones and others enamelled—portions of two small statuettes of Venus and one of Juno Lucina; also a small pewter statuette of Victory. One of the most interesting was a pewter circular bronze disc with a device, in different coloured enamels, of an eagle holding a fish. Nothing similar to it of the Roman period in Britain appears to have been found before.

Pottery of every description came to light, including specimens from most of the principal Roman potteries on the Continent. The coins ranged from Claudius to Gratian (A.D. 41 to A.D. 383).

This year a temple has been uncovered. It consisted of a podium measuring 25 feet by 31 feet, the walls of which were formed of large blocks of red sandstone.

Enclosing walls surrounded the podium. The entrance into a courtyard in front was from the main street under a portico of six columns. The whole structure measured 94 feet deep by 55 feet wide.

Areas to the north and west of the temple buildings are now being excavated.

The coins found number over 200 and date from the Republican period to Theodosius I. [*To be published in Archæologia.*]

T. ASHBY, M.A., D.Litt.—*The Via Appia*.—The Via Appia played a very important part in the advance of the Roman power into South Italy. As far as Beneventum its course is certain, and considerable remains of it exists; but beyond this town there is considerable doubt about its course.

In the neighbourhood of Bari, in the territory traversed by the Via Traiana, are the only dolmens and menhirs to be found in Italy, except the group in the Terra d'Otranto, and a somewhat unexpected discovery was that of a group of four hitherto unknown menhirs close to the road.

T. ASHBY, M.A., D.Litt.—*The Aqueducts of Ancient Rome*.—The principal supplies of water were derived from the upper valley of the Anio. The second of the aqueducts, constructed in 272-269 B.C., drew its water and its name from the river itself; while the third, the Aqua Marcia, built in 144-140 B.C., made use of some very considerable springs on the right bank of the river. During the following century use was made of various springs in the more immediate neighbourhood of the city; but Caligula's engineers returned to the Anio Valley, and the Aqua Claudia and Anio Novus, both completed in A.D. 52, drew their water respectively from the springs which the Marcia had already tapped and from the river. The remains of these four aqueducts are very considerable and comparatively little known, and by careful research on the spot it has been possible to determine their course with fair accuracy from the springs to the city, even in the portion where they ran underground through the lower slopes of the Alban Hills.

DR. WILLOUGHBY GARDNER.—*Excavations at the Hill-foot in Parc-y-Meir Wood, Kenmell Park, Abergele*. [*To be published in Report Brit. Assoc., as an Appendix to the Report of the Committee to co-operate in Excavations on Roman Sites in Britain.*]

R. CAMPBELL THOMPSON, M.A.—*A Discussion on a New System of Decipherment of the Hittite Hieroglyphs lately published by the Society of Antiquaries*.—[*For full account of the System of Decipherment, see Archæologia, Vol. LXIV.*]

R. CAMPBELL-THOMPSON, M.A.—*Ancient Assyrian Medicine*.—There are about 500 tablets or fragments of tablets unpublished in the British Museum. They relate to diseases of the head, hair, eyes, nose, ears, mouth, teeth, stomach, and other organs; the treatment of pregnancy and difficult travail; poultices, potions, and enemas; and the assuaging of snake bites or scorpion stings. The drugs in use can be numbered by the score. Several have already long been satisfactorily identified. I believe that I have been able to identify two narcotics, one, the "Heart-plant," as one of the Hyoseyami, some years previously; the other as the mandrake, to be used in allaying headache by continuous applications to the head and neck.

In the tablets relating to eye diseases, the *lish-a-bar* is a drug of fairly common occurrence, and from its connection with the mineral *a-bar* (probably antimony) I see in it the well-known stibium used by Orientals. Another mineral in use for eye troubles is copper dust, in which we may see the forerunner of the more modern sulphate of copper.

PROFESSOR J. L. MYRES.—*A Contribution to the Archæology of Cyprus*.—A recent re-examination of the Cesnola collection of Cypriote antiquities in the

Metropolitan Museum of New York had extended the upward limit of time for the great series of votive statues, belonging to a period in which the Assyrian influence, which characterised the early half of the seventh century, was not yet fully developed, and Syro-Cappadocian affinities were seen. Minoan types of costume, introduced in the later Bronze Age, remained in ceremonial use, and probably also in daily life, far into the historical period. The Cypriote script began to show forms linking it with the Minoan. A fragment of an engraved bowl of Oriental design repeated the subject of the well-known hunting bowl found near Rome, and was probably from the same hand and workshop, thus showing the wide distribution of these works of art and the probability that they were the output of a few closely related centres of industry. One of those centres might very likely have been in Cyprus.

G. A. WAINWRIGHT.—*The People of Keftiu and the Isles from the Egyptian Monuments.*—Hitherto the people of Keftiu and the Isles have been regarded as one, and as the equivalent of Cretans. But on analysis the greater part of the Keftian civilisation is not Cretan but Syrian. The Philistine confederacy consisted of a group of allied tribes, the name of one of which (Cherethites) is translated in the LXX as Cretans. The Caphtorim are translated as Cappadocians. Hence Caphtor is probably Asia Minor, and in Rameses III.'s sculptures of the Pulosatu or Philistines they are shown with an Asia Minor dress and equipment. Therefore the identification of both Keftiu and Caphtor with Crete has come about owing to the presence of Cretans with each of them; these being the People of the Isles with the Keftians, and the Cherethites with the Caphtorim or Philistines proper. Keftiu then appears to be Cilicia.

For a view of her civilisation it is necessary to isolate it. To do this a *corpus* of that of each extreme—Syria and the Isles—is taken. Out of the eighty-seven Keftian objects available for study sixty are found to be of Syrianising types, while twenty-seven are peculiar to Keftiu.

PROFESSOR W. M. FLINDERS PETRIE, LL.D., D.C.L., F.R.S.—*Recent Discoveries of the British School in Egypt.*—A valley at Tarkhan was cleared and found to contain some 800 more graves closely grouped on each side of an axial road. Thousands of well-to-do people were buried here within two or three generations, and we must regard this as the pre-Memphite capital of Egypt, the critical meeting point of the earliest historical race of Egypt with the prehistoric peoples.

The earliest stage of the *mastaba* and tomb chapel can here be seen in perfection. In the graves were large numbers of alabaster vases, slate palettes, and pottery vases; the types of these serve to date the graves to the various reigns shortly before and after Mena. Several blue glazed vases were found, showing that such glazing was commonly in use.

Another site, at Gerzeh, a few miles further south, has given good results of the Twelfth and Eighteenth Dynasties. Large cemeteries were cleared and some immense stone tombs with chambers as large as those of pyramids. The finds included a gold pectoral inlaid with coloured stones, like the pectorals of the celebrated jewellery of Dahshur in the Cairo Museum. With it was part of a similar jewel of Senusert II. and a gold shell of Senusert III.

At Memphis more statuary and sculpture of the Eighteenth and Nineteenth Dynasties have been found. Some workshops have yielded all the various stages of the manufacture of stone vases; other shops contained a great variety of coloured stones brought from the Eastern Desert and from abroad, including the beautiful bright green felspar in granite, not known before. A remarkable standard measure was found of Ptolemaic age, the accuracy of which is finer than a hundredth of an inch; the standard is a cubit of 26·8 inches, known in Egypt under the

Eighteenth Dynasty, and used in Asia Minor, classical Germany, and mediaeval England. [*To be published by the British School of Archæology in Egypt.*]

DR. CAPITAN.—*Les dernières Découvertes d'Œuvres d'Art Paléolithiques dans les Cavernes de la Gaule.*—Depuis quelques mois nos découvertes en Dordogne avec Peyrony et Bouyssonie ont montré qu'il existait une autre variété d'ouvrages d'art quaternaires. Ce sont des gravures exécutées sur des dalles ou des blocs de pierre irréguliers de 20 cm. à 70 cm. de largeur rencontrés au milieu des foyers de l'époque magdalénienne à La Madeleine et à Limeuil (Dordogne). Ces très belles gravures non encore publiées sont d'un art très remarquable. Elles représentent surtout des rennes, des chevaux, des bouquetins. Quelques très belles sculptures en ivoire de petite dimension accompagnaient ces pièces.

T. C. CANTRILL, B.Sc., F.G.S.—*Stone Boiling in the British Isles.*—Throughout the British Isles few ancient sites have been explored that have not yielded occasional burnt stones, which have no doubt rightly been regarded as pot boilers or as heaters employed in some form of oven. But large heaps of burnt, cracked, and broken stones, mingled with charcoal dust, although frequent near springs and streams in districts devoid of other evidences of ancient occupation, such as camps, villages, or hut circles, have seldom been recorded, and if noted have not always been understood. In Great Britain a growing volume of evidence supports the view that the practice of stone boiling once ranged from the Shetlands to the English Channel.

It is evident from previous records that in some cases heaps of pot boilers have been mistaken for burial mounds and for primitive smelting places. The boiling troughs, where of wood, have been supposed to be canoes, and where of stone, have been assumed to be sepulchral cists. Sometimes the hearth or floor of the cooking place was roughly paved with stone slabs and fenced with a low stone wall, and these features have been mistaken for "stone circles," or for the lower courses of beehive huts.

DR. T. J. JEHU and A. J. B. WACE, M.A.—*Excavations in the Kinkell Cave, St. Andrews.*—A raised beach records an uplift of land after the appearance of neolithic man. The cave had been inhabited in Roman and early Christian times. The central date is given by a sherd of *terra sigillata* (Samian ware), found half-way down the deposit. Quantities of shells and animal bones were discovered, all the remains of food. On the top of this stratum a slab of red sandstone with incised crosses was discovered, which probably belongs to the early Christian period.

PROFESSOR G. ELLIOT SMITH, F.R.S.—*The Evolution of the Dolmen.* [*To be published in MAN.*]

H. J. E. PEAKE.—*The Early Bronze Age in the Lower Rhone Valley.*—A survey of the implements found in the lower valley of the Rhone shows that the inhabitants of this part of France were only slightly acquainted with the use of metal during the earlier phases of the Bronze Age. A map showing the distribution of flat celts throughout this area seems to indicate that during the first Bronze Period the people were in a neolithic state of culture, though a few bronze implements had reached the edge of the area either from Switzerland or from the north-west. More than one line seem to radiate from the pass of Mont Genève, the most conspicuous of these passing to the south-west in the direction of Narbonne. This seems to indicate a line of trade between the Po Valley and the copper mines of Spain.

O. G. S. CRAWFORD, M.A.—*Trade between Britain and France in the Neolithic and Bronze Ages.*—With the discovery of green-stone axes in a county like Hampshire (where no such rock occurs) resembling in shape those made in, e.g., Brittany,

where the stone occurs naturally, we may infer intercourse, probably commercial, between Brittany and England. The evidence for bronze axes rests mainly upon the type, but this is very clearly marked. Since the publication of *Ancient Bronze Implements* in 1881 numerous additions have been made to the number of axes of French type found in Britain. [*Published in L'Anthropologie.*]

REV. F. SMITH.—*Palæolithic "Guillotine" Trap-stones.*—If prehistoric man were a strategic hunter, we may naturally assume that very early in his career he learned to throw down his "missile" upon a passing quarry or enemy, and that it became in time a heavy pointed stick, and finally, with greatly enhanced effect, a pointed stone.

It is suggested that in the abnormally large palæolithic implements we have examples of trap-stones, too large for use in the hand, used in similar fashion to the suspended block of wood armed with a knife now in use among many primitive races.

A. IRVING, D.Sc., B.A.—*Prehistoric Horse Remains in the Stort Valley, &c.*—Teeth and limb bones have come to hand which fall into two series: (1) those of a horse of the Stortford-Grimaldi-Starnberg type; (2) those which answer to the "Solutrean" (*Equus robustus*) type of Professor J. C. Ewart. They have been found for the most part in and under the bottom of the "Rubble-Drift" of the valley.

Report of the Committee on the Age of Stone Circles.

Report of the Committee on Prehistoric Site at Bishop's Stortford.

Report of the Committee on Palæolithic Sites in the West of England.

Third Report of the Committee on Artificial Islands in the Lochs of the Highlands of Scotland.

Report of the Committee on the Lake Villages in the neighbourhood of Glastonbury.

British Association.

Sir R. Temple and others.

Report of a Discussion on "The Practical Application of Anthropological Teaching in Universities" held in Section H of the British Association, at Birmingham, Friday, September 12th, 1913.

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SUGGESTIONS FOR A SCHOOL OF APPLIED ANTHROPOLOGY.

By SIR RICHARD C. TEMPLE, BART., C.I.E.

The object of this paper is to provide a basis for a discussion on the advisability and on ways and means of establishing a School of Applied Anthropology.

In the course of my Presidential Address to Section H (Anthropology), it is explained that the desire of teachers and students of Anthropology is to acquire and impart abstract knowledge about human beings which men of affairs and commerce can confidently apply in the daily business of practical life to the benefit of themselves and of those with whom they come in contact, such knowledge being based on inquiries methodically conducted on lines which experience has shown will lead to the minimum of error in observation and record.

It is pointed out that it is not enough in the case of mankind, or, indeed, of almost any living thing, to study physical structure only, but that the product of the mind, as shown in habits of thought and action, must also be studied. The anthropologists have, therefore, divided their subject into the two main heads of Physical and Cultural Anthropology, the former being concerned with the structure of the body, and the latter with manners and customs and other results of mental activity.

When the extent and nature of the British Empire is examined, it becomes apparent that the complexity of the Empire and its distribution over the world makes the subject of its administration, both officially and commercially, an immensely important one for the British people. As the Empire is governed from the British Isles, it is inevitable that a large number of young men must be sent out annually to its various component parts, and be entrusted in due course with the administrative, commercial, and social control over many alien races. If their relations with the foreign peoples with whom they come in contact are to be successful, they must acquire a working knowledge of the habits, customs, and ideas that govern the conduct of those peoples, and of the conditions in which they pass their lives. All those who succeed find out these things for themselves, and discern that success is dependent on the knowledge they may attain of those with whom they have to deal. They set about learning what they can, but of necessity empirically and as a side issue, as it were, in the immediate and imperative business of their lives. But the man who is obliged to obtain the requisite knowledge empirically, and without any previous training in observation, is heavily handicapped indeed in comparison with him who has already acquired the habit of right observation, and, what is of much more importance, has been put in the way of correctly interpreting his observations in his youth.

To put the proposition in its briefest form, in order to succeed in administrative or commercial life abroad a man must use tact. Tact is the social expression of discernment and insight, qualities born of intuitive anthropological knowledge, and that is what it is necessary to induce in those sent abroad to become eventually the controllers of, and dealers with, other kinds of men. What is required, therefore, is that in youth they should have imbibed the anthropological habit, so that, as a result of having been taught how to study mankind, they may learn what it is necessary to know of those about them correctly and in the shortest possible time. The years of active life now unavoidably wasted in securing this knowledge, often inadequately and incorrectly, even in the case of the ablest, can thus be saved.

The important point to bear in mind is, that in dealing with men "intellect" is all very well, but sympathy counts for very much more." And so the anthropologists desire to instil into the minds of those at home, who guide the work of representatives abroad, that the sound administration of the affairs of men can only be based on cultured sympathy, springing in its turn from sure knowledge, competent study, and accurate inquiry conducted on a right method, itself the result of continuous experience.

Incidentally anthropological inquiry is an intensely interesting occupation to those who have mastered the preliminary study, and no better way of filling up the leisure hours of a European in a foreign country could be found, especially in remote and lonely localities.

The situation has, for some years past, been appreciated by those who have occupied themselves with Anthropology as a science, and several efforts have been made by the Royal Anthropological Institute and the Universities of Oxford, Cambridge, and London, at any rate, to bring the public benefits accruing from the establishment of anthropological schools before the Government and the people of this country. With the co-operation of some of the Colonial Governments, practical work has been done by all these bodies towards teaching Anthropology to probationers and candidates for the Civil Services in Africa, India, and elsewhere, and it is a matter of public importance that great centres of education and commerce should give practical encouragement to the study by the establishment of a School of Applied Anthropology, with a special museum and library attached. These last are necessary, because the kind of students desired need not only competent teachers to guide them,

but also a library and a museum close at hand, where they can find the information they want and the illustration of it.

I venture to suggest that the City of Birmingham, with its university, possesses peculiar facilities for the formation of a School of Applied Anthropology and also of its library and museum, as the city has all over the empire its commercial representatives, who can collect the required museum specimens on the spot. The financial labours also of those who distribute these men over greater Britain, and, indeed all over the world, produce means to create the library and the school, and their universal interests provide the incentive for securing for those in their employ the best method of acquiring a knowledge of men that can be turned to useful commercial purpose.

After his opening statement, the President read the following extracts from letters received from those who had been invited to take part in the discussion but were unable to attend :—

FROM LIEUT.-GENERAL SIR REGINALD WINGATE, K.C.B., K.C.M.G., Sirdar
Egyptian Army and Governor-General of the Sudan.

. . . I am in entire sympathy with every word you say, and in the evidence I gave before the Commission for the Establishment of a School of Oriental Languages in London, under the Presidency of the late Sir Alfred Lyall, I briefly referred to the great importance of the study of Anthropology, not only for administrators, but also for merchants, missionaries, and others whose lives are spent in our Colonies, Dependencies, and Protectorates. . . . So impressed also was I with the importance of the study of Anthropology that I arranged for anthropological lectures to be given to probationers to the Sudan Civil Service at Oxford and Cambridge, and, in order to provide material for these lectures and to assist in anthropological research in the Sudan, we have obtained the services of Dr. Seligmann, who, accompanied by Mrs. Seligmann, has already carried out one or two journeys in the Sudan, and is, I believe, now occupied in the preparation of a book on his discoveries.

FROM SIR FRANK SWETTENHAM, G.C.M.G., late Governor of the Straits Settlements
and High Commissioner of the Federated Malay States.

. . . I have read your "suggestions" with much interest, and if you will allow me to say so, I cordially concur with all you say. Such a school as you suggest would no doubt be extremely useful, but, if instituted mainly with the idea that it would help our young administrators to a right knowledge of, and sympathy with, the people they may be sent to govern or to minister to in other ways, then I confess that I should put the study of Oriental and other languages and the study of administration, especially the administration of Eastern peoples, first. I mention Eastern peoples because we have 300,000,000 subjects in British India, a million Chinese in British Colonies and Protected States in the East, and about a million Malays in the same places, to say nothing of the population of Ceylon—Sinhalese and Tamils. Until this country founds and supports a School of Oriental Languages I hardly see how the student is to arrive at a real knowledge of Oriental people. Until we teach the art of administration, we can only rely upon the genius of our race to fit our young men to administer properly and sympathetically the affairs of Eastern and other alien peoples. I admit that we have been successful in the past, but I also know that knowledge has often been gained at the expense of those we rule. We send men to teach them, but the teachers must begin by learning almost everything that makes for really successful work. You cannot teach sympathy, but without that the rest will never give the best results.

From PROF. C. G. SELIGMANN, the London School of Economics.

I have read the abstract of Sir Richard Temple's paper with a great deal of interest, and it summarises the matter so ably that there seems little left to add. But I should like to say that what Sir Richard has written about the drawback of the knowledge empirically gained during active administration has struck me over and over again. In more than one country I have been told that So-and-So has a splendid knowledge of such-and-such a people. So-and-So is immediately sought out, and always proves most willing to assist, but it is soon evident that his knowledge, even when he knows something of the language, is superficial, and a stranger capable of thinking along anthropological lines can generally discover more in a few weeks than the most sympathetic administrator has been able to find out, perhaps, in the course of years. When I say administrator I do not only mean Government official; all that I have written applies with equal force to even the best prepared missionary. Without training it is indeed extremely rare to find what I may call the anthropological attitude of mind, though there is no scarcity of men who have the fullest sympathy with those committed to their charge. I do not know how many Government officials and missionaries I have watched in close contact with the natives among whom they lived during the last fifteen years, but the number is certainly not small, and during that time I have met but two men, one an Englishman and the other an Italian, who had found and trodden the anthropological path unaided.

From MR. T. C. HODSON, Secretary of the Royal Anthropological Institute:—

. . . Once more as Secretary of the Institute may I wish you all success in your endeavour to persuade the authorities of Birmingham to take up the teaching of Applied Anthropology. It is not to Government servants alone to whom it is of use, but to every person who is brought into contact, in any capacity whatsoever, with persons of different culture. The prejudices with which the statesman has to contend are as much the subject matter for the Anthropologist as are the economic habits of any society, and if Birmingham does take it up it will, I hope and I am sure, take it up thoroughly. There is only one way nowadays in a modern university of the type of Birmingham of organising work of this kind, and that is to secure the best men for the work, and in a university the investigation of novel problems by sound and tried methods of experimentation is necessarily of high importance.

In the discussion which followed:—

SIR EVERARD IM THURN, K.C.M.G., late High Commissioner in the Pacific, said: As one who has himself spent most of his active life among and in sympathy with "natives," *i.e.*, with folk whose material culture has advanced comparatively little, and certainly in a very different direction from that followed by our own ancestors, I strongly support the proposal put forward by our President—that a great and urgent imperial purpose would be served by the establishment of a great anthropological centre—call it school, institute, or what you like—at which youths who go out from home to serve in the distant parts of the empire might learn to think and act in accordance with the lessons taught by the science of Anthropology.

My own experience during more than thirty years of administration among natives, first in Guiana, then for a few years at the Colonial Office—wherein the strings that pull the native affairs of our Empire are moved—then for three years in Ceylon, and lastly for seven years in the islands of the South Seas, makes me most strongly wish for the establishment of such a centre.

In my case, an innate taste for natural history—and especially for the natural history of man—was, after my first couple of years among natives, given a more serious trend by a chance meeting—the beginning of a life-long friendship—with

Sir Edward Tylor, the father of modern scientific Anthropology in England. But, despite this exceptional advantage, I know that it would have been an enormous gain to me—and certainly of advantage to the Empire which I have humbly served—had I started with a preliminary training in anthropological method, and had I been able throughout my career to turn back for guidance to some centre here at home, and to which, in return, I might have imparted my own observations for more scientific treatment than I could give them while still in the field.

Again, when, as time went on, and I came into a position of greater responsibility, I experienced to the full the difficulty of finding young men who, however otherwise well qualified, were of the right habit of anthropological thought to serve under and after me.

It has happened that my work has been chiefly with natives of a very primitive type—with the kind of folk who are usually, but most misleadingly, called “savages,” rather than the kind much further advanced in social organisation and thought such as those with whom Indian Civil Service students chiefly have to deal. I think that a well-thought-out scheme for the anthropological education of the men—and women—who are to deal with the more primitive folk is even more necessary for imperial purposes than in the case of those who are to deal with more “civilised” natives.

The Europeans who come most in contact with surviving very primitive folk are generally—to mention them in the order in which they have usually appeared on the scene—either traders, missionaries, or administrators. Though myself belonging to the latter class, I have naturally come much in contact with my European colleagues of the other two classes, and I am quite convinced that we should all have done much more useful work—for ourselves, for our natives, and for the Empire to which we belong—if we had had a real training in Anthropology, and consequently a truer understanding and a more rational sympathy with the natives.

The imperial need for such a school as is proposed seems to me not to admit of question. As to the exact nature of the school, I would only here add this. I think that it should be a school in which teachers and students should always remain in touch. For instance, the teachers should not be mere book and museum students, but should from time to time be expected to take a turn abroad in the field; I mean that by some such arrangement as that by which in places teachers are permitted to take a year off—a Sabbatical year I think it is sometimes called—the teachers should visit their students abroad. On the other hand, the students, after graduation, should remain associated in some way with the institute or school; they should habitually send their observations for record at that school, and should revisit it for fresh study whenever they are at home on leave.

I am, of course, aware that Anthropology is already taught at some of our universities and similar institutions, but I do not think that anywhere, in any one place, has the machinery for such teaching been sufficiently advanced to do much real and widespread good. If at every university there were a thoroughly good anthropological school it would be a splendid thing for the Empire. But even one really adequately-equipped school would be costly, and I think it would be well to concentrate efforts, and to aim—at least at first—at one really good school.

Where that school should be I am not prepared to say. Birmingham is said to offer special advantages for it. Personally, as an Oxford man, I should prefer to see the school established at Oxford. But the selection of the site practically depends chiefly on the generous donor or donors who will provide the funds, necessarily large.

MR. W. CROOKE, from his experience of twenty-five years' service in the Bengal Civil Service, cordially supported this proposal to organise anthropological teaching for selected candidates of the Indian services. He laid special stress on the

encouragement of the study of the native languages, and suggested a special course of teaching of the rules of Oriental etiquette, particularly necessary since the unfortunate estrangement of a section of the educated classes from the British officials, which necessitates care to prevent offence to persons nervously concerned about their own dignity.

At the same time, he was not inclined to advocate instruction in special anthropological problems. It was inadvisable to familiarise students with theories which tended to the search for material in support of one suggestion or the other. All that was necessary was to arouse the faculty of curiosity and investigation, to show to young officers how fascinating the study of anthropology and folklore was. The present course of instruction in this country lasted only one year, and if Anthropology were made a regular subject there was a danger of overburdening students, with the result that they would reach India jaded and overworked. The definite study of Anthropology could be secured only by abandoning part of the present curriculum, which was the minimum accepted by the Government of India.

LIEUT.-COLONEL P. R. GURDON (Assam), said : I do not think I can profitably add to the very cogent and admirably-expressed arguments of Sir Richard Temple in favour of a School of Applied Anthropology in England, except to say that Sir Richard Temple's plan might be made to fit in with the scheme outlined by Sir Archdale Earle, Chief Commissioner of Assam, in his statement forwarded to the Public Service Commission. This scheme provides for the establishment of a college, not only for European officers about to proceed to the East, but for Indians who are candidates for admission to the Indian Services as well. European candidates for employment in the Indian Services would thus be thrown in direct contact with Indians early in their career, and be able to understand something of the Indian point of view, a matter of very great importance, which I venture to think has not so far received sufficient attention. The scheme might be extended so as to suit the needs of the colonies, *e.g.*, the African colonies. At the college Applied Anthropology should be made one of the principal subjects, also Indian and other necessary languages. Anthropology, which includes ethnography, has received some attention in India of recent years, an ethnographic survey having been undertaken by the Indian Government. Unfortunately this survey could not be completed for want of funds, but a considerable amount of work was done in the shape of preparation and publication of detailed accounts of castes and tribes in various Provinces. In Assam, at the instigation of Sir Bampfylde Fuller, the then Chief Commissioner, the preparation of a series of tribal monographs by selected officers has been undertaken, which, as Sir Richard Temple has pointed out, has proved most useful already. Up to the present time seven such monographs have been published, and more are under preparation. It may be mentioned that both the Assam and the Eastern Bengal and Assam Governments generously provided a large proportion of the funds for the publication of these monographs. I should like to refer also to the services of Messrs. Macmillan & Co. in this connection. The recording of accounts of tribes and castes, however, does not quite meet all the needs of the case, as young men proceeding to the East do not possess either the time or the inclination usually to read many books of study beyond those which are compulsory for their examinations. What is required, I venture to think, is oral and ocular demonstration to be obtained from lectures (to be made interesting) and a good anthropological museum and library in England. Both of these could be provided at the School of Applied Anthropology outlined by Sir Richard Temple. A few words in conclusion. It is impossible to over-estimate the importance of officers, who are candidates for the Indian Services, learning something about the habits and customs of the people who are about to be committed to their care, as well as the standard language, or standard languages, of the Province

of their appointment. Young men at present come out to India often astonishingly ignorant of the conditions of the country and the people, and only learn what to avoid by making continual mistakes. Many such mistakes would be obviated probably if some knowledge of Indian ethnology as well as languages were made compulsory before officers took up their work in India. I therefore cordially support Sir Richard Temple's scheme.

DR. A. C. HADDON, F.R.S., Reader in Ethnology in the University of Cambridge, said: Anthropology has been taught systematically for some years in the Universities of Oxford, Cambridge, and London, and the older universities would welcome the establishment of the subject in Birmingham, Manchester, Liverpool, or anywhere else. In university instruction there are two main classes of students to be considered, the elementary and the advanced. The former require more or less formal lectures, owing to the lack of adequate text-books. The latter should be lectured to as little as possible, conversational classes and direction of reading and research being best suited for their needs. What is most appropriate in the anthropological instruction of those who are going abroad as Government officials, missionaries, or traders is neither a cramming up of various theories nor even an accumulation of ascertained facts, but a general survey of the main principles of the science, with an indication as to how the student can acquire information for himself. The real training of the student should be in what may be termed attitude of mind, both as regards relations with natives, whether civilised or uncultured, and as regards the methods of ethnological investigation. Even in the investigation of savages, and still more so in dealings with the more cultured peoples, behaviour and etiquette are of prime importance, and students should be warned to make it their first business to discover the rules of conduct that obtain locally so that friction may be avoided. This applies not only to officials and missionaries, but if possible with still more force to those who enter into trading relations with alien peoples.

An essential part of the equipment of a School of Anthropology is a departmental library and museum. The museum may be one of the museums of a university, or some arrangement may be made between a municipal museum and the teaching staff of the university, as, for example, at Liverpool.

Various departments of the Government are beginning to realise the practical importance of ethnological knowledge in the administration of the portions of the Empire which are under their care. At the present time successful candidates of the Indian Civil Service are not expected to study ethnology, and, indeed, with the great amount of work they have to crowd into their preparatory year, it could hardly be expected of them. But in two successive years the Indian Civil Service students at the University of Cambridge requested me to give them a course of lectures on the ethnology of India, as they felt that such knowledge would be of value to them. It would be well if more time could be allowed to such students, and then definite instruction in ethnology might be compulsory.

The anthropological sciences have such a wide outlook that they throw light upon many other subjects, such as history, law, economics, sociology, theology, literature, and the fine arts, so that, apart from the direct practical importance of the subject itself, Anthropology should be taught and studied in every important university.

DR. R. R. MARETT, Reader in Social Anthropology, Oxford, said that he wished to bear out Dr. Haddon's contention that in some universities at any rate the teaching of Anthropology had already made considerable headway. Thus at Oxford the interest in Anthropology was no new thing, the Tradescant Collection of ethnological material going back to 1685, while exactly 200 years later the Pitt-Rivers Museum was established, Sir E. Tylor having been appointed Reader in Anthropology in the

previous year—namely, 1884. The Oxford School of Anthropology was not, however, organised on its present scale until, in response to a memorandum presented by Sir E. Tylor and others in 1904, the university instituted a diploma and certificates in Anthropology. Between 1906 and 1913 the names of 66 students have appeared on the register, of whom 40 have entered for examination and 33 have proved successful, 8 of them obtaining “distinction,” the standard being equivalent to that of a first class in a Final Honours School. The development of the school has been rapid, as the following figures will show: In 1906 there was 1 student; in 1907 there were 4; in 1908, 6; in 1909, 7; in 1910, 10; in 1911, 24; and in 1912, 34. Various classes of students show an interest in the subject. Besides 11 women of all nationalities, there have been 17 men from the British Isles, 8 from the Colonies (of whom 5 were Rhodes scholars), 7 from the United States (of whom 4 were Rhodes scholars), and 2 from the Continent. In addition, 21 officers of the Public Service have undergone the same course of anthropological training, of whom 10 hail from West Africa, 9 from the Anglo-Egyptian Sudan and Egypt, 1 from British East Africa, and 1 from India. The officers in question are, of course, mainly interested in the subject from the practical point of view of administrators and men of affairs, though several have managed to produce scientific work of some importance into the bargain. Of the other students, at least a dozen have enlisted for research work in various parts of the ethnological field. Even at home there is plenty to do for the trained anthropologist, and several students have, for instance, been helping the Folk-lore Society to collect material for their projected edition of Brand’s *Antiquities*, a work needing accuracy and critical acumen, and in certain ways especially suitable for women students. These facts are enough to show that there are plenty of keen anthropologists in the making, whose number will doubtless steadily augment as more and more teaching centres are available for the propagation of the requisite knowledge.

PROFESSOR PETER THOMPSON, of Birmingham University, said that with the remarks of the President and the succeeding speakers he imagined they would be in general agreement, and he did not propose to labour that side of the question. He would, however, like to take this opportunity of stating what the position of Anthropology in the University was at the present time. A student could take a B.Sc. Degree in Human Anatomy and Anthropology, a course of three years. In Anthropology he must attend a course of general embryology and a course of lectures and practical instruction in Physical Anthropology. At present those who took the degree were mainly medical students, and some of these might pass into the Indian Medical Service. If there were any demand on the part of merchants and others for a course of Social or Cultural Anthropology the machinery for such a course already existed. The nucleus was there. It only wanted developing. It was largely a question of money, since a special lecturer or reader in this subject would be necessary. If the money were forthcoming he would be glad to bring the matter before the authorities of the university; with regard to a museum, they already had the beginnings of an ethnological museum, fairly good on the prehistoric side (thanks to the gifts of Sir John Holden, Mr. Seton-Karr, and other generous donors), not so good on the cultural side. It seemed to him that a good way to proceed, once the matter emerged into a practical scheme, was to associate it with the Faculty of Commerce, for there we have students who look forward to business careers, at home and abroad, preparing for a Commerce Degree, and under existing arrangements such students could take an approved course selected for the Faculty of Science. If a School of Anthropology were developed, it seemed likely that these students who intended going abroad would choose a course of Applied Anthropology, once the great importance of the subject was brought home to them.



ANCIENT MEALING HOLES AT JEBELAIN, SUDAN.

ORIGINAL ARTICLES.

Egypt: Sudan.

With Plate M.

Seton-Karr.

Ancient Mealing Holes at Jebelain, Sudan. By H. W. Seton-Karr.

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I have returned from a trip up the White Nile, and the photographs of some examples of hollows for mealing grain were taken by me in January 1913. These are found in numerous spots round the bases of the isolated granite peaks of Jebelain, about 60 miles south of Kosti or Goz-abu-Guma, where the Sudan Railway to El Obeid, in Kordofan, crosses the river. In the vicinity of these mealing holes broken grinding-stones can be picked up. The holes or hollows are more numerous near the river than on the more distant peaks.

There would seem to have been a numerous population at one time.

A great period of time may have elapsed since they were last in use. There are no other ancient remains visible and no ruins are seen at Jebelain. The word means two peaks, but there are in reality three, and numerous smaller ones.

The surrounding country is perfectly flat and covered with thorn trees. The rocks at the base are the resort of wild animals, and I killed a panther, two hyenas, and four lions in the neighbourhood this year.

H. W. SETON-KARR.

India.

Hodson.

Secret Bargaining. By T. C. Hodson.

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When the person wishing to buy denotes a hundred, he takes one finger of the person to whom he makes the offer, in his hand, grasps it firmly, and mentions in a whisper the word, Pakka, and for every additional hundred he takes a finger. When 5 rupees are mentioned, then the word Dana is whispered, and one finger is grasped for every 5 rupees mentioned, *e.g.*, 25 rupees for five fingers. When a single rupee is offered one finger is grasped and the word Sute is whispered. A bargain made by the above means is to be kept secret during the mela or till the buyer leaves the place of purchase, and this is very strictly adhered to. An offer made by this means is not disclosed by either party, and it would be a great breach of etiquette to do so. Offers made and accepted by this scheme are regarded as final and binding.

(From a private letter.)

T. C. HODSON.

Archæology.

Elliot Smith.

The Origin of the Dolmen. By G. Elliot Smith, F.R.S.

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Since Reisner explained (1908) the mode of evolution of the *mastaba* type of superstructure, which in its fully-developed form as a stone construction is so characteristic a feature of the Egyptian tomb of the Pyramid Age, Mace (1909),* Quibell (1912),† Junker (1912),‡ and Flinders Petrie (1913),§ have supplied the data which complete and corroborate the story. In the light of this recently-acquired knowledge of the gradual transformation of the Egyptian grave (a process that occupied the five or six centuries from 3400 B.C. onward) to meet conditions peculiar to Egypt, and to overcome difficulties incidental to the practice of Egyptian beliefs, it is altogether inconceivable that the more or less crude, though none the less obvious imitations of the essential parts of the fully-developed *mastaba*, which are seen in the Sardinian "Giants' Tombs," the *allées couvertes* of France and elsewhere, the widespread "holed dolmens," and all the multitude of "vestigial structures," to use a biological analogy, represented in the protean forms of the Algerian and Tunisian dolmens, could have been invented independently of the Egyptian constructions.

* G. A. Reisner and A. C. Mace, "Early Dynastic Cemeteries at Naga-ed-Dêr, 1908 and 1909.

† J. E. Quibell, "Excavations at Saqqara," paper read at British Association meeting, 1912.

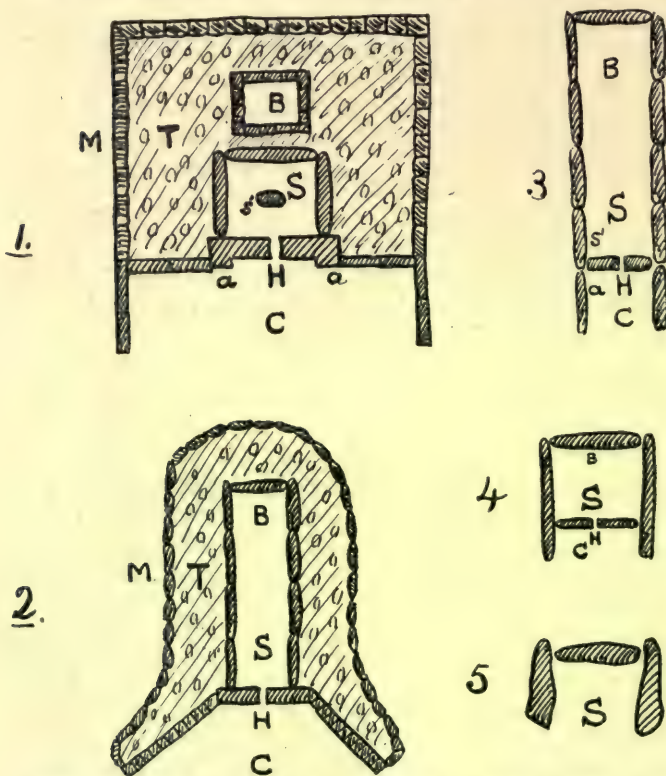
‡ Hermann Junker, *Denkschr. d. k. Akad. d. Wissensch. in Wien*, Bd. LVI, 1912.

§ W. M. Flinders Petrie, "Excavations at Tarkhan," paper read at British Association meeting 1913. See also MAN, 1913, No. 85.

All of these varieties of dolmens are obviously due to different stages of degradation of the Egyptian stone *mastaba*, as the result mainly of attempts to build such superstructures by craftsmen less skilled than the Egyptians were.

The essential parts of the Egyptian stone *mastaba* of the Pyramid Age, shown quite diagrammatically in the plan Fig. 1, were: (a) the vertical shaft (varying in depth from a few feet to as much as a hundred feet, in accordance with the wealth of its makers) leading to the burial chamber (B), in which the corpse, enclosed in a wooden coffin or stone sarcophagus, was immured; (b) a mound of rubble, which may be referred to briefly as the *tumulus* (T), surrounding the continuation of the shaft above ground; (c) four walls of masonry (the *retaining wall*) enclosing the tumulus and thus forming the *mastaba* (M), *sensu stricto*; (d) an enclosure, on the side

of the *mastaba* facing the river (*i.e.*, the east end as a rule, after the Third Dynasty), which may be referred to as the *chapel of offerings* (C); (e) on its western side, as a rule, the eastern retaining wall of the *mastaba* forms the west wall of the chapel, and bears the representation of one or more false doors, one of which (the *stela*) (H), is regarded as symbolising the means of communication between the living and the dead, and hence as the place where the former can place offerings of food for the latter; and (f) hidden in the tumulus, somewhere between the chapel and the burial shaft is a small chamber (S), now usually known as the *serdab*, which was the home of the dead man or his disembodied spirit (*see footnote on next page*).



DIAGRAMS TO ILLUSTRATE THE EVOLUTION OF THE DOLMEN (5), FROM THE EGYPTIAN MASTABA (1), BY A PROCESS OF DEGRADATION VARIOUS STAGES OF WHICH ARE SEEN IN THE SARDINIAN "GIANT'S TOMB" (2), THE FRENCH ALLÉE COUVERTE (3), AND THE HOLED DOLMEN (4).

This *serdab* was originally (late Second or Third Dynasty) merely a small chamber behind the false door of the chapel, with its own western wall made in the form of a false door (Quibell), no doubt symbolising the manner in which the spirit entered this little hidden room when it came up from the burial chamber. Possibly, as Quibell suggests, there were also representations of the deceased upon the walls of this chamber. Whether this was the case or not perhaps further excavation will decide; but it is well known that in the Pyramid Age this *serdab* was built of stone (often of great vertical slabs, and roofed with one or more slabs); and there was placed within it a portrait statue (*s^t*) of the dead man (sometimes also statues of his wife, family, and servants) as a body for his disembodied spirit

(Breasted); and a slit-like aperture (H) was often made to open into the chapel, as a means whereby the spirit could pass into the chapel and enjoy the food provided for it.

This conception of the *serdab* as a dwelling-place for the dead man's spirit appealed strongly to the imagination of a superstitious people; and when the *mastaba* came to be imitated by less skilful workmen amidst less cultured peoples, say, for example, in the case of an Egyptian dying in some foreign country, where there were no craftsmen capable of carving statues, the *serdab* would still be retained. In fact it came to be looked upon as the most essential part of the superstructure, for was it not the dwelling for the dead man's spirit, and as such the means whereby that spirit could be prevented from wandering abroad and annoying the living. Thus the *serdab** increased in size and importance.

In the Sardinian "Giant's Tomb" (Fig. 2) the Egyptian *mastaba*-construction is most closely followed, for all of the following features (in addition to the characteristic orientation) are preserved:—The chapel of offerings (C), usually called the forecourt, with a large carved stela (H), which is also the "holed stone"; the greatly overgrown *serdab* (S), the western end of which has become merged in the burial chamber (B), the tumulus (T), and its retaining wall (M). The size of the tumulus, and consequently the form of its retaining wall, is very variable, and in the solitary instance of this type of grave found in Ireland these features were missing.

When thus stripped of its investments (tumulus and retaining wall) the chapel and the overgrown *serdab* (which is now also the burial chamber) alone remain (Fig. 3), and the result is the *allée couverte*. The rough representation of the human figure sometimes found in the vestibule (chapel) of the *allée couverte* (Fig. 3, a), alongside the holed stone (*stela*) corresponds to the bas-relief of the deceased found alongside the false door in the chapel of the Egyptian *mastaba* (Fig. 1, a), and the "cup markings" of the dolmen probably symbolise food offerings.

The smaller "holed dolmens" (Fig. 4), whether they occur in Europe, the Caucasus, or India, represent a further simplification of the *allée couverte*, and among people who could not bore a hole in a stone slab, the eastern wall was omitted (Fig. 5). Thus the crudest form of rough dolmen is the descendant of the *serdab* of the Egyptian *mastaba*.

G. ELLIOT SMITH.

New Ireland: Mythology.

New Ireland (New Mecklenburg) Myths. By Rev. W. H. Cox,
Ulu, Bismarck Archipel.

Cox.
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ORIGINS.

There are variations in the stories told of the beginnings of man as we know him.

One story is that the maker, or father, of all things is Larunaen, whose seat is in the west—a *matana labur*, the face or the source of the north-west winds. His feet reach to the *matana taubara*, the face or the source of the south-west winds.

His wife, Hintabaran, a woman of an evil spirit, was really his sister, and was called a *nuna harahut* (his helper), and all people are his descendants.

When they multiplied Larunaen made the earth so that he could send away those whom he did not wish to stay longer with him, and so we have the present population.

Those who remained with Larunaen are called a *mataneabar na tadar* (the people of the gods).

* Dr. Alan Gardiner tells me that in the ancient texts reference is made to the dead man himself, and not his spirit, as the worker of evil.

Another story is that before Larunaen were Soi and Tamono, who in every version occupy an important place. They were married to two women who came from a large forest tree which burst and gave them forth. These two couples are the ancestors of man.

According to both versions Larunaen provides man with all that he needs to sustain bodily life. All food comes from Larunaen, and whenever there is a shortage, such as is caused by drought, Larunaen is blamed. It is said that someone has annoyed him and in his anger he withholds the needed rains.

Earthquakes are supposed to be caused by Larunaen. When they are felt Larunaen is said to be on the move.

Man came from the west, and Soi and Tamono are respectively the heads of the two great classes—*Maramara* and *Pikalaba*, into which all the people are divided.

The sending of the population abroad and the division into classes is said by some to have taken place at a spot to the north-west where a crooked cocoanut called *Satale* stands. By others it is said that the population coming from the seat of Larunaen moved south and east, and about Eratubu they were divided into two classes—*Maramara* and *Pikalaba*.

The relations between Soi and Tamono are regarded as constantly antagonistic, an attitude which gives rise to a multitude of myths and legends.

Soi is the head of the *Maramara* class. He is the representative of wisdom and in all his habits and customs is an intelligent being. Hence the bird chosen as the totem of the class is the *taraqau* (fish-hawk), a bird clever and capable in its own calling. Soi ate only good food—taro, etc.—and all he did was done properly.

Not so Tamono who is the head of the *Pikalaba* class. He was an incapable foolish fellow. He ate poor and mean food, bitter and undesirable things. He could not do anything right. This is suggested in the choice of the *Miniquilai* or *Malaba* (an eagle) as the totem of the class. The *Taraqau* is the fisher and the *Miniquilai* gets his food by stealing from the *Taraqau*. He will chase the *Taraqau*, and when the latter drops his fish the *Miniquilai* swoops down and catches it ere it reaches the water or the ground. Hence the *Miniquilai* is classed as a *Kaloata*, the name by which those who do not go to sea are known.

Members of the *Maramara* class are said to be known by the fact that when they step out to walk they lift the right foot first, while the *Pikalaba* lift the left foot first.

As in other parts, marriage between members of the same class is forbidden. The children follow their mother and belong to her class. The children of a man cannot marry the children of his sister, though of course they belong respectively to different classes—the relationship is the barrier.

Some of the stories told of Soi and Tamono:—

Soi was the man of intelligence; he was also unscrupulous and bad. By sorcery and other means he is said to have duped and wronged and destroyed the relatives of Tamono, and by degrees to have become possessed of their property, so that he was a rich and important chief.

Tamono, on the other hand, was a fool, and frequently fell an easy victim to the deceptions of Soi. Soi had but to tell him that something he was doing was wrong, and, right or wrong, he would turn round and do it the reverse way, frequently bringing on himself ridicule.

Some of Tamono's relatives were in a large house, and Soi visiting them saw their valuables, shell-money, etc., and made up his mind to have them. "Let us sleep," he said. As they slept Soi went round and tied them all together by heads and feet alternately, that is, he tied together the heads of two, then he tied the foot

of one of those to the foot of his next neighbour, and his head to the head of the next, and so on. He then went out and shut the door and set fire to the house. The inmates awoke startled, and wished, of course, to run out, but found they were tied together and perished.

The women and goods were in another house, and Soi got all, and so from being a poor man became a rich one and a chief.

SOI'S RUSE TO GET A MEAL OF FISH.

A number of Tamono's relatives came in with a lot of fish, and Soi, having none, wished for them. So he said to the people, "Come to my breadfruit tree and get some breadfruit to eat with the fish." They went, but Soi ran on ahead and climbed the tree and waited for them. As they commenced to climb the tree to pick the fruit Soi called to them one by one, "Kinaua na ulilig, kinaua na kulap," which is a playful way of speaking of one climbing and springing and leaping like an opossum. When they got up the tree he would take a very ripe fruit and throw it at their heads. They would get a great shock as the squashy thing broke over their heads. They thought their brains had come out and in the shock fell down dead. So he did with them one by one, and having disposed of them went back to the village and enjoyed a good meal of fish.

AFTER DEATH.

New Ireland (N.M.) natives believe that after death they go to what is known as a *matan*. A hole in a cliff or the opening of a small cave is called a *matan*. Such a hole is to be seen at Nokon, on the east coast, its distinctive name being Matantabaran (the entrance to the abode of spirits).

A man of angry and unkindly spirit is frequently remonstrated with by his acquaintances, who warn him that he will not go to a *matan*. Imaginary stories are told of those who, travelling along the bush paths after the death of such a man, find here and there the roots of trees which cross the path with bark freshly scarred, which they believe to have been done in the flight as the deceased was chased from the *matan* by its occupants.

Communication with the departed is supposed to have taken place on some occasions, as witness the following story:—

A man's wife, who was a specially fine woman, died, and her husband was in great sorrow for her. He missed her very much and wished for her and wept sorely. One night, as he slept in his house, he dreamt that his wife was at the place which is known by the natives as the resort of the spirits of those who have passed away. He got up and went off to the place, and, standing on a small rise close to, he looked towards the sea and watched for what might be seen. Soon a number of spirits came down to bathe, and he strained his eyes to see if his departed wife would show herself. By-and-bye he saw her and greatly desired to get in touch with her. As he looked he remembered a bunch of betel-nut and a small packet of wild pepper which were at his house, and he thought, If I should bring them and throw them to her she would recognise them and think of me, and perhaps I would be able to speak to her. He acted on the thought and ran home and got the betel-nut and pepper and brought them and threw them at his wife from where he stood. She picked them up and she said to herself, These are like the betel-nut, etc., which were hanging at our door, and having noticed the direction from which they came she went up to where her husband was. He said to her, "I have been in great sorrow for you." "Do not come near me," she said. He said, "I want you to come back with me; there is no woman like you—I want you badly." "I cannot come," she said. "Come," he said, "do come with me." "I cannot," she said, "your body and mine are different. I cannot come back with you." At the same time the

male spirits, who were bathing, came towards her and called her, "Come here." "Go," she said, "go home, or else they will see you and some harm will come to you. By-and-bye you can come and waken me," meaning that by-and-bye he would die and join her in the home of spirits.

He went off greatly disappointed and was in great sorrow on the way home. He told what he had seen—that his wife had appeared to him—and died.

THE HEAVENLY BODIES.

The sun and moon are looked on as the rulers of the heavens. The sun is called *Maluaga* and the moon *Hintogolopi*. When there is a death the relatives wait till the sun is covered with a cloud, when they beat their drums and blow their shells and cry out, "Ui, Maluaga, una marasai ra num taman na kareka" ("You sun (*Maluaga*) pity your village of fowls," a humble designation for lowly-minded folk).

They reverence and pray to the moon in the same way.

They have names for a number of the stars, such for instance as the morning star. It is interesting to note that they call the evening star *a tagul a hasaro* (the deceiving star), because it appears in the evening, but soon sets, so that its promise is not fulfilled.

The changing positions of some other stars are also noticed and their relation to the seasons noted.

A SOURCE OF MYSTERIES AND VALUABLES.

Sikodo is a fabulous giant who is the source of the *ugut*. (The *ugut* is a method of fishing with traps made of the thorny ends of a species of "wait-a-bit" vine. The thorny pieces are put together in the shape of a cone, and when the fish puts its nose inside to get the bait the reversed thorns prevent it from getting out again.) He, Sikodo, made some traps and went to the beach to go fishing with them. He covered his canoe with leaves to protect it from the sun, and put his traps and some small fish for bait near at hand, and in the evening went out to fish. In the meantime a boy—Padamalana—hid himself in the canoe and when Sikodo got to sea suddenly the boy started up. Sikodo got a great surprise and was very angry with the boy, and said to him, "Who are you? Where have you come from?" "I am your nephew," he said. So Sikodo permitted him to stay, and showed him how to use the traps. They caught many fish. Sikodo strung the fish on a piece of cane and reached out his long arm from the sea and put the fish at the door of the house of Padamalana's mother. This was to signify that Padamalana was catching fish.

They returned and Padamalana accompanied Sikodo to his home in the bush, called *Matanalulur*, i.e., a deep hole in the rocks. Sikodo taught Padamalana all his sorcery, and the words of the petitions which are religiously sung in connection with the using of the traps.

(Sikodo had as his servants the *taraqau* or fish-hawk, and the *malaba* or eagle respectively, the totems of the *Maramara* and *Pikalaba* classes, and they and Padamalana all lived together.)

When Padamalana had learned things he was to return home, but Sikodo said first to him, "Be blind." He lost his sight and Sikodo took him in his hand and put him at his home.

NOTE.—Sikodo was a great giant and had a very long arm, and being on Laur was able to deposit things at a great distance—even at Duke of York Group.

When Padamalana opened his eyes he saw a great heap of fish which had been put in front of the house by Sikodo on their behalf. The people asked Padamalana who caught the fish, and he said that he himself had. He went again to Sikodo and the latter taught him how to make the traps—every detail.

Sikodo stretched out his long arm and dipped the point of his finger in the sea, and the fish for a great distance in all directions were killed. There was a great stench and many people died of the smell. This was spoken of as the destruction by poisoning or shooting of Sikodo—a *hunhun te Sikodo*.

A LEGEND.

One day Sikodo told Padamalana to make a *hat boroi*—a representation of a smooth stone said to resemble a pig. He made it of sand on the beach—dark sand on one side and light on the other. Padamalana brought the people to see it. They had to pay to do so with *magin* (shell money) and dogs' teeth. In return for this payment they were taught the songs of the *kalaua* (*ugut* fish traps) and initiated into the catching of fish in this way. The *hat boroi* was decorated with all kinds of fish and seaweeds, &c. When all was finished Padamalana spread the sand out again, breaking down the whole thing.

On one occasion Sikodo taught Padamalana how to catch fish with a net. They went out to sea and had a tremendous haul—sharks, turtles, porpoises, and all kinds of great fish.

All kinds of valuables—shell money, sharks' teeth, &c., had their source in Pada-magin, who got them from Sikodo.

On one occasion Pada-magin went to Sikodo's place and saw a fine basket of *magin* (shell money)—10 "men" which means 200 fathoms—20 fathoms being counted a "man"—one for each toe and finger of the body.

As his uncle, Sikodo, gave it to Padamalana he went and distributed it to the people, and so the use and circulation of *magin* commenced. W. H. COX.

Africa, East.

Werner.

A Few Notes on the Wasanye. By A. Werner.

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While at Witu on December 9, 1912, I had, through the kindness of the Sultan, an opportunity of seeing three Wasanye of that district and obtaining a few specimens of their language. Unfortunately, my stay was too short to allow of more than one interview, and this is the more to be regretted as the Wasanye in the district (Mambrui) only speak Galla and appear to have no knowledge of any other language. The numerals given me by the Witu Wasanye were as follows:—

1 = Watukwe.	6 = Tawate Olu Watukwe.
2 = Lima.	7 = „ Olu Lima.
3 = Kāya (V = bilabial v).	8 = „ Olu Kāya.
4 = Sa'ala.	9 = „ Olu Sa'ala.
5 = Tawate.	10 = [Kumi.]

I do not know whether the word for "ten" was given me by mistake, or whether they have adopted the Bantu one.

The other words obtained were:—

Bow = ala.

Arrow = ado.

Bowstring = doo.

„ poison = taa.

Quiver = kirangati.

Salutations:—

On meeting: Faide—Andūla—Niso—Roiga.

On parting: Amani kuu (Swahili?)—Kai kawatichi

I obtained a phonograph record of the numerals and two songs, but I fear not a very successful one.

The first song, described in Swahili as a "song of magic" (*Wimbo wa uganga*),

appeared to be half Pokomo. This I could not succeed in taking down. The other on killing a lion, was as follows:—

“Woye weya ekatimisodira.

Kwatukile samure.

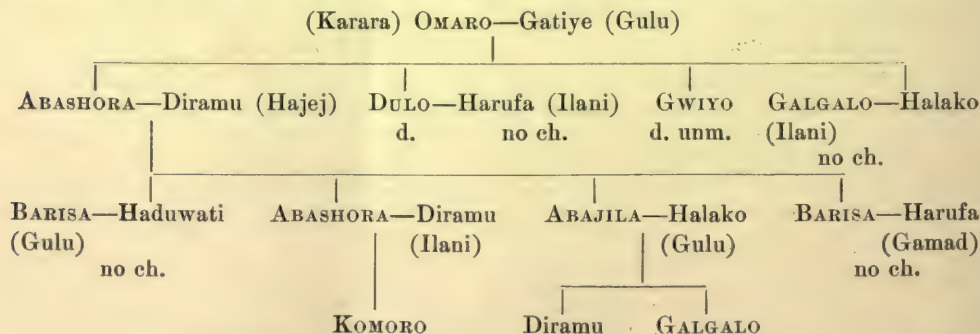
Guya wadiro gete.”*

On March 22, 1913, Bwana Amiu (an old Somali, related to the Sultan of Barawa, and living at Pumwani, a few miles inland from Mamburui), induced a family of Wasanye (or, as they call themselves and are called by the Galla, Wata) to come to Mamburui from Marafa for (as he and I hoped) five days, but their stay was cut short at the end of three. They consisted of Abajila, his wife Halako, and their two children, Diramu, a girl of nine or ten, and Galgalo, a baby boy of about a year. They lost two children between these two, and in consequence of this, Galgalo wears a string (*kunche*) threaded with charms (*pingu*) tied to his right wrist and right ankle, and his mother has a number of scars on her back and right arm. These were incisions made by a Giriama doctor, in order to prevent a recurrence of the misfortune, medicine being rubbed into the cuts. (Abajila says the Wasanye have no doctors of their own, but go to the Wagiryama for treatment when necessary.)

Abajila recognised most of the names on Captain Barrett's list (*Journal of the Royal Anthropological Institute*, Vol. XLI., p. 29), which are nearly all names of Galla clans.† He did not seem certain of the name Bolazu, but said there was a Balat clan *hoko mbee*, a long way off to the north; he did not know their mark. The Gullug, likewise, he had heard of, but they, too, were a long way off. He had also heard of the Wasanye at Witu, who speak a language which is not Galla, and said they belonged to the Midan clan.

It was somewhat perplexing to find him saying that all the Wasanye at Marafa belonged to three clans (or tribes?) only—Gede, Wacho, Wayama, his own being the Gede, and on the following day stating that he belonged to the Karara. As he speaks Swahili somewhat imperfectly, and no interpreter was available, it is difficult to make out exactly what is meant. But further inquiry revealed the fact that, while he is a Karara and his wife a Gulu, both of them are Gede; so it seems likely, either that the latter is a term belonging to an independent system of classification (perhaps the original one superseded by the Galla) or that it includes the others as sub-divisions. But, as will be seen in the list given presently, the Gede, Wacho and Wayama have their marks like the rest.

Abajila says that his chief is Abashora, of the Gamado Clan, who lives at Arabuko, a day's journey S.W. of Mamburui. This is no doubt the Abashora Burrtum mentioned by Captain Barrett. Abajila's pedigree, so far as obtainable, is as follows:—



* This seems to mean, “I have killed him, go and look at him. Listen! I have struck him!”

† Iridid and Arusi are synonymous, and are not names of a clan, but of one of the exogamous divisions of the Galla nation. They may, however, have been adopted as the names of separate Sanye clans.

Strangely enough, Halako's parents are also named Abashora (son of Dida) and Halako (Gamado clan). Dida's wife, Diramu, belonged to the Sabale clan.

Abajila knows the marks of all the Clans, with the two exceptions above noted, and drew them for me, but subsequent inquiry seems to show that these marks are only used on arrows, and his drawings do not correspond with those on the sticks carved for me by Wasanye at Magarini, Arabuko, and Mtundia. The following is the list of the clans as Abajila gave them :—

- | | |
|-------------|--|
| 1. Agude. | 11. Wayu. |
| 2. Ilani. | 12. Karayu. |
| 3. Hajej. | 13. Irdid. (He says Arusi is the same as Irdid). |
| 4. Gulu. | 14. Gede. |
| 5. Gamado. | 15. Kodyega. |
| 6. Sabale. | 16. Meta. (Captain Barrett's Menta). |
| 7. Sunkana. | 17. Bedi. (" " Buddi). |
| 8. Mandoyu. | 18. Nyutu. (" " Nurtu). |
| 9. Wacho. | 19. Midan.* |
| 10. Wayama. | |

He does not seem to know of any private individual marks and says he uses none on his arrows, but that of the clan. (Subsequently a man at Magarini showed me his private mark carved across the clan mark on his arrows.)

As regards Mr. Hobley's Ariangulu Vocabulary (see MAN, February, 1912, No. 9) I have found, by repeated inquiry, that nearly all the words are Galla. Where they differ from the Galla words printed in the parallel column, this is evidently due to the latter being in the northern dialect, except in one or two cases where there seems to have been some mistake, as in *worabo* (? *worabes* = hyena) for "rhinoceros."

Chuguruba = "an arrow," I have failed to identify, unless it could possibly be the same as *Turkuma*, which Abajila says is the wooden shaft of the arrow, the head (Swahili *chembe*) being *Tiya*.

In passing I may remark that *Ule Wakat*, "the rainbow," is not "the bow," but "the staff (*Ule*) of God." The Milky Way seems to be called *Adi Wakat*, "the white (thing) of God."

I should like to add to the notes published in December, 1912, the fact that the Pokomo *Vimia Viume* are the three stars in Orion's belt, while the *Vimia Vike* are the Pleiades.

The Wapokomo have a name for the Southern Cross—the only native one I have yet heard of—*Nyoha za Kirwa*. I have not yet been able to obtain any explanation of this.

A. WERNER.

Southern Nigeria: Physical Anthropology. Talbot.

Measurements of Nkokolle, Cross River, Southern Nigeria. By P. Amaury Talbot. 108

Below are given measurements of the Nkokolle tribe—to give them their own name—or Ekuri, as they are called by their neighbours the Efiks and Ekoi. Their chief town is Ekuri Owai, about 50 miles north of Calabar.

* Later inquiries showed that some of these rank as sub-divisions of others, e.g., Gulu and Nyutu (Nyutu), with several others, are sub-divisions of the Ilani. I also found that all the clan-names are names of Galla clans, and that this is explained by the fact that every Wat clan is associated with—and in a sense dependent upon—the corresponding Galla clan. That the names originally belong to the Galla, and have been adopted from them by the Wat, seems clear from the fact that two of the names (Karayn and Meta) were found by Krapf among the Galla of Abyssinia. But the Wat of the Karayn clan abstain from cutting down a tree called Karayn, and the Galla, so far as my inquiries have gone, deny all knowledge of the prohibition, nor have I been able to ascertain if the name of the tree is Galla.

The tribal mark consists of several small circles of concentric rings, cut at the side of the face from the temple downwards, into which a mixture of ground charcoal and palm oil has been rubbed. The upper canines and incisors are filed to a point, as sometimes the corresponding lower teeth also. A description of this people, with a vocabulary, will be found in my book, *In the Shadow of the Bush* (Heineman).

Name.	Age.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Oyi - - -	25	151	199	139	49	60	42	105	130	582	1665	1639	2·3	0	3·4	1	1	3	0	0
Ote - - -	25	144	201	145	44	60	39	104	128	577	1675	1755	1·3	1	3·4	1	1	3	0	0
Parao - -	59	136	149	136	45	56	43	102	126	533	1641	1722	2·5	1	3·4	2	2	3	1	1
Oluri - -	30	147	193	143	47	57	41	101	125	546	1620	1729	2·3	1	3·4	1	2	3	0	0
Ejum - -	30	141	195	143	50	61	42	111	128	568	1752	1788	2·4	1	3·4	1	1	3	0	0
Mbe - - -	40	150	201	139	48	51	36	100	127	584	1659	1701	2·3	1	3·4	1	2	3	0	0
Ngwa - -	22	140	197	140	45	59	40	110	129	551	1675	1717	2·4	0	3·4	1	2	3	0	0
Allmor -	45	143	197	137	50	50	41	108	121	566	1644	1651	2·4	0	3·4	1	2	3	1	1
Ameru - -	45	145	193	134	44	60	48	111	123	541	1717	1742	1·3	1	2·4	2	2	3	1	1
Oke - - -	50	151	189	145	48	59	43	110	128	554	1686	1778	2·4	1	3·4	1	1	3	1	1
Akwahang	50	143	197	142	45	60	42	103	126	541	1701	1767	1·3	0	2·4	2	2	2	1	1
Oyama - -	43	146	193	142	42	60	44	110	122	561	1560	1678	2·4	2	3·4	2	1	3	1	1
Ote - - -	50	153	196	142	42	62	43	110	127	579	1615	1793	2·4	1	3·4	1	1	3	1	1
Ikum - -	30	143	188	135	43	56	37	105	121	541	1641	1725	2·4	0	3·4	2	2	3	0	0
Akam - -	55	147	199	146	51	65	46	116	132	556	1684	1708	2·3	1	2·4	1	1	3	1	1
Ejum - -	45	137	189	138	47	62	40	108	125	531	1719	1696	2·4	1	3·4	1	2	3	1	1
Okun - -	45	138	190	137	42	60	41	111	122	546	1767	1742	2·4	1	3·4	1	2	3	1	1
Uyor - -	50	143	193	143	45	63	40	119	129	541	1659	1729	2·3	0	3·4	1	1	3	1	1
Akata - -	50	147	200	142	54	62	45	115	128	579	1637	1659	1·4	2	3·4	1	1	3	1	0
Mbang - -	55	150	196	150	48	65	48	116	131	564	1662	1618	2·4	1	3·4	1	1	3	1	0
Average -	42	145	194	141	46	50	42	109	127	557	1684	1722	2·4	1	3·4	1	2	3	1	1

1. Head breadth.
2. " length.
3. " bizz.
4. Nose breadth.
5. " Nas. to Alv.
6. " Nas. to Sept.
7. " Nas. to Chin.
8. " Vertex to Tragus.
9. " ☉

10. Height.
11. Span.
12. Ears. (1) outstanding, (2) not, (3) small, (4) med
13. Prognathism. (0) absent, (1) med. (2) much.
14. Lips. (1) thin, (2) med., (3) thick, (4) everted.
15. Forehead. (1) high, (2) med., (3) low.

16. Forehead. (1) broad, (2) med., (3) narrow.
17. " (1) receding, (2) slightly, (3) not.
18. Hair on face. (0) absent, (1) med., (2) much.
19. Hair on body. (0) absent, (1) med., (2) much.

P. AMAURY TALBOT.

REVIEWS.

The Near East.

The Ancient History of the Near East, from the Earliest Times to the Battle of Salamis. By H. R. Hall, M.A., F.S.A. London, 1913. 8vo. Pp. xxiv. + 602. With thirty-three plates and fourteen maps. Price 15s. net.

The scope of this book is fully explained in its title. Brilliant as Maspero's *Histoire Ancienne* was, as a first survey of the results of two generations of research, and ably as it has been kept in touch with subsequent work through no less than ten editions, it was inevitable that sooner or later its place should be challenged by a manual constructed on the rather different plan which present-day knowledge requires. For English readers, there can be little doubt that Mr. Hall's book will take and hold that place. Though designed, as the preface states, to be of use to students in the Oxford School of *Literæ Humaniores*, it will in fact appeal to a far wider public; and for Oxford men, the regrettable specialism as to authors and periods of study which besets the "Final Classical School" has advanced, since Mr. Hall's student days, from toleration to exclusion of much that this book discusses. Herodotus, indeed, is still read, but Ancient History only begins officially in 776 B.C. The later chapters, however, are well adapted to serve as a running commentary on the earlier books of Herodotus, and as an introduction to the complex period within which historic Greece takes rise. They tell a complicated story for which the evidence is fragmentary and multifarious—literary texts, inscriptions in several Oriental languages, coins, sculpture, pottery, and the geographical distribution of the ancient sites from which Greeks gave and received in their intercourse with the East; and it is not easy to keep the perspective clear; but Mr. Hall has used his materials

with much judgment and breadth of view, and has certainly produced a narrative of the growth of the Persian Empire, and of that Empire's struggle with the Greeks, which was much needed, and is far fuller and more useful than anything which has been attempted in English since George Rawlinson's *Ancient Monarchies*, to which it stands in much the same relation as the recent commentary of Messrs. How and Wells to Rawlinson's edition of Herodotus. And it is no derogation from Mr. Hall's own learning and historical insight, if one traces here and there in this section something of the standpoint and mode of presentment of a brilliant and stimulating teacher, too early lost to Oxford, the late W. G. Pagson Smith, to whose memory the whole book is dedicated.

But these later chapters only take up the story at the point where a three-fold tale, the history of the two River-Cultures, and that of the Island World of the West, becomes finally and inextricably one. The sections which precede, on Egypt, Babylonia, and Assyria, and their earlier relations with each other, could only be criticised adequately in detail by Orientalists. To the student of Western history they offer just the kind of general introduction which he needs, utilising and expanding the author's own contributions to a recent collaborated book, *Egypt and Western Asia in the Light of Recent Discoveries*, and expanding and supplementing them very thoroughly. Leaving special treatises out of account—and in English there are but few even of these—there is at present no survey of these Eastern civilisations at all so conveniently planned, to present the main lines of each people's history, without losing sight of their several places in the history of the Ancient World.

Less easy to praise unreservedly (perhaps because a really adequate statement of this part of the subject is hardly possible as yet) is the chapter on the Minoan civilisation with which the book opens. Mr. Hall has taken the bold line of beginning his Ancient History in the West, and sketching the rise of the first Mediterranean culture before starting on Egypt or Babylonia; and the main plan of his book, as a history of the struggle which was decided at Salamis and Platæa, permits him this alternative. But his frequent use of the names Greece and Greek, in contexts which refer to pre-Hellenic phases of civilisation, emphasises an inherent drawback, namely, that the impression is given that the nationality which won in the end traces its existence to as remote a past as did its enemies. To talk of "the Neolithic" and "the Bronze Age Greeks," as on pp. 31-32, is quite as misleading as it would be to talk of Neolithic or Bronze Age English, or to say that the "earlier" English "came from Northern Africa" (p. 32). The civilisation to which alone the name Greek or Hellenic is appropriate is in the same sense a "modern" growth as that of either of its great rivals, Persia and Rome. It has its dateable beginnings in the Early Iron Age, and as strong contrasts (in matters of vital importance) with the pre-Hellenic and non-Hellenic civilisation which preceded it in "Greek lands," as Persia has with Assyria, or Rome with the Terramara culture, or the Hellenism of Southern Italy. It is the more important to make this point clear because Mr. Hall seems to be under the impression that the neolithic population of Thessaly, which remained in a backward and almost purely neolithic state until far on in the Minoan Age (Mr. Hall says until the period known as Late Minoan III), is in some sense identical with the Achaian and other "northern" elements which begin to move southward from Thessaly about that time. He supports this suggestion by pointing out similarities between the neolithic painted wares of Thessaly and the geometrically painted pottery of the Early Iron Age, of which he says (p. 62) that "there is no doubt" that it "is the art of the oldest Aryan Greeks from the tenth to the eighth centuries," or thereabouts. In the same way he takes the "chiefs' houses of the Neolithic peoples" for "the prototypes of these Achaian palaces" (p. 63). It is odd that while he feels these similarities so strongly, he does not lay proportionate emphasis on northward parallels,

but regards, for example, the painted pottery of South Russia as due to Aryan influences in the Stone Age conveyed by "Mediterraneans" who had "spread too far from their base" (p. 57) and "perished of pure inappropriateness to their environment, assisted, " perhaps, by the more virile Indo-European tribes, who by this time must have made " their way into Europe from Siberia." The "Siberian" origin of the virile Indo-European deserves at least a footnote of explanation in a second edition, and it would be convenient to know the relation of these Indo-Europeans on p. 57 with the "oldest Aryan Greeks" on p. 62, whose art is the "geometric" art of Greece "from the "tenth to the eighth centuries," and to the "earlier Greeks" on p. 32, who "came " from Northern Africa while they were still stone-users." Anyone who has followed the hypotheses and controversies of the last twenty-five years will recognise the proximate "home" of all these varieties of "Greeks" on the shelves of his library; but in a book which will certainly be read widely, and by people who come fresh to the subject, this looseness of phrase can hardly fail to perplex, and may easily mislead. Another odd statement is on p. 61, to the effect that "at Sparta, as was perhaps to be expected," "traces of the Mycenæan (Third Late Minoan) Period only" have been found. The Mycenæan site to which reference seems to be intended is not "at Sparta," but on the far bank of the Eurotas; and its significance is precisely this, that the Iron Age site is a new one, not continuous with the Bronze Age settlement, and as distinct from it as Old Sarum is from Salisbury.

In the sections on those parts of the Late Minoan Period which, in the opinion of many, may be used to illustrate the Homeric Age, there is more difficult reading, partly due to Mr. Hall's acceptance of an ingenious and not very recent theory that the Argos of Homer originally meant part of South Thessaly. As the blunder by which Homeric statements about the Argos in South Thessaly were confused with the Argos in Argolis (which is always clearly distinguished from it in Homer) is known to have originated with Greek genealogical historians in the latter part of the sixth century B.C., this is equivalent to dating Homer at that stage in Greek culture, or later. Yet Mr. Hall seems to regard Homer as representing a culture "rather " that of the Achæians of the twelfth or eleventh than of the ninth century"; so there is room for doubt as to his meaning, and his scepticism on p. 76 about horse feeding in the Peloponnesian Argos seems to show unacquaintance with some Bronze Age evidence for the use of horses there. If Homer, or even the "last Homer," as Mr. Hall calls him, was really so ill-informed about Greece, of any century we please, as to confuse the Peloponnesian with the Thessalian Argos, the less use serious people make of his evidence for that century and its culture, the better.

These are tiresome defects in a review of present-day knowledge of prehistoric ages in Ægean lands which is useful and well-proportioned as long as it is descriptive. The mistake, as in Mr. Hall's earlier book, *The Oldest Civilisation of Greece*, is one of tactics. He has brought into a text-book the materials of a dozen essays; well worth writing, if the evidence were stated in full, but frankly not worth very much when they occupy pages which might be given to fuller statement of the wonderful Minoan culture.

A word should be added to recommend the opening chapter on historical and archæological method, which is concise and clear, and gives information about a matter which is fundamental to historical students, but is seldom treated with the care and thoroughness which it demands.

The illustrations, though not very numerous, considering how much of the book is archæological, are admirably bright despite their small scale, and show several new subjects, besides many new views of old friends. And there is an excellent index.

J. L. M.

Africa, Central.**Macleod.**

Chiefs and Cities of Central Africa. By Olive Macleod. Edinburgh and London: William Blackwood and Sons, 1912. **110**

This is an interesting record of travel; brightly written, well illustrated, and invitingly got up.

The Botanical Appendix enhances the value of the book itself; while the carefully compiled index is of service to the reader, and the maps are helpful.

The authoress deserves much credit for the plucky manner in which she has carried out her programme, undismayed by the misfortunes of her cicerone, who appears to have endured more hardships than fall to the lot of the average African traveller.

The pacification and development, under—more or less—European influence, of the country traversed has been practically altogether accomplished since the beginning of this century, and the story here related is a well-merited tribute to the good work done by the Colonial administrators who have been sent to their respective spheres of influence by France, Britain, and Germany.

Leaving out of account the activities along the Benue of the Niger Company, what time it held its Royal Charter, the advent of the three Powers was, chronologically, in the order given above, and the influence of all three has, on the whole, made for the good of the regions and peoples concerned.

The authoress gives a good picture of the juxtaposition and intermingling of Mohammedans and Pagans; she indicates the chronic slave-raiding formerly practised by the former on the latter, the termination of which in itself has justified European intervention; and her account supports the opinion, held by many, that all the stages of civilisation to be observed among the peoples of the West Central Sudan in particular, and of West Africa in general, indicate devolutions from higher stages.

She has done well to dwell on the figure of Abegga, the Chief of Lokoja. That old man is an interesting link with the past: he came to Europe with the famous African traveller, Barth, in the fifties of last century; he reads and writes English well, and his memory is good, although the weakness of age has blunted his former bright intelligence; and, now that the native companion of his European travels—Dorugu, a Government schoolmaster, who died at Kano last autumn—is dead, he furnishes the last useful link with the European explorers of his part of Africa in the middle of last century.

The irruption of Rabe undoubtedly gave local development a set-back; for chaos resulted from his conquest and he did not remain long enough in power to restore order; and it is now impossible to say whether the consolidation of his power would have made for reformation or the reverse.

It is well shown how higher races—*e.g.*, the Kanuri and the Bagirmi—have retrograded when they have settled down permanently in the regions under consideration; but this is nothing new, nor is it an unmixed evil. The Vandals and the Moors retrogressed when they settled in North Africa; so did other higher races who entered West Central and West Africa from the north and east; but their advent probably raised the level of the indigenous peoples among whom they partially lost themselves. Certainly, at the present day, the traveller can see Mohammedan immigrants, at the expense of a certain amount of retrogression in the case of their own progeny, raising the grade of development of the Pagans among whom they are settling. This is how Islam seems to be the means destined for the regeneration of Africa: its advent everywhere means miscegenation; within its confines is no racial or colour line; it is innocent of the fatuous European tendency to regard the half-cast as a white man; and it realises that, while a mule is an aristocrat among donkeys, if one call him a horse everybody will laugh. The

dice are thus loaded in favour of Islam : the Christian will give his life, but not his blood; for Africa ; the Mohammedan will, and does, give both.

It is stated that Garua was only occupied in 1904 : as a matter of fact, it was first occupied by the late Major Hans Dominik at the end of 1901. The British law regulating the minimum legal weight of elephant tusks is designed to prevent the slaughter of immature elephants, and it is quite in keeping with the wise demarcation of a game reserve at Lake Chad.

The nebulous location of towns complained of in Bornu is not entirely—not even chiefly—due to defective mapping. A town may consist of a congeries of hamlets dotted over an area of twenty square miles or so ; and the natives will occasionally suddenly move off in a body to a new location ten or twenty miles away, endowing the new town with the designation of the old one. Northern Nigeria has always had an Intelligence Department commensurate with its means, which has served it well ; the Administration has never slept over the matter of mapping ; and now, in due course, an accurate and exhaustive survey has been systematically taken in hand.

In describing the life of the people, indications are rightly given of the relatively influential position held by the Mohammedan women near Chad ; but it would have been well had a full description of the ravages of the ubiquitous white ant been given—the greatest pest and most prominent natural force to be observed in the region. This part of Africa is not likely to escape notice in the future, if for no other reason than that a great part of it is a natural granary ; and the authoress has succeeded in supplying those touches of local colour which are lacking in the picture apt to be limned by more scientific authors. We shall receive with interest future efforts which she may make in the same direction.

N.

India : Baluchistan.

Bray.

Census of India, 1911. By Denys Bray, I.C.S. Vol. II., *Baluchistan*, Part I. and II. Price, 4s. 6d.

111

This is one of the most important contributions to our knowledge of the sociology of India published since the late Sir Denzil Ibbetson's classic report on the Punjab Census of 1881 appeared. Though Baluchistan cannot be said to form part of India proper, its tribes have fed the Indian population for generations, and the Brāhūi speak a Dravidian tongue, though what proportion of Dravidian blood they may now possess is, of course, another question. The Pathān and Balūch tribes—to use a conventional but inaccurate term—have preserved features which appear to be older, and, it must be confessed, ruder than anything to be found nowadays throughout even the Western Punjab, into which they have overflowed, though traces of their most primitive usages occur in scattered parts of it. From those usages we can gather some idea of what the primitive Punjab tribes, largely drawn from Irān, must have been. One must say *some* idea, for custom is anything but immutable. The Brāhūis have copied the bride-price from the Pathāns almost within living memory. A much older form of marriage was, Mr. Bray thinks, that of exchange, *adal-badal*, *kanōvaṭi*, *vaṭāndra*—the two latter have a strong Punjabi sound. Still less conservative (and more priest-ridden) are the Pathāns, who are endeavouring, like a good many people in the Punjab, to merge betrothal and marriage into one, not merely in order to come into line with the *shariat* or Muhammadan law, but also in order to draw the betrothal tie taut once and for all by hallowing it with the *nikāh* or wedding rites. So far, then, from a fanatical devotion to Islām leading the Pathān to emancipate women to the extent laid down in the Qorān, all that it does is to rivet the fetters still more closely upon them. And at first sight it certainly looks as if the denial to females of many legal rights, such as that of inheritance, had a disastrous effect on the

female population. To every 1,000 sons only 799 daughters are born in all Baluchistan, and though the number of females of all ages rises to 832 after allowing for emigration, in which males are in excess, the ratio of the sexes is exceedingly unsatisfactory. Only in Makrān and Lās Bela have women in great measure made good their claims to inheritance, and it can be no accidental coincidence that Makrān can boast the highest birth-rate generally, the highest female birth-rate, and the highest proportion of females in the living population. Mr. Bray is confident that females are not omitted in the census enumeration, and he failed to find any traces of female infanticide. The causes, then, of the paucity of females, which amounts, indeed, to a veritable famine, as he says, are obscure, but it is only too evident that depreciation of female rights is accompanied by a heavy decrease in the actual numbers of females, though the exact process of connection, if there is any connection, is not apparent. Mr. Bray has investigated the figures available with great care, but the vital statistical data are too scanty for any conclusions to be based on them.

Another feature of Mr. Bray's Report is the masterly exposition of the extreme artificiality of primitive tribes. So heterogeneous are the Balūch, the Paṭhān, and, above all, the Brāhūi, that one is tempted to suggest that one ought to give up talking about Paṭhān or Balūch tribes and so on altogether, and speak of the Paṭhān, Balūch, &c., "groups," using some term which does not connote race or descent at all, but simply fusion or federation. It is not even accurate to speak of the clans or septs which make up the Paṭhān tribe or the Balūch or Brāhūi tribe, for the sept or class may be equally heterogeneous. Man at this backward stage of his development is an organising, bargaining animal, whose actions are determined by economic stress and military self-interest, not by tribal affinities or the ties of kinship. The bonds of family are only intense up to a certain point. Beyond that they are easily broken, and forged anew. But the federated "tribe" formed out of various ethnic elements by alliance, adoption, and clientship, is a consciously formed association, not a purely natural unit.

Mr. Bray has collected much material which affords food for reflection. As Mr. W. Crooke points out, the Makrāni's way of threatening or persuading a barren tree into bearing illustrates the parable of the barren fig tree in the New Testament. How thin is the veneer spread by Islam over the primitive creeds of the people is shown by various survivals. At first sight we have what look like traces of totemism, e.g. a Bikak Chhaṭṭa Jât will never eat *bik* or kidneys at all, nor will a Dēlaṛan eat *laṛan* or guts. But why will no Umrāni Balūch tolerate a long-necked drinking vessel and no Jamālī put up with burning cow-dung? In the Kachhi tract we find some curious *tabūs* among menials and artisans. Thus the weavers abominate a tool called *pēnr*, the cobblers bits of rotten hide, minstrels uncrushed pulse, grain-parchers a lemon, carpenters the brinjal or egg plant, and barbers honey. A chief in the Kachhi used to have fine sport in the old days in trying to make the menials bring the names of their pet abominations to their lips. The very mention of them on the lips of others was enough to make them weep and wail and rend their clothes. One would fain believe that pride in their work was at the bottom of the cobblers' *tabū*, but the others are unaccountable. In all kinds of ways primitive religion has been dovetailed into the Islamic system. Rain-making and stopping are equally practised. Among the Brāhūis, when the flocks are dying for want of rain, a sham fight is arranged between the womenfolk of two nomad encampments, a device which recalls a fertility charm described in the Punjab Census Report, 1912.* The only ones to

* Pp. 236-7. The custom is known as *Kanāgatān laṛan*, or fighting (of females) in Kanya-(Virgo)-yat, and in it regular fights take place between large gangs of women on the *amāwas* day on the road to the river. The idea underlying it is that the souls of other females may incarnate as the offspring of the women taking part in it. Men are not supposed to interfere.

dabble in rain-stopping are the grain-hoarders, who always hanker after drought, and the women, who get bored with a few days' rain—among Pathāns. Throw a handful of salt in the fire, nail a horse-shoe on to the wall well out of reach of the rain, plaster a wheaten bannock on a rubbish heap,* or put a Koran into a cold oven, bring it back to your room, and distribute alms. In Kalāt we have what looks like a counter-charm to these in the boys' game of the little old man whose chorus shout for "a hole in the house of the miser!" Holy men specialise in particular departments of nature, so that we have a Makri or Locust Sayyid who has locusts under his charm, which is transmitted from father to son by simply spitting into his mouth, a process which drives the new initiate mad for a day or two. The Sayyid endowed with this power catches a locust, spits into its mouth, and lets it go—with the result that the swarm disperses.

Anthropologists will find Mr. Bray's Report a book to keep, and his *Life History of the Brāhūi*, shortly to be published by the Royal Asiatic Society, will add largely to our knowledge of life in Baluchistan. In conclusion, it may be noted that Mr. Bray quotes Herrick's couplet:—

*Who to the North, or South, doth set
His bed, male children shall beget.*

Any parallels to this notion might possibly throw light on the various positions of the body in sepulture. The present writer is not convinced that the laying of a corpse's head to the north *always* indicates that the race claims a northern origin.

H. A. R.

Africa, Central.

Moubray.

In South Central Africa. By J. M. Moubray, F.R.G.S. Constable & Co. **112**
Pp. 198 and vii; forty-six photographs and map. Price 10s. 6d.

When on page 3 of a book the reader meets with such a statement as "the population consists of the white man, the dago, and the nigger (including Chinamen and Indians)," he will not expect to find in the course of his reading anthropological information that would startle the scientific world, nor will he be disappointed in this during the perusal of *In South Central Africa*, a book recording in a breezy way the experiences of Mr. Moubray in that country. No blame is to be attached for this to the author, who disclaims scientific pretensions, but he ought not to make the statement that he has accumulated much novel material, for this is not justified by anything contained in his book. His personal adventures are spiced with yarns which greet us with friendly familiarity, such as the story of the child used as a bait to attract crocodiles (a custom attributed in my youthful days by continental peoples to the wicked English lord hunting in India), and the proverbial dirtiness of the "nigger."

However, the account of the irrigation works, and especially of the terrace cultivations in the Inyanga district (which latter have been made by the natives to prevent the depredations of their plantations by rhinoceros) is interesting, because it proves a spirit of enterprise and of perseverance that has an important bearing on the history of the neighbouring Zimbabwe and contributes to discredit the Hall-Bent theories, in which the author is a firm believer.

The illustrations of the swamp dwellings are interesting, and most of the photographs are good, although some, like the one of the bushbuck on page 170, are touched up so as to convey a wrong impression.

E. T.

ERRATUM.

In MAN, 1913, No. 88, p. 159, for *Libyanic* read *Lihyanic*.

* Contrary to the usage in the Punjab, where to defæcate upon a *chapatti* placed in an open field expresses indifference to rain and shows the sky the uselessness of continuing to withhold it.

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 WERNER, A., 15*, 47*, 64, 93*.
-

1
U. 11



FIG. 2.



FIG. 4.



FIG. 1.



FIG. 3.

A SCULPTURED STONE CHEST FROM THE PANUCO VALLEY.

MAN

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ORIGINAL ARTICLES.

Mexico: Archæology. With Plate A.

Joyce.

Note on a Sculptured Stone Chest from the Panuco Valley. By 1

T. A. Joyce, M.A.

The stone chest, of which the four sides are figured on Plate A, was acquired by the British Museum in 1879, together with five stone sculptures originating from the Huastec country, in the region of the Panuco Valley, Mexico. It is cut from solid greyish volcanic rock, and is of the following dimensions:—

Exterior—Length, 76 cm.; breadth, 56 cm.; height, 35 cm.

Interior—Length, 60 cm.; breadth, 41 cm.; height, 25 cm.

The upper edge is furnished with a rabbet (45 mm. by 25 mm.), over which fits a solid lid of similar stone, shaped like a truncated pyramid. This lid, not shown in the illustration, measures at the base 80 cm. by 63 cm., and at the top 70 cm. by 48 cm.; it is 22 cm. deep, and slightly hollowed out so as to fit over the rabbet of the chest.

As can be seen from the plate, the sides of the chest are sculptured in bold relief with a design which is practically identical in each case. Two figures are seated facing one another, stretching out their hands towards a head (or mask) which lies on the ground between them, and from which springs what is perhaps a plume of feathers.

The right-hand figure wears a cipactli or eecatli mask; the left-hand figure either carries a small mouth mask, like that seen on Zapotec pottery figures, or is furnished with a fleshless jaw, which frequently appears among the Maga as an attribute of the death-god. The head between the two figures is similar to that of the figure on the left. The work is stiff and archaic in character, but here and there some attempt at elaboration appears, e.g., in the treatment of the dress of the left-hand figure on Plate A3. At first sight it looks as if the three dots above the central head might form part of a date, but they may equally well be merely part of the ornamental head-dress.

Again the left-hand figure appears to be accompanied by numerical signs, in fig. 2 by a double curl which may be equivalent to the Maga sign for 0; in fig. 1,

by 1; in fig. 4, by 2; and in fig. 3, by 3. The right-hand figure, on the other hand, is only once accompanied by what may be a numeral, namely, in fig. 1, where that numeral may be 2. However, the raised circle is so common as an ornamental element in the carving of this chest that these signs may not be numerals at all, and the chest, like the other known monuments of Huastec art, may be devoid of glyphs altogether.

Chests of this nature were used in the Mexican valley as receptacles for the ashes of the dead, and by analogy, it may be concluded that this specimen also is a coffin. If this is so, and if the sculptured scene be considered symbolical rather than calendrical, and the right-hand figure be taken to represent eecatl, then the whole device may portray the death-god and life-god struggling for possession of the deceased. If the right-hand figure be taken as a cipactli-headed deity, and therefore an earth-god, the picture may be meant to show the deceased in the hands of the lords of the underworld. Of these two explanations, the latter is, I think, preferable, but I do not pretend that it is entirely satisfactory, and I should be only too glad to receive suggestions. It is in the hope of eliciting these that I venture to publish the photographs of the chest, though the interest of the specimen, owing to the comparative rarity of Huastec carvings in museums, is sufficient excuse.

T. A. JOYCE.

Fiji: Ethnology.

Hocart.

Note on the Dual Organisation in Fiji. By A. M. Hocart.

2

The ethnology of the smaller islands of Fiji and the east coast of Viti Levu yielded abundant evidence that the dual organisation once existed in parts of Fiji or among one of the races that enter into the composition of the Eastern Fijians.* On returning to Fiji as research student of Exeter College, Oxford, I have been able to ascertain its present existence in the valleys of the Ndreketi and Wainunu rivers of Vanua Levu.

Pending a more complete account of the evidence collected, the following summary may be of interest.

The two moieties are called *vosa*, a word identified by the natives, rightly or wrongly, with the Mbauan *vusa*, a tribe or family. They have little practical importance beyond that a man must marry into the opposite *vosa*. The only other use I could discover was, that in the game of *tingga* (reed throwing) the players were divided into two camps according to *vosa*. A man belongs to his mother's *vosa*.

Perhaps the most suggestive feature is that the *vosa* are called *vosa turanga* and *vosa dhauravou* respectively. I have shown in another paper† that *turanga* may mean elder, or noble; *dhauravou*, younger, or plebeian. Which meaning must we adopt here? Evidently a difference of age is almost out of the question, for we cannot see why one moiety should be older than the other. We must, therefore, conclude that one moiety was originally noble and the other not. This opens the way to many speculations, which can only be answered by a complete survey of Fiji and neighbouring islands. The meanings of noble and plebeian are comparatively late; therefore the names of the *vosa* must also be comparatively late. There are other reasons to suppose that the dual organisation is not aboriginal among these Fijians, but here again a complete survey must precede such a discussion.

Among the same tribes each man has some animal or plant (I cannot call them totems, for reasons to be set forth in another paper). This animal or plant is one living or growing in the man's sacred land. If it is an animal; it may haunt it simply as a spirit, not in the flesh. As a man's sacred land is his mother's, and he

* See the Fijian custom of tauvu, *Journ. R. Anthr. Inst.*, 1913, Vol. XLIII, p. 101.

† On the meaning of the Fijian word *turanga*, *MAN*, 1913, 80.

also takes his mother's plant and animal. He may eat freely of both, because "he is one with them."* On the other hand, he may not eat his father's animal or plant, which he speaks of as his *kalou*, that is his ghost or spirit.† If he eats of it, he gets sores.

As far as the clan‡ goes, these tribes are now in a state of transition from matrilineal descent to patrilineal descent, the latter tending to prevail.

A. M. HOCART.

Nigeria, Southern : Linguistics.

Thomas.

"Slang" in Southern Nigeria. By N. W. Thomas.

3

At Onitsha and Asaba, and possibly elsewhere in the Ibo country, a kind of backslang known as *akolo* is spoken, the basis of which is the ordinary language. It is spoken best, I am informed, by older men, but my informants were youths of seventeen or eighteen, and their fluency left nothing to be desired.

The main lines of formation are, (1) inversion of syllables, often with concurrent vowel change; (2) insertion of a syllable or syllables either in the body of the word, or more often as a suffix; (3) occasionally the dropping of a syllable in a re-duplicated word or (4) the use of an entirely different word, which is itself reduplicated, but has not necessarily either vowels or consonants in common with the original word.

Individual words are dealt with on one principle, and the rules that apply to polysyllables may be applied also to combinations of words; the result is that a word used by itself looks and sounds entirely different from the same word used with an adjective; and if the noun and adjective form part of a sentence there is no limit to the changes of form they may undergo.

Real monosyllables are rare in Ibo, and it is difficult to illustrate the rules that apply in the case of monosyllables; *nwa*, child, becomes *tañwa*, as though *nwa* were *nwata*; *mme*, blood, takes a suffix and becomes *mēbunke*; as the *m* in *mme* is double, it might appear that this suffix is used because the word is, like *nti* (*ntibunke*), practically a dissyllable; but *nnā*, father, and *nnē*, mother, make *munna*, *munne*; though *nnu*, salt, makes *nubunke*; the rule is therefore uncertain.

When we come to dissyllables we are on firmer ground; with consonantal anlaut the syllables are simply reversed and *n* prefixed: *mwadū*, person, *ndoma*; *mili*, water, *nlimi*. Where the initial letter is *n* followed by *t*, so far as a rule can be derived from a single example, the word is treated like one with vowel anlaut, and *bake*, *bēke*, etc., suffixed *i.e.*, *b* (or *w*) is interposed between the initial vowel, which of course follows the final vowel (practically all nouns have vowel anlaut) and *ke* is added; *e.g.*, *nti*, ear, *ntibunke* (for *ntiubuke*). As examples of vowel anlaut may be cited *isi* (*nsibike*), head; *ainya* (*nyabake*) eye; *onu* (*nuwoke*), neck; an exception is *aka* (*okabō*) hand; *anō*, four, is unchanged; *ofu*, one, takes a prefix *n* without vowel change.

The difference of tone in words otherwise homonymous is to some extent at least preserved; *ākwa²*, egg, makes *nkwabēkē¹*; *ākwa³*, cloth, makes *nkwābēkē*.

In trisyllables, syllables one and two may be reversed: *okporo* (*orokpo*), woman; or perhaps only the consonants, for we find *okpala* (*olakpa*), chief; *obōsi* (*osebō*), day. In reduplicated words one syllable may be dropped and the rule for dissyllables followed, *uñiñi* (*nñibukeke*), night; *ototo* (*ntubokeke*), morning, an extra *ke* at the

* Lest anyone should be tempted to make capital of this expression in favour of psychological theories, such as that the savage cannot distinguish between himself and anything connected with himself, I must point out that there is nothing mystic in the phrase. It is a common way of expressing anything from identity to membership of the same clan, tribe, &c.

† See on the meaning of *kalou*, *Journ. R. Anthr. Inst.*, 1912, Vol. XLII, p. 437.

‡ Fijian *matangali* are not exogamous as a rule, but in this and subsequent papers I propose to call them clans, as there is no recognised term for such non-exogamous groups.

end marking the reduplication. Okei, man, makes ikeimwi; asato (akutu), eight, is irregular; as are ududo (ukuku), spider; nnono (nkuku), bird; apapa (okuku) groundnut.

In quadrisyllables numbers two and four may be reversed, agilisi (asiligi), hair; but we also find orimili (omilini), Niger; akbakañwu (añwuekba), honey; but these are mainly compound words.

Where two dissyllables are joined the rule is simpler; syllables two and four are simply interchanged, usually with vowel modification: nti nabi (mbò nati), two ears; ainya nabi (abò nainya) two eyes; but where elision has taken place the lost vowel is reinserted, but not necessarily in its proper place, ilin'ofu (ifulìṣṣa), eleven.

With words of more syllables various rules prevail, ikporo nabi (ibo hanekpo), two women; mili ozìzo (nzolomimi) rain.

In sentences a simple interchange of two consonants is sometimes found, nkita nke nti (ntita nkēnka), the dog which I beat; in other cases syllable two is replaced by syllable three and itself becomes syllable four, oru bia (obi eru); in dealing with reduplication the number of syllable is sometimes changed, ogabia tata (ogatabiabia). But certain words appear to retain the same form as when they are pronounced alone . . . important verbs have a special form, e.g. mwadụ li nni (ndoma fe ili), the man is eating; mwadụ ola (ndoma de), the man is drinking; mwadụ ol' ola (ndoma di uku), the man is sleeping.

Dissyllabic verbs may be simply reversed, jẹbẹ (bẹjẹ), go; or they may be lengthened, bia (diabiṣṣa), come. Di—ṣwa appears in affirmative sentences as the mark of the verb: anọm adi ṣṣwa kan azuleḡu (anam aṣṣo ka ngol' azu), I want to buy fish.

The following text was recorded from the same two informants; a phonogram of a conversation was also taken, but the speakers were totally unable to reproduce it for transcription:—

Kam akwulue adiwọ suṣwa, ẹmelenoiẹmbe, ka onye kwe niḡosimande.

Akulu nka wasu, ẹbel' ẹmẹm ka oku ainyi aderomwa.

This akolo that they speak, I am sorry our word is not good.

Kamanọka kwande nainyibẹke gadinowa, egwainyẹke, ẹke homilu.

K'odi n'ọṣwa (?) ainyi gana, ike ẹgu ainyi, ike ẹlurọm.

As it is, we will go, we tire, I am unable.

Nyana gadikpowa nyẹbakono, ogadi ainyi tiowa.

Nnainyi gakpọ, ainyi nọka, ogatie ainyi.

Our father will curse us, we stay long, he will beat us.

Nyẹba adeka gakpowa inyẹbe, kade pwadiainyi ẹdizi ẹpowa.

Ainyi kaya (?), gakpọ b'ainyi (k'ainyi na), wa gwa ainyi pụ n'ẹzi.

We stay long, they will curse us, our mates, let us go, they will say to us, go outside.

The first line is Akolo, the second ordinary Ibo. The numbers above vowels indicate the tone, one being the high tone. In this transcription ẹ and ọ are open, e, o closed. The bracketed words are Akolo.

N. W. THOMAS.

England: Archæology.

Higgins: Smith.

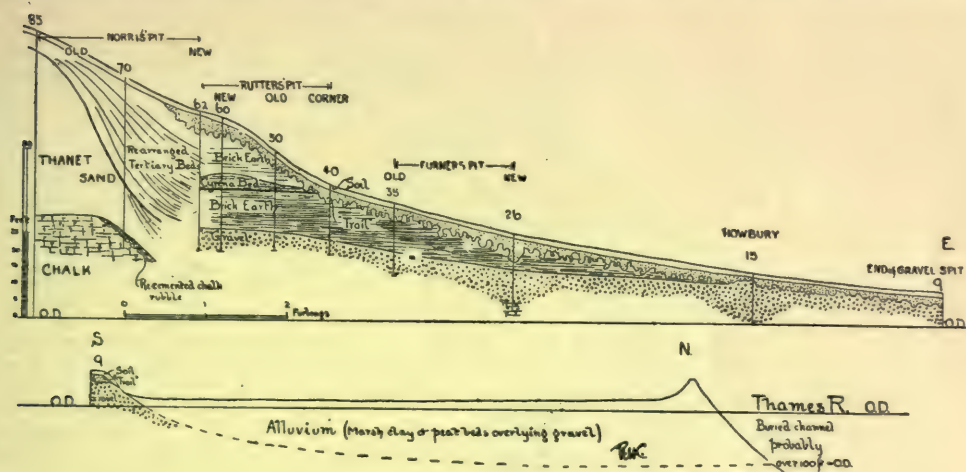
Flint Implements of Moustier Type and Associated Mammalian Remains from the Crayford Brick-earths. By R. Brice Higgins (read at a meeting of the Royal Anthropological Institute, 4th November 1913): with a Note by R. A. Smith. **4**

The purpose of this paper and exhibition of flint implements together with associated mammalian remains is to show the close resemblance which exists between these finds in the Crayford Brick-earths, and some of the Moustier period of the

French archaeologists. Not only do they enable us to fix a precise date for the Crayford deposit, but at the same time the specimens provide an important link in fitting in the Thames Valley with that of the Somme.

The Crayford brick-earths form part of what is called the 50-foot terrace of the Thames Valley, and consist of a deposit of sandy clay material overlaid by a trail of Blackheath pebbles, which has been washed down from the adjoining hillside. The deposit has been laid down against an old river cliff of chalk and Thanet sand, and in the thickest portion is from 40 feet to 60 feet in depth, the brick-earth gradually thinning out towards the gravels and alluvium of the present river. The extreme levels of the brick-earth appear to extend from about Ordnance datum, at the base, to the land surface, some 60 feet or more above that point.

About 1880 Mr. F. C. J. Spurrell discovered implements and fossil remains in an old pit half a mile or so distant from the present pits and on the same formation, and recently Messrs. Leach and Chandler have paid close attention to the geological features of the present excavations, and given full particulars in the Proceedings of



(Reproduced by kind permission.)

the Geologists' Association.* It is to these gentlemen that I am indebted for much of the above information, and I am allowed to include the diagram published by the Association.

The specimens shown have taken me some four or five years to collect; they were all found deeply embedded in the brick-earth, and came from between the levels of 30 feet and 50 feet above Ordnance datum, the implements being obtained mainly from between the levels of 30 feet and 40 feet Ordnance datum. Both the mammalian remains and the flints have been obtained direct from the workmen engaged in the pits, and there is no reason to question the *bona fides* of these men. The implements include all that I have been able to collect, and have in no way been selected for the present occasion. The mammalian remains have been examined and named by Dr. A. Smith Woodward, and comprise the following, viz. :—

Felis leo—three teeth.

Canis lupus—right mandible.

Elephas primigenius—three molars and portions of tusks.

Rhinoceros antiquitatis—five molars and one premolar.

Equus sp. (large form)—several teeth and bones.

Bos primigenius—upper molar.

* *Proc. Geol. Assoc.*, Vol. 23, p. 186.

The flints are typical Moustier, and are described by Mr. Reginald Smith in the following note. We have accordingly implements of this period associated with a fauna well known to be of the same age, and all deeply embedded in the deposit. The bones of the mammals are found in their natural position, the cutting edges of the implements are as sharp as on the day of manufacture, and both are evidently of the same age as the deposit itself; there can therefore be no hesitation in assigning the Crayford brick-earths to the Moustier period.

R. BRICE HIGGINS.

NOTE.

A considerable addition to our knowledge of the Thames drift-deposits has been made through Mr. Higgins' long and patient observation of the brick-earth pits at Crayford. Collectors would say that the deposit was sterile, or would point to Mr. Spurrell's finds of thirty years ago as the only evidence of date, fauna, and industry. Remarkable as it was, that discovery did not settle the question, for the flint chips found in close association with the jaw of a rhinoceros lay not in, but under, the brick-earth, on sand which seemed to have been derived from the Thanet sand on top of the cliff, at the foot of which they were found undisturbed. Several of these flints are exhibited with the jaw-bone at the Natural History Museum, and are in marked contrast to Mr. Higgins' find. In the first place they are quite unchanged, black, without lustre, quite sharp and unrolled. That

they came from a workshop floor is proved by the fact that many of them have been refitted together, and some were evidently struck off to make an implement (subsequently found in close proximity), which fills the space left in the centre of the reconstituted nodule. They are short and relatively broad, with medium bulbs of percussion, and evidently waste flakes, the sole object being to make an implement of the core, as was usual in the Drift period. Such was the flint industry before the deposition of the brick-earth; and this recent discovery, confirmed by other finds in England, shows that a change had taken place and that the flint-worker's aim was to make implements out of the struck flakes, not out of the core. This change ushered in the palæolithic Cave-period.

The following description includes all collected by Mr. Higgins that have any distinctive features:—

1. Unpatinated brown flake, 4 in. by $2\frac{1}{2}$ in., with yellow spots and knots of different density; made into a shapely implement by flaking the upper face before it was detached from the core, and subsequently worn by use as a side-scraper (*racloir*) along half one edge near the point. The bulb is large and the bulbar face is plain, but the platform above the bulb is much faceted and gives the base a curved outline. This peculiarity is in exact accordance with the form and technique of the implement, and has already been noticed at Northfleet and Amiens (*Archæologia*, LXII, 528.) (Fig. 1.)

2. Patinated flake, 4.8 in. by 2.3 in., the original black or purplish brown merging into white, and all the stages being represented. Same technique as No. 1, but less successful as an implement, and not used. Bulbar face plain with salient bulb, and platform faceted as before: the upper, convex face with longitudinal flakes, without secondary work (*cf.* flakes on plate lxxiv of *Archæologia*, LXII.) (Fig. 2.)

3. Unequally patinated flake, 5 in. by 2.4 in., the upper face with central ridge and some lateral flaking, bluish white with unpatinated yellowish knots; under face plain with bulb and faceted platform, translucent brown clouded in parts with bluish white, the patination being not so advanced as on the worked face.

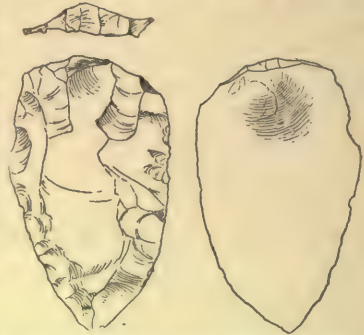


FIG. 1.—FLINT IMPLEMENT WITH FACETTED BUTT, CRAYFORD.



FIG. 2.—FLINT FLAKE WITH FACETTED BUTT, CRAYFORD.

4. Unequally patinated flake, 4.2 in. by 1.9 in., similar to last but mottled white on bulbar face, and only speckled on the upper face, which has crust along one edge. The patination is most advanced just below the crust. In this specimen the platform is not faceted, and the bulb fairly flat.

5. Marbled flake, 4 in. by 3.2 in., chiefly white, the patination being earlier than the human work as it lies just below the original crust, the interior being black and showing as blue through the thinner parts of the white film. The material is faulty and the bulb missing, but the convex face has bold longitudinal flaking, and the breadth of the flake is exceptional.

6. Patinated flake, 3.5 in. by 1.6 in., white on the convex face and speckled on the plain bulbar face. The bulb is missing, the butt showing a hinge fracture; and the work is confined to longitudinal flakes on the upper face. One edge is practically straight, the other curves from the middle and meets the straight edge in a point that approaches the form of a graver, though probably without intention. There are slight traces of use on the curved edge. (Fig. 3.)

7. Patinated flake, 3.7 in. by 1.5 in., much like No. 6, but thinnest at the point, which is rounded. Convex face with clean central rib, crust along part of one edge, base a transverse fracture, and the bulbar face (bulb missing) speckled white with small knots. (Fig. 4.)

8. Black and dark grey implement with curved knife-edge 4.7 in. by 2.1 in., the junction of the two colours being clearly seen in the thick squared back. There is no true patina, the black portion lying between the thin crust and the grey layer which often occurs as knots. Bulb at pointed end with remains of a faceted platform, bold flaking on other face, and a broad back that is well adapted for the hand and index finger. Signs of use on the cutting-edge.

9. Black flake, 3.5 in. by 2 in. of inferior quality, with thin crust. Bulb with faceted platform and bulbar cavity on the upper face, which is ridged longitudinally.

10. Splinter, 2.6 in. long, with triangular section, purplish with white splashes and specks of patina, and bulb at one end; quality as No. 4.

It is unfortunate that Mr. Spurrell does not give exact particulars of the height at which his working floor was found. He states that it sloped from 36 feet to 42 feet below the surface of the pit, and his diagram* may be taken to indicate a surface height of 70 feet Ordnance datum. This would give the floor a height of 28 feet to 34 feet Ordnance datum, which is almost identical with that of the Northfleet floor, 4 feet to 14 feet below the surface of 45 feet O.D., or 30 feet to 40 feet O.D. The latter series showed all stages of patina from black to white, through blue and bluish white, according to the depth and extent of the white film; whereas Mr. Spurrell's flints are exactly the same as the day they were struck off the nodule; and there are other grounds for treating the two series as distinct, and not contemporary. There may be some difference in the fauna; but Mr. Higgins' exhibit shows the typical mammoth fauna in the brick-earth, and Professor Boyd Dawkins found a skull of musk ox in Stoneham's pit, the site of Spurrell's discovery.

Reference to the illustrations will facilitate comparison with the Northfleet industry, which is represented by the bulk of the worked flints found in a corner of the Southfleet pit in connection with a deposit identified as Coombe Rock. That series has been studied in detail, and is found to be identical with specimens from the neighbourhood of Amiens, in the Somme Valley. Professor Commont has in more than one instance been successful in fitting the flake implement to its original tortoise-shaped core, thus putting the method of manufacture beyond all doubt; and from sufficient internal and external evidence, he attributes the industry to an early stage of the period named after Le Moustier.

* *Quart. Journ. Geol. Soc.*, XXXVI (1880), 547; A. L. Leach gives some particulars in *Proc. Geol. Assoc.*, XIX (1906), 141, and section opp. p. 100. For the shells and sections at Crayford see B. B. Woodward's paper in *Proc. Geol. Assoc.*, xi., 375-7.



FIG. 3.—

FLINT
FLAKE, BUTT
BROKEN,
CRAYFORD.



FIG. 4.—

FLINT
FLAKE,
BUTT
BROKEN,
CRAYFORD.

A fine specimen of this particular type from Le Moustier cave itself is in the British Museum; and another, 5·9 in. long., not so perfect but still above the average, is here illustrated (Fig. 5), by kind permission of Miss Layard, who found it in a gravel pit near Bury St. Edmund's. Others have been found in river-gravel at Farnham, Surrey, and at Dunbridge, Hants,* proving that the Northfleet type is not a local or personal peculiarity. The distinctive features are an outline approaching the oval, broader at the bulbar end; the under face plain with an unusually large and prominent bulb, sometimes trimmed away, and a blunt butt curved by means of a number of facets. The trimming of the upper or convex face was finished before the implement was detached from the core, unless the outline proved to be irregular or the bulb too prominent. M. Commont has well explained the connection between the facetting and the enormous bulb of percussion,† and it may be inferred that the former was intentional and the latter an inseparable accident.

The theory is that the force of the blow detaching the flake from the core is dissipated over the entire platform or striking plane, so that when the latter is split up into several facets, the force is concentrated in a much smaller area, and

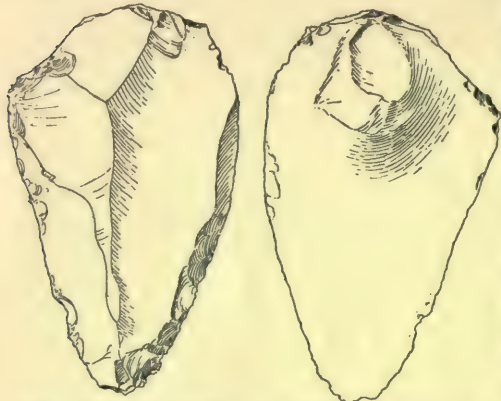


FIG. 5.—FLINT IMPLEMENT WITH FACETTED BUTT, BURY ST. EDMUNDS.

produces a correspondingly large bulb immediately below the point of impact. The facetting would serve to shape the butt to the hand, getting rid of sharp angles and giving the desired solidity. Further details of the Northfleet industry may be found in *Archæologia*, LXII, Part ii, p. 515, and it only remains to emphasize the importance of Mr. Higgins' discovery. Though he has found no specimens of first-class workmanship—and such would not commonly be left among the débris of a workshop floor—his flakes are evidence enough of Le Moustier culture on the lower Thames during or before the deposition of the brick-earth of Crayford, and the Northfleet series is held to prove a similar occupa-

tion before the middle or 50-foot terrace was overwhelmed by an avalanche of half-frozen mud, now known as Coombe Rock. Geologically this is an important step forward, and while indicating the enormous antiquity of Le Moustier man, inspires the hope that further investigation will before long reveal the culture of those who lived on the still lower terrace of the Thames.

R. A. SMITH.

America: Archæology.

Archæology in America. By Miss A. C. Breton.

Expeditions continue to be sent for the study of different parts of this great field of exploration. Dr. K. Th. Preuss, of Berlin, started in September for Southern Colombia, where the curious ancient tombs and statues have recently attracted attention. In Mexico, the work of the International School of American Ethnology and Archæology progressed very satisfactorily during the season of 1912-13, under the direction of M. Georges Engerrand. The investigation of the stratification of the archæological remains was carried on in two places on a much larger scale than in the previous year, and a good deal of interesting linguistic material was

* *Proc. Soc. Antiq.*, XXIV, 110.

† *L'industrie Moustérienne dans la région du Nord de la France*. (Congrès préhistorique de France. Beauvais, 1909, p. 115.)

also obtained. Professor A. M. Tozzer, of Harvard, is in charge for 1913-14, and hopes to continue the study of the stratification in the Valley of Mexico. The school needs further support, its total income for all salaries, student-fellowships, and research work being at present 2,000/.

Professor Max Uhle, an honorary fellow of the Royal Anthropological Institute, has been chief of the Government Department of Ethnology and Archæology at Santiago, Chile, since 1912, and was in Northern Chile from May to September 1913, making excavations at several places. He writes :—

“Extremely interesting are the remains of a very ancient pre-pottery race near Coquimbo, of which Mr. Latcham has given so good a description, though I cannot confirm his view that the layers prove a later submersion below sea level. I also observed the unexpected great age of the well-painted pottery (similar in type to that of the Calchaqui), hitherto supposed to date from near the time of the Incas. From Caldera north to Antofagasta there are now scarcely any remains of the Changos along the coast. Fishermen have destroyed everything superficial, and anything still left could only be studied by taking a boat or motor launch during the summer season. The coast is too inhospitable for travelling with horses owing to the complete lack of all resources. A few individual Changos are still living, but they do not like to be called Changos, nor to be measured or photographed, and there seems to be no remnant of their language. Their ancient graves contain scarcely any pottery or artifacts and no textiles or wooden implements.

“Further north at Pichalo, a mile and a half from Pisagua, I found some ancient cemeteries on the slopes of the desert, waterless hills that fall steeply to the bay. Most of the graves had been already ransacked, but the excavations which I conducted in others made it possible to determine three different periods. One showed the proto-Nazca influence, with primitive textiles, fine knotted caps, highly developed basketry, and a very primitive style of burial. Deformation of the skull was already practised. Owing to the dry climate and the steepness of the slope (36 deg.) the artifacts and mummies are wonderfully preserved and thirty-five mummies were secured. The ‘female’ throwing-stick was the weapon used at this period. In another cemetery the influence of the monuments of Tiahuanaco is visible in the designs of some of the textiles. The poncho and the bow appear, and the manner of burial becomes less savage. A third burial-place has resemblances in the style of the mummies, and wooden and bone objects, to those of the Atacameños that I discovered at Calama. Pottery appears only with objects of the post-Tiahuanaco period, and painted pottery is still exceptional in that of the Atacameños. But near the same place were many fragments of good painted pottery, ornamented in a different style, and belonging perhaps to another culture, whose graves may have been destroyed by the construction of the modern town. This last culture exists also at Arica and Camarrones.

“At Pichalo I also excavated a cave, now about twenty metres above sea-level, although boulders on the floor show that at one time the sea entered. It appears to have been inhabited at several periods; the earliest remains indicate that the occupiers lived on algæ, made ropes, and later some simple garments from the reeds of the Pisagua river. Three periods, with mummies, were represented in the stratification—those that I have called ‘after proto-Nazca,’ ‘after Tiahuanaco,’ and Atacameño. I am taking back forty-one cases of objects for the museum at Santiago and they will afford material for further study, whilst important facts may be brought out respecting the early inhabitants. Some of the mummy-packs contained a number of small stone chips, not worked according to the established standards, but evidently used as implements.”

A. C. BRETON.

REVIEWS

Japan: Prehistory.

Munro.

Prehistoric Japan. By Neil Gordon Munro, M.D. Yokohama: 1911. **6**
 Edinburgh: W. Bryce, 54, Lothian Street.

Two distinct prehistoric cultures are met with in Japan, with traces of a third. The earliest of these is characterised by implements of a neolithic type, the relics being dug up from the soil or from shell-heaps; and the stone axes therein found are called "thunder axes." The implements are polished, finely chipped, or even roughly hewn; metallic objects are absent, except in very rare instances in which the sites are overlaid by relics of a later culture. Some implements have a spade-like shape. Records of the Sui Dynasty, of about the seventh century A.D., state that implements of stone were used for agriculture by the inhabitants of the Luchus, but agriculture has not been conclusively proved for the "neolithic" people of Japan. Stone arrow-heads of very varied form are common, stone spear-heads and stone bâtons also occur. The pottery is hand-made, in many grades, from rough brick to the finest terra-cotta (the latter in the upper layers), the finer grades being more common in north Japan; occasionally the primitive pottery is covered with a slip of finer clay. As a rule the pottery is imperfectly baked. Many of the vessels were made by the coiling process. Impressions of coarse textiles are common. The vessels are richly ornamented with moulded designs, incised patterns, and so forth; some of these, as Mr. T. A. Joyce (*Journ. R. Anthr. Inst.*, Vol. XLII, "Miscellanea," p. 545) has pointed out, strangely recall the pottery fragments that have been unearthed in Collingwood Bay, Papua. The people of this period probably lived in light shelters during the six months of warm weather, and for the rest of the year in pit dwellings. Their food consisted largely of shell-fish and fish; among land animals the remains of boar and deer are most abundant; the vegetable food included walnuts, chestnuts, etc., probably the wild potato, arrowroot, and bracken were eaten, but as yet no grain has been discovered. Concerning the vexed question of the practice of cannibalism as suggested by the finding of broken human bones mingled with those of other animals, Dr. Munro says: "I think they can best be explained " by the conclusion that anthropophagy had lingered on in a fitful and attenuated " degree, perhaps associated with religious ritual, into the era which produced the " neolithic shellmounds, but that general cannibalism had lapsed before their " formation." The clay images afford evidence of the dress and methods of hair-dressing and tattooing; among other trinkets there is found for the first time the *magatama*, or curved jewel, a name possibly derived from *maga* (curved) and the archaic Japanese or Yamato word *tume* (a talon). The author agrees with D. Sato and S. Sato in recognising a similarity between the designs on the pottery of these early folk and the patterns of the Ainu, though Professor Tsuboi maintains that they are fundamentally different.

There is a type of pottery widely distributed from north to south which was not turned on a wheel; it is generally known as *Yayoishiki*, or Yayoi style, but Dr. Munro proposes to call it *chukan*, or intermediate. The character of the paste varies, and resembles the finer grades of the primitive pottery rather than the sepulchral pottery of the Yamato; none of it attains the hardness of stoneware. It is often marked externally and sometimes internally with scored lines made by combs; there is little attempt at moulded decoration. In shape this pottery is said to approximate to the Malay. The total absence of the primitive pottery from Yamato tombs with the occasional presence of the intermediate is highly significant.

Indications exist that a bronze culture intervened in the south between the stone and iron phases. Bronze swords, halberds, and arrow-heads are found in the soil, as

well as bronze bells and moulds. These do not occur in sites of the stone culture, nor in Yamato tombs.

Japanese historians and archaeologists speak of a "Yamato race," at all events the "country of the Yamato," as mentioned in the Chinese records of the third century A.D., was the seat of a dominant authority in ancient Japan. The term may be retained with advantage to extend to the historic period proper, which opens about the beginning of the eighth century A.D. The influx of the Yamato began between 1000 and 500 B.C. The main feature of this culture was iron, though in the earlier phases, probably before the formation of the great "dolmens," bronze implements were employed. The large oval bronze bells, which do not occur in Yamato tombs, are of similar design to those used in China during the Chou Dynasty (1122-225 B.C.). The Yamato swords are all of iron, but the bronze sword may have been in use at a period not far removed from the commencement of dolmen-building. Stone sarcophagi are very numerous, they have outlasted wooden coffins and outnumber the more fragile terra-cotta sarcophagi. Cists were made of stone slabs or of cobbles, and occasionally were excavated in the rock and covered with a single stone slab or several slabs. The true dolmen "is not commonly found. It " may be questioned whether it is not rather the product of a special environment. " . . . When we see in the north of the Kwanto dolmens of the most primitive construction, existing side by side with stone chambers of highly finished masonry, " under circumstances which suggest contemporaneous construction, we may be " assured that the type furnishes little or no criterion as to age." In the vast majority of cases they are orientated to the south. In his well-known memoir on "The Dolmens and Burial Mounds in Japan" (*Archæologia*, LV., 1897), Professor Gowland says: "The 'cromlech,' i.e., a huge, flattish stone resting on three stones " set upright, of which we have so many examples in Great Britain, is not represented in Japan excepting where a group of dolmens has been long used as a " quarry for building-stones" (p. 445). In common with other writers on Japanese archaeology, Dr. Munro classes "under the 'dolmen' all stone chambers with megalithic roofs and portals"; the form may consist of (1) a simple chamber or gallery, (2) a chamber with a gallery, or (3) a series of chambers with a gallery. Some are elaborate and imposing constructions. "The dolmen, seldom found exposed in Japan, " if we except the island of Iki, has originally been always covered by a mound." Cists and sarcophagi frequently occur in tumuli and occasionally in cairns of stones. The burial cave is generally a single chamber of oblong form with a vaulted or flattened ceiling. There is no evidence that objects buried in a grave were purposely broken. The great bulk of the pottery is hard earthenware (*iwaibe*), copied from Korean ware. Probably this was reserved for ceremonial or religious purposes, as several kinds of unglazed terra-cotta ware, presumably for everyday use, also occur. Sometimes the *iwaibe* is hard enough to be called stoneware. The vessels were always turned, most were not properly glazed, the decoration was simple and restrained, and practically destitute of high relief. The social life and certain aspects of the material culture of the Yamato is depicted in the *Kojihi* and *Nihongi*. These books are of great value, as there has been no serious manipulation of the documents since the date of their original publication in the early part of the eighth century A.D.

Archæologists and ethnologists are under a deep debt of gratitude to Dr. Munro for the great labour and zeal he has bestowed on this book. It is a happy combination of original research and a gleaning of the investigations of native savants. For the first time it is possible for the European student to get a clear grasp of the details and problems of Japanese archaeology. The book is profusely illustrated and, though some of its half-tone blocks are not quite so good as they might be, the

great majority of the illustrations show all the necessary detail, and it must have been no small task to take the photographs or to collect them from various sources. They cover in an admirable manner the whole field of the text. A. C. HADDON.

Africa: Linguistics.

Meinhof.

Die Sprachen der Hamiten. By Carl Meinhof. Hamburg Kolonial-institut (Abhandl. Bd. IX), 1912. Pp. xvi + 256. Price 12 M. **7**

Following in the footsteps of Westermann, who has endeavoured to set forth the characteristics of Soudanese (negro) languages and show their distribution, Meinhof now turns from the Bantu field, and in the present work discusses seven languages, Fula, Hausa, Schilh, Bedaue, Somali, Masai, and Nama (Hottentot), which he regards as Hamitic.

The title of the work at once arrests the attention as a somewhat curious one; the languages of the Hamites are obviously not necessarily the same thing as the Hamitic languages, though the author argues that in the cases he has chosen the terms are synonymous.

It is, however, clear that not only may a tribe of one linguistic family take over a language of an entirely alien type, but a language of one type may be so modified by contact with another type as to be in the end indistinguishable from it. To take an example from a different field, Akunakuna, on the Cross River, is, I think, undoubtedly a West-Soudanese language, but some dialects are adopting prefixes and indicating number by change of prefix, exactly like the Cross River languages such as Okuni, which have also assonance of the adjective, but not, in other respects, a syntax characteristic of Bantu. A second case from the same area is also instructive; I was recording a Yala vocabulary, but had not got far before its abnormal character struck me; for Yala is clearly a West-Soudanese language, yet my informant was indicating number by prefix change, and adjectives showed some tendency towards assonance; it turned out that Yala was the language of his mother, but not of his father, who was an Ekoi.

We must, therefore, everywhere reckon with contact metamorphosis, and with our present slight knowledge of many Soudanese and Hamitic languages, it seems premature to begin classifying them wholesale, as is necessary before maps of the kind appended to this volume can be produced. The controversy raised by Westermann's separation of Dinka and Bari shows how far we are from universal agreement.

Space does not permit me to give a general survey of this interesting volume, but one point may be suggested to the author; in Fula we find (*a*) suffixes as the oldest method of classifying nouns; (*b*) a prefix, perhaps *l*, which divided nouns into person- and thing-denoting; (*c*) the newest system, also a prefix, *n*, classifying them into small and great; of these, (*b*) is not quite universal; (*c*) which is, according to Meinhof, the germ of gender, is infrequent. If this is so, is it not possible that there may be pre- or proto-Hamitic languages without the third or even the second mode of classification?

N. W. T.

America, South.

Church.

Aborigines of South America. By the late Colonel George Earl Church. London: Chapman and Hall, Ltd., 1912. **8**

Although this book has been edited with great care and judgment, it would have been very different had the author lived to complete it and to add more of the touches from his own observation and experience that here and there brighten the pages with actuality. It contains much raw material of excellent quality, the fruit of wide reading and research combined with perhaps unsurpassed personal

knowledge of races and localities of South America; the habitat and customs of almost all the known tribes between the Equator and Patagonia are mentioned, and there are full historical accounts of the Spanish period.

Colonel Church begins by describing the physical condition of South America as it must have been for many thousands of years, during the existence of the Pampean sea, the Mojos lake, and the Amazon sea. "These covered an aggregate area of about 1,115,000 square miles, separating the continent into two divisions, the Brazilian and Andean. The inhabitants of each must have had a distinctive ethnological development, for communication was barred by 400 miles of water. One land link alone, lying east and west between 17° and 19° South Latitude, connected the two parts and served as an inter-tribal bridge." At the same time a great lake, much larger than Lake Superior, occupied part of the Andean plateau. The present Lake Titicaca is not a tenth of the former size, and its desiccation still continues. "The north-east trade winds, after crossing the Guayanas and Northern Brazil, now beat themselves dry against the eastern flanks of the Andes, but when they were re-saturated from the Amazon sea and Mojos lake, and again from Titicaca, they must have carried sufficient moisture to fertilize not alone the Andean region, but, in connection with the Pampean sea, the great north-western deserts of Argentina, and the arid belt of the Pacific coast, thus making the whole of Peru, Bolivia, and the Atacama districts of Chile and Argentina a delightful and fruitful habitat."

The western portion of an attractive region, now forming the States of Paraná, Santa Catharina, Rio Grande do Sal, Misiones and Paraguay appears to have been the cradle of the Caraio race, and their language is still spoken there in greatest purity. At the time of the Conquest they had spread over the greater part of that area and also the whole Atlantic slope of Brazil. The first Spaniards who met these people on the river Paraguay, found them with an abundance of food, including maize and other products of cultivation, domestic animals and birds, and also cotton for weaving. Ethnologists now call the Caraios "Tupi-Guarani," a misnomer, like the names given to many other tribes. The early missionaries heard the name Tupi commonly used, but it means "primarily, paternal uncle, and secondarily, companion and fellow-countryman." Guarani means "a great brave, a grand man," and wherever the Caraios went, they were treated as superiors by the other aborigines. Not only were they valiant in war; they had the maritime instinct, and in canoes which held eighty or one hundred warriors and provisions for a long voyage, they explored and traded along the coasts of Venezuela and Colombia, round the Gulf of Mexico, to Florida and the Antilles. They had certain leaders called Caraiques, who were held in the greatest reverence as Pagés or Payes (sorcerers).

The physical characteristics of the Caraios vary considerably in different parts of the continent. The Guarani (Caraus) are described (p. 49) as round-headed, the face almost circular, nose and chin short, lips rather thin, eyebrows well-arched, and eyes small and expressive. They average in height about 5 feet 6 inches, but the women "could not be more massive, broad, and short." In chapters devoted to other regions we come on the Caraios again; in South-western Amazonia D'Orbigny found them as Guarayos, in the immense forests at about 17° S. Lat. There they are of such a light yellow colour that "there is little difference between them and a slightly brown white man." In character they are "the type of goodness, affability, frankness, and honesty," hospitable, good fathers and good husbands. Another Carao tribe known as the Sirionos (p. 117) make bows 7 feet or 8 feet in length, and great strength is required to bend them. To do this the Indian lies on the ground, places both feet against the bow, and draws the cord with both hands, thus launching

the arrow with tremendous force. The Muras (p. 137) use bows nearly 9 feet long, bending them in the same way.

The Chiriguanos, too, were Caraios or Cario, according to Suarez de Figueroa, who wrote in 1586. He said that Chiriguano meant *mestizo*—children of the Guarani by women of other Indian nations. They live in small villages a short distance apart, usually on high ground near streams. The houses are kept scrupulously clean, and contain cane bedsteads, a few *hamacs*, and a good supply of pots, water jugs, and huge jars of rough earthenware. Colonel Church relates that in 1872 he met a band of 200 Chiriguano warriors, and had nowhere seen on the western continent men of such fine physique and manly bearing, except perhaps among the Sioux. "*Cuñá*, or woman, is a terrible appellation among them." It is a curious fact that this word was used a few years ago as an offensive epithet by the common little Mexican village boys, and sometimes by one man to another.

The Caraios grouped all the inland tribes not of their own race as Tapuy or Tapuya, meaning "those who fly the villages," and recent investigations show that these numerous tribes are related ethnographically and physically. They are a dolichocephalous people, and in colour, habits, ceremonies, and language differ widely from the Caraios. Many authors agree in describing their Mongol appearance. They were nomads without habitations or agricultural pursuits, except in rare instances, and are said to have held the whole coast from the mouth of the Plata to the Amazon, and 200 leagues up the latter, before the Caraios drove them inland.

South-western Amazonia, west of the upper Madeira and Guaporé, and south-east of the Madre de Dios, is one of the most interesting regions of South America, both geographically and ethnologically. A multitude of tribes has passed over it, leaving remnants which formed fresh combinations, to be the despair of the student of linguistics and of the Jesuit fathers of the seventeenth and eighteenth centuries. Padre Fernandez, writing in 1726, says there was an extraordinary variety of tongues, each group of cabins having an absolutely different and difficult language. At that time there was an endeavour to make all the Indians learn the Chiquito language, but the grammar was terribly difficult and the elaboration of the verbs was incredible. This is also the case with the verbs of the Cora in Mexico, described by Dr. Preuss, and those of the Déné, on which Père Morice has written.

The peculiar character of the Amazon basin is shown by the statement (p. 156), that a great area at a distance of more than 25 degrees of Latitude from the mouth of the river (about where the lines of 75° W. Long. and 5° S. Lat. intersect), still averages only 300 feet above sea-level. An interesting description is given of the expedition of Salinas Loyola in 1557 down the Santiago river, through the rapids of the Marañon to the Ucayali, and up that river more than 100 leagues to the Cocamas tribe, who had large, well-formed towns on the banks. The people were kindly, well-clad in cotton garments finely painted in elegant patterns, wore feathers and gold and silver ornaments, including plates on their breasts. They paid great respect to their chiefs, had food in abundance, and more beautiful earthenware than any ever seen. They occupied 70 leagues of the river, and 50 leagues beyond were the Pariaches; this was also a land of good towns on the river, with inhabitants of pleasant, intelligent appearance, who wore cotton cloth much painted and worked, and gold and silver ornaments brought from elsewhere, there being no precious metals in that country. Still further was another "province," where Salinas asked about Teatara, of which he had been hearing. He was told that it was Cuzco of Peru, and Indians were brought who had been there and could describe that city. It was, however, impracticable to navigate further at that time, and he retraced his route.

In addition to the copious extracts from early writers, this valuable work is a mine of information on the customs, festivals, religion, and physical characteristics

of the various tribes, whose names appear on the accompanying map. A bibliography would be a desirable addition. A. C. B.

Sardinia : Primitive Religion.

Pettazzoni.

La Religione Primitiva in Sardegna. By Raffaele Pettazzoni. Pp. 250, 1912. **9**

The first part of this extremely interesting and suggestive book is devoted to the description of certain archaeological remains found in Sardinia, and the careful examination of all the texts of ancient writers that refer to these monuments and to the practices of the Sardinians. The second part discusses, from the comparative standpoint, the beliefs which the author deduces from these. The inhabitants, ancient and modern, of the Mediterranean basin and of North Africa, and those of other parts of the world, including Australia, come under consideration ; for the author lays stress on the similarity in the beliefs in a supreme being among the black-fellows of the Antipodes and the early Sardinians.

It is interesting to note that the Sardinians at the present day still heat water by dropping stones into it, as do the Australians ; unfortunately, we are not told whether wooden vessels are still in use in Sardinia. The comparison between the beliefs of the "proto-Sardinians" and certain tribes of North Africa is, however, of greater interest, as among them all the same Libyan [Hamitic] blood, or at least its influence, may be traced.

The principal features of the primitive Sardinian religion were the cult of the dead, associated with the practice of incubation, and a water cult, associated with ordeals, and belief in the curative power of water. Besides this there was the worship of a supreme deity, Sardus Pater. The "tombs of the giants" were group graves and were sacred to the spirits of dead heroes, the ancestors of the tribe. In these buildings the bodies lay crouched as in sleep, and in the semi-circular vestibule which led to these tombs the Sardinians slept, in order to communicate with the heroic dead. This incubation of the Sardinians, according to the author, had a direct healing effect, and was not a device to obtain a vision, as it was among the Greeks and the Nasamoneans of Northern Africa.

Solinus, who lived in the third century A.D., records that certain thermal springs have miraculous healing powers, especially with regard to the eyes and broken limbs ; further, that when a man suspected of theft washes his eyes in these springs, if he is innocent his sight improves, but if guilty he becomes blind. He also asserts that in the country where there are no springs the rain-water is stored in reservoirs. Now, certain circular-domed temples are found throughout Sardinia which Signor Pettazzoni associates with this water cult. Each has a tank sunk in the floor in which the sacred water was stored. These same temples were sacred to the high god Sardus Pater. In the vestibules tables have been found into which votive offerings were fixed. These are in the form of bronze figurines of animals and men, but most interesting of all are those which Signor Pettazzoni describes as *iperantropico*, i.e. human figures, each with two pairs of eyes and arms. The author does not consider these to be gods, or deified heroes, nor must they be regarded as monstrosities, but rather "as a simple abnormal accentuation of some human element, a hyperanthropy. "That is to say, that in them the abnormality is limited and subordinated to the normal. The limitation is quantitative, the number of extra elements is not unlimited ; on the contrary, it is exactly double the normal (four eyes, four arms). The limitation is also qualitative, for the duplication is only applied to the eyes and arms "the rest of the figure is perfectly normal."

Referring to Solinus on the curative powers of the waters and effect of the ordeal, Signor Pettazzoni says :—

"This extraordinary increase in the power of sight, which was at the same time

a freedom from evils and a demonstration of innocence, this chief moment in the religious life of the Sardinians loaded with physical pain and moral anxiety, found its plastic expression in an ingenious form of primitive art and gave birth to hyperanthropic ideas.

"There is no doubt that each one of these *cernit clarius*. They are in fact figures of warriors, who, in the famous sanctuary in the heart of the island, amid the silence of the rocks, had implored grace of the divinity, offering as a votive gift their own images exalted by supernatural virtue."

It is suggested that a bronze figure of a woman with a child found near South Vittoria may be the votive offering of a woman tried for adultery. The idea is ingenious, but if the bronze figurines are to be regarded as the votive offerings of those who have undergone moral or physical suffering, especially of those who have suffered from their eyes or whose bones have been injured (*solidant ossa fracta*, *Solinus*) might we not expect the number of legs occasionally to be doubled with like significance?

By comparison with the Nasamoneans, the troglodyte Megabari, and the present-day Tuareg, Signor Pettazzoni traces the descent of the proto-Sardinians from a race who had settled along the north coast of Africa and spread northward into the Mediterranean islands. Their route is marked by dolmens, which are also found in the Western Sudan. Moreover, Signor Pettazzoni sees Mediterranean influence in the ordeals so commonly practised on the Guinea Coast.

In conclusion, I would point out that the head-dress of Sardus Pater on coins of the first century B.C. shows a certain resemblance to those of the Philistine captives at Medinet Habu. It must also be noted that in this work the word *animismo* is not used in the sense in which animism is generally understood in this country, but rather to signify a cult of the spirits of the dead.

B. Z. S.

PROCEEDINGS OF SCIENTIFIC SOCIETIES.

The Mythic Society of Bangalore, South India, was founded in October, 1909, under the patronage of His Highness the Maharaja of Mysore, with the object of stimulating interest in the History, Ethnology, and Religions of South India. Its *Quarterly Journal* has published papers dealing with "The History of South India," "India at the Dawn of the Christian Era," "Life in Ancient India at the Time of the Jataka Stories," "Numismatics, with Special Reference to South India," and "The History and Commerce of the Indian Ocean"; "Suggestions for the Study of Caste," "The Evil Eye," "Perungali Vettuvans," "Sraddhas," and "Funeral Ceremonies of the Vaishnava Brahmins"; "Serpent Worship," "The Original Idea of Sacrifice," "The Brahmanic Systems of Religion and Philosophy"; and notes on Public Festivals, Stone Barrows, Hook-swinging, Fire-walking, and kindred subjects. The *Journal* is illustrated with excellent plates and maps, and is issued quarterly, post free, at the extremely modest price of Rs. 3 (four shillings) per annum, a fee which covers membership also.

Local enterprise of this sort deserves encouragement. The more costly publications, which deal with all India, usually contain much material that is of little or no interest to the "man on the spot." The Mythic Society seeks to promote intensive local study and local specialisation. The journal may be obtained from the Hon. Treasurer, G. H. Krumbiegal, Esq., Lal Bagh, Bangalore, S. India.

Societies of this kind deserve all the support and encouragement which the Institute can give them, and are destined to play a useful and an important part in the collection of ethnological data.



A BACTRIAN BRONZE CEREMONIAL AXE.

ORIGINAL ARTICLES.

Bactria : Bronze Age. With Plate B.

Read.

A Bactrian Bronze Ceremonial Axe. By Sir C. Hercules Read.

11

An example of a ceremonial (or perhaps votive) axe obtained in the N.W. Provinces of India, and recently added to the collections of the British Museum, is so remarkable from several points of view that it may serve a good purpose to bring it before the readers of MAN.

The design of the axe is singular, and a mere description could hardly convey a clear impression to the reader; the illustration will, however, supplement the inadequacy of the words. From the Plate it will be seen that the axe is entirely composed of the figures of three animals, a boar, a tiger, and an ibex. The cutting edge is formed of the back of the first, which is attacking the tiger, who is turning a remonstrant head while he grips with his fore paws the flanks of a crouching ibex, who is also "regardant." Below the bodies of the two last are the flanges that form the opening for the handle of the weapon, which did not pass through the axe, but was held in position by two rivets, the holes for which are clearly seen in the illustration. That it was never intended for active use is clear from the entire inadequacy of the edge. It is evident that the back of the boar could cut nothing, and that the maker had no intention that it should cut, for to grind or hammer the edge to a practicable state would entirely destroy the admirable modelling of the body of the boar. Hence the reasonable deduction that the object had a votive or ceremonial purpose. Our present very exiguous knowledge of the archaeology of Afghanistan in the centuries preceding the Sassanian dynasty does not admit of any definite statement of the uses to which an object of this kind might be put, nor are we able to interpret the symbolism of the conjunction of these three animals.

The artist has shown no small amount of ingenuity in making the contours of the beasts serve his purpose while preserving the characters of their anatomy. The two faces are equally finished and complete, and are fully as satisfactory from the artistic standpoint as if the artist had had no end in view but to portray them as they stood. It would appear, however, from a comparison with other existing axes from the same region that the contour scene in the present specimen is a characteristic one. Some of these are figured in *Archæologia* (Soc. Antiq., Lond.), Vol. LVIII., page 1, where some unusual types of weapons are dealt with. Among these is one which illustrates the present example, and in some ways amplifies it. This is an axe from Kerman, in Persia, presented to the British Museum by Major P. M. Sykes. In this the animal forms are degraded and almost lost, but a second axe of the same find has the beasts standing free and well defined, though by no means of the artistic excellence of those on our present example.

After comparison with the Oxus treasure in the Museum, it seems to me highly probable that this is a specimen of the art of Bactria of about the time of Alexander. Further discoveries may render this attribution capable of greater precision, and such precision can be best attained by publication.

C. H. READ.

Egypt.

Murray.

Evidence for the Custom of Killing the King in Ancient Egypt

By M. A. Murray.

12

In Egypt there is no absolutely direct evidence, no definite statement in so many words, that the king was sacrificed, no actual representation in sculpture or painting of such a sacrifice. Yet there are many allusions, more or less clear, from literary sources—some early, some late—which, as I hope to prove, show the ceremonial survival of that ancient and barbarous usage.

Dr. Frazer deduced the practice of killing the king from literary sources, from legend, and from ceremonial survivals; a theory not at first received by all, but triumphantly confirmed in the end by Dr. Seligmann's discoveries among the Shilluks of the Nile Valley. In the same way we may follow the "converging lines of evidence" in ancient Egypt, and possess our souls in patience till the final confirmatory proof is found.

I have divided my subject into five parts: (1) the parallels in neighbouring countries; (2) the meaning of the name Osiris (the identification of the king with Osiris being already established); (3) the literary evidence from the Pyramid Texts, the Book of the Dead, and legends both Egyptian and Arab; (4) the representations in Art, *i.e.*, the Sed-festival and the Drowned Men of Dendur; and (5) the modern survivals.

(1) For the parallels in neighbouring countries, Dr. Frazer's books are the great storehouse. He has shown that the custom of killing the king can be inferred in Greece (Athamas) and in Crete, and was known in Babylon, Syria, and Ethiopia. These countries either bordered on Egypt or were in close connection with her, so close that the Greeks themselves considered their own religion to be derived from the Egyptian. Under these circumstances it is not likely that Egypt alone would be exempt from a custom common among all her neighbours.

The case for human sacrifice in Egypt has been abundantly proved, in spite of Herodotus's indignant denial that so humane a people could be guilty of such blood-thirsty deeds.

The instance which bears most upon our subject is the sacrifice of harvest victims at Eileithiya (El Kab), the primitive kingdom of Upper Egypt. For the fundamental idea underlying the sacrifice of the king is the belief that in him the god of fertility is incarnate, and that on his health and strength the prosperity and welfare of his country are dependent. On the approach of old age, or at the end of a term of years, the king had to be put to death, in order that the deity might pass into a younger stronger body, and thus never suffer decay or degeneration. The actual method of sacrifice varies in different countries; but in many cases it is followed by dismemberment; the tearing of the body limb from limb in a savage and barbarous manner, the pieces being buried in the fields when the victim was human, being devoured by the worshippers when the victim was animal.

(2) *The Name of Osiris.*—In spite of Plutarch's sarcastic remarks on the dull souls and vulgar minds who identify Osiris with vegetation, it is only by applying this very theory to the cult of Osiris that we are able to understand the many aspects of this god. I have shown in my study of Osiris in *The Osireion at Abydos* that the king is the incarnate god, that Osiris is the king and the king is Osiris: in other words, that the spirit of fertility is incarnate in the king. This view is absolutely confirmed by Professor Erman's researches on the meaning of the name Osiris.* The hieroglyphs which form the name are a throne and a human eye; the same throne which appears in the name of Isis. The actual reading of this sign is S with a preceding and succeeding vowel; the following vowel is certainly *e*, the preceding vowel appears to vary, probably according to rules of pronunciation. Thus in the name, "Isis," it would be Isé; in Osiris Usé. The eye reads Yr in this connection Yri; the throne and the eye together reading Usiri. The meaning of Yr is "To do, to make, to occupy"; in the participle, "the doer, the maker, the occupier." Thus we get the meaning of the names, Isis or Isé, "She of the throne," "the throne-woman"; Osiris, or Usiri, "the occupier of the throne," in other words the king.

* *Zeitschrift für Aegyptische Sprache*, 1909, p. 92.

Book of the Dead constantly speaks, is probably an echo of that early time when Osiris in the person of the king was torn in pieces, and the fragments scattered broadcast.

The Arab legends of the ancient kings of Egypt mention the disappearance of two kings, Kalkoum ben Khariba, and Misrâm ben Naqrâush, the latter being the seventh in a direct line from Adam. These legends would appear to preserve the ancient tradition of the divine spirit leaving the world.

(4) We now come to the representations in Art. It must be remembered that in many countries the actual killing of the king was, as civilisation advanced, often not enforced. If a human victim were required, the king's place might be taken by a volunteer, or a criminal might be pressed into the service. Sometimes a religious ceremonial took the place of the actual sacrifice; and sometimes the religious ceremonial and the sacrifice of the substitute might be contemporary. Dr. Frazer has collected so many instances all over the world that I need not do more than mention this and pass on to the examples in ancient Egypt.

First, then, for the human substitute. Here we get no help from art till Roman times. The temple of Dendur in Nubia, built under Augustus, is dedicated to two deified men, named respectively Petese and Pi-hor, who met their death by drowning. There are two significant facts which are brought out clearly in the sculptured reliefs. In the scenes of the worship the deified men are represented, sometimes with the insignia of royalty, sometimes with the insignia of Osiris. Where they are shown as kings the inscription speaks of them as "The Drowned"; where they are represented as Osiris they are called P-shai, or Agathodaimon. We can, I think, only conclude that these men were sacrificed as kings, as the incarnations of Osiris, the spirit of fertility.

The ceremonial is, perhaps, less easy of proof. The great royal ceremony, the one celebrated with most pomp and circumstance was not the coronation as one might expect, but the Sed-festival. The meaning of the Sed-festival has been greatly obscured by the earlier Egyptologists, who looked upon it as purely calendrical, occurring every thirty years when the shifting calendar had lost a week. This theory being proved untenable, another theory was advanced that it was the thirtieth anniversary of the king's accession; and this theory in a modified form is still held by many Egyptologists, the Sed-festival being considered by them as the thirtieth anniversary of the king's appointment as crown prince. It is, however, worth noting that almost every king who erected temples or decorated them on any large scale, represented himself in the Sed-festival (and in cases where he cannot have had thirty years for heir and king), or that Rameses II. had six Sed-festivals.

The points to be observed in scenes of the Sed-festival are these: (1) the king is the principal figure, always represented as Osiris; (2) before him is carried the figure of Up-uaut, the Opener of the Ways, the Jackal-god of Siut who appears to have been a god of death; (3) the royal daughter, seated in a litter, is the most important figure after the king; (4) and in most instances there are one or more running or dancing men.

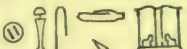
This presence of the royal daughter and the running men is due to the scene being one of marriage. We must bear in mind that the throne of Egypt went in the female line. This is very clear wherever we have sufficient data to enable us to trace genealogies with any accuracy. The king was not necessarily royal, but he became the legal ruler by marriage with the heiress. To put it shortly, the queen was queen by right of birth, the king was king by right of marriage. We can see, then, that the marriage of the queen's daughter, the princess who was the heiress, was an event of the utmost importance. The dancing men were probably the suitors for her hand; but whether the dance was a contest before marriage or

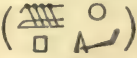
a fertility dance after marriage is uncertain. From the fact that in the representation of the Sed-festival of the XIIth dynasty (found by Professor Petrie at Memphis), the king dances alone before Min, the god of generation, it would seem to be a fertility dance to promote the increase and welfare of the crops, animals, and people of his kingdom.

The figure on the throne is evidently that of the king, the reigning king. On the mace-head of Narmer, the earliest representation of the Sed-festival, the king is on a throne under a canopy, he holds the insignia of Osiris, and he is clothed in the long tight-fitting robe which is characteristic of the mummiform Osiris. He is essentially Osiris, the Occupier of the Throne. We can hardly suppose that he is represented here merely as blessing the union of the princess—who is perhaps not his own daughter—with his successor. On the contrary, the grim idea is forced upon us that the appointment of the new king was coincident with the death of the old, and that in the Sed-festival we have the two events combined in one great ceremony.

Taking this view of the Sed-festival we obtain an explanation of some of the obscure points concerning it. The key to some of these puzzles is to my mind the descent in the female line. If the king ruled only by right of marriage with the heiress, what took place if she died first? was he put to death? did he abdicate? And as the mortality of women in childbirth has always been great, we can imagine that this difficulty must have constantly presented itself. One solution was the marriage of the king with the next heiress; and this is apparently what happened to Rameses II. His six Sed-festivals probably represent six marriages; we know for certain that he was married four times; first to a lady, probably his sister, and then to three of his daughters in succession. Another solution of the difficulty appears to have been arrived at in the XIIth dynasty in the numerous co-regencies which occur at that period.

But the Sed-festival is only concerned secondarily with the princess; its primary reason, its principal figure, is the Osirified king, before whom is borne in procession the Jackal-god of death. This combination points to the original meaning of the ceremony, the sacrifice of the king as the incarnate deity of fertility.

This aspect of the Sed-festival is borne out by the inscription on the obelisk of Senusert I at Heliopolis, which was erected to commemorate his Sed-festival. The phrasing is very significant. After the titles and names of the king come the words  *sp tpi sd-hb* (and this is the important piece)

 *yr-f dy ankh zt.* Taking this last phrase as a temporal clause, which from its position it might well be, and translating *yr* as the uninflected passive, the whole sentence would read, "The first time of the Sed-festival, when he is made (to be) gifted with life for ever." The inscriptions also on the scenes of Osorkon's Sed-festival at Bubastis carry on the same idea (I quote from Breasted's translation), "the appearance of the king in the temple of Amon and the assumption of the protection () of the Two Lands by the king, 'the protection of the sacred women of the house of Amon, and the protection of all the women of his city.' The inscription seems to me to show clearly that the object of the festival was the promotion of fertility. If, as I suppose, the ceremony was also a substitute for the actual sacrifice, a renewing of the divine spirit within the king, we should expect its periodical occurrence; and this may account for the fact that in quite late times it certainly does seem to occur at definite intervals.

The Arab legend given by Maqrizi is perhaps an echo from ancient times, containing the tradition not only of the Sed-festival but also of the still earlier and more savage ceremony of the actual sacrifice of the king. "Misrâm, son of Naqrâush, "disappeared from the eyes of men for thirty years. He then appeared upon a throne enriched with all manner of ornaments, and in an alarming array, which "filled all hearts with terror; his subjects prostrated themselves before him and "adored him. Misrâm caused a feast to be prepared for them, and they ate and "drank; after which he ordered them to return to their homes and was never seen "again."*

In connection with some of the ceremonies of the Sed-festival, I must mention in passing the curious object to which Professor Petrie has called attention in the representation of the Sed-festival of the XIIth dynasty found at Memphis. In the scenes of a later period this object is represented as a scorpion (or at any rate it is often so drawn by the modern copyist). But in the XIIth dynasty it is undoubtedly the upper part of a headless human body. Professor Petrie sees in it the remains, the actual dried body, of a primitive king, probably one who was sacrificed; and it is certainly significant that in later representations the arms are decorated with the "Ankh" the sign of life, that it is supported on the emblem of long duration of life, and that it occurs in connection with the emblem of Osiris. The work I have already done with Dr. Seligmann on this strange figure leads me to suppose that Professor Petrie is right, but as yet I have no actual proofs to offer; for the subject still requires a great amount of careful study.

(5) We now come to the survivals in modern times. I need hardly enlarge on the sacrifice of the Shilluk kings. In some ways the Shilluk religion appears to retain traces of the ancient Egyptian religion; whether derived from Egypt through the priests of Ethiopia, or whether it is part of the same primitive religion still preserved down to our own times it is not yet possible to say. But the sacrifice of the Shilluk king is proof positive that the natives of the Nile Valley believed the king to be the incarnate deity, the author of all life and fertility.

The extraordinary reverence in which the modern Egyptian, democratic as all Mahomedans are, holds the Khedive, is perhaps the remains of the old belief in the divinity of the Pharaoh.

But the most striking survival is one witnessed by Klunzinger in 1867 or thereabouts. On the Coptic New Year's Day, the day of High Nile, every town and village chose for itself a Lord of Misrule, whom they called Abu Nerûs, Father of the New Year. For three days he was vested with supreme power, and for those three days he was dressed in a tall cap, a long beard made of flax, and a peculiarly shaped garment, and he carried a sceptre in his hand. This description irresistibly reminds one of the figures of Osiris. At the end of three days he was condemned to die, and was actually set on fire, but was always allowed to escape, though his clothes, the insignia of his royal office, were consumed by the flames. In this ceremony we have the last survival of the custom of killing the king in Egypt.

I will now run over very shortly the gradual growth of our knowledge of this subject. The beginning of this knowledge dates back to the translation of the Greek inscription on the Rosetta Stone, where the cycle of thirty years is mentioned (*κυριον τριακονταετηριδον*). Later it was suggested—and the suggestion was accepted for many years—that the festival was the thirtieth anniversary of the king's accession; in 1898 this theory, being found inadequate, Sethe brought forward a good deal of evidence to prove it the thirtieth anniversary of the king's appointment as crown prince.† This, however, does not cover the fact that Thothmes I. had a

* Maqrizi, pt. II., ch. 2, Bouriant, *Mission Archéologique Française*, XVII.

† *Zeitschrift für Ägyptische Sprache*, 1898, 64, note 3.

Sed-festival, though he was never crown-prince and did not reign thirty years; nor that Tut-ankh-amon had a Sed-festival, though the sum of his predecessor's reign added to his own does not amount to thirty years.

The basis for the present interpretation of this festival was laid in Frazer's first edition of *The Golden Bough*. The connection of the royal daughter with the Sed-festival, of the Jackal-standard with the ostrich-feather of the apotheosis of the king, and the appearance of the king as Osiris in the ceremony, was shown by Möller in 1901. In 1904 I published a list of festivals dated in different reigns and identified the scene on the mace-head of Narmer with the Sed-festival; in 1905 Frazer's lectures on the Kingship laid the foundation of a comparative view by showing what customs of king killing existed in various countries round Egypt. In 1905 Petrie brought forward the connection of the Sed-festival of 30 years and the *Henti*-festival of 120 years with the well-known shift of the calendar in a week or a month; he also connected the marriage of the royal daughter with the festival, pointed out that the deification of the king as Osiris was the substitute for an earlier sacrifice of the king; and called attention to the survival of king-killing in the Coptic Abu Nerûs. In 1911 Dr. Seligmann discovered the practice of king-killing still in use among the Shilluks of Fashoda. At the beginning of this year Moret published his *Mystères Egyptiens*, in which he says that the Sed-festival renewed for the king his dignity royal and divine, and that several rites of re-birth can be recognised in it (p. 73). He also collects together various instances of the Egyptian belief in the Pharaoh's powers over fertility and famine. In the present paper connections are shown between the drowning of Osiris and the death of the early kings and their later substitutes; it is also pointed out that the several Sed-festivals of one king belong to several marriages; and that traditions of the ceremony still remain in mediæval Arab legends.

The main questions still to be answered are four: (1) the meaning of the gods giving to the king "millions of Sed-festivals," whether implying length of reign, frequent royal marriages, or re-incarnation; (2) whether the thirty-year period was a uniform calendar-cycle down to the XIXth dynasty; (3) whether the twelve-year Sed-festival named in the XXIIInd dynasty* has the same astronomical basis as the twelve-year king-killing festival in India; (4) what stages the ceremony of the prince's marriage and succession went through in different periods.

M. A. MURRAY.

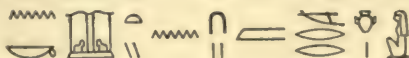
Africa, West.

Tremearne.

Marital Relations of the Hausas as shown in their Folk-lore. By **13**
Major A. J. N. Tremearne, M.A., Dip. Anth.

The marital relations have been explained fully in *Hausa Superstitions and Customs*, but these stories (which could not be included in that book) throw more light upon the estimation in which wifely fidelity is held. A Hausa woman is supposed to be incapable of upright conduct, and story 1 explains why this is so. Any man who imagines that he will be able to keep his wife from adultery is considered to be an idiot, and even a chief will encourage his subjects to hold such a man up to ridicule. A wife makes no secret of her infidelity, and is quite ready to prove it to her husband should he believe her true, even should the proof require the act to be committed in the husband's presence. Sometimes the lovers of the wives have narrow escapes, and they may have to pay pretty heavily if the husband is "sensible," and agrees to trade upon his wife's unlawful amours. The

* Base of a basalt statue with cartouches of Osorkon II., now in the Petrie Collection at University College.



seduction of a chief's wife is always something to be proud of, a pious wish is expressed for its accomplishment. A husband should choose a wife of the same class and tribe as himself.

No. 1.

wanni malami ya che abinda ya sa mata ta kan yi farraka
Certain priest he said "Thing which it causes woman she does commit adultery
 sabboda da akahaifeta tana shan mamman* uwanta har
because since there has been born her she drinks (from) breasts of mother her until
 ta yi wayo wu(r)rin uwan shi ya sa ta ta yi farraka
she makes cunning with† mother her, this it causes her she commits adultery."
 wanni kuwa ya che aa anahaifuansu da kirsu derri
Another, however, he said "No, no, there is being born them in deceit, hundred
 da daya kirsansu shi kuwa ya che aa sabboda
and one (are) wives their." He however (the first) he said "No, no, because of
 shan mamma
suckling."

da akahaife wota yarmache da yin kukanta sai
When there had been born another child-woman, on making of cry her, then
 malami wanda ya fara maganna ya che adauko ta adaura ma-su
priest who he commenced argument, he said to bring her to tie to them
 aure sai akache to da akawanke ta
marriage (knot). So it was said "Agreed." When there had been washed her*
 achikkin kwotaniya akadaura ma-ta aure anaba ta
in basin, there was tied to her marriage (knot). There was given her
 nonon akwiya har ta yi wayo da ta yi wayo
milk of goat until she began to understand. After she had begun to understand
 ta yi girrima har ta zamma buduruwa har ya san
she grew big until she became maiden (fit for marriage), at last he knew
 ta mache
her (as) wife.

sai dan sa(r)rikin ga(r)ri ya ji labari akache ga wanni malami ya
Now son of chief of city he heard news, it was said "See certain priest he
 ajje yariniya a-giddansa tunda haifuwanta ya che ba zata yi
has kept girl in house his ever since birth her, he said not she will commit
 farraka ba sai dan sa(r)riki ya che to ni zan yi farraka da
adultery not. Then son of chief he said "Well, I, I will commit adultery with
 ita sai dan sa(r)riki ya hau doki ya hadda kayan addo
her." So son of chief he mounted horse, he heaped on things of adornment
 ya hadda kayan addo sai ya zo ya bi bayan gidda
(caparisons) he put on caparisons, then he came, he went to back of compound.
 da ya bi bayan gidda sai ya waso goro ashirin achikki
When he had come to back of compound, then he threw kola-nuts twenty inside.
 Sai ta tsintsi ita yariniya ta chainye ta boye kirsu
So she picked (them up), she, girl, she ate (some) she hid (remainder). Guile
 ta fara fitta ke nan
it began to appear (thus it) was.‡

* Na, -n, and -r all mean "of."

† i.e., "has begun to understand, being taught by her mother." The usual meaning of yi is "make," but there are many others, e.g. "begin."

‡ If the woman accepts the kola-nuts, it is a sign that she is willing to receive the person who has given them. If an intermediary is employed, the girl hands a nut or two back to be given to the sender as a sign of assent.

Sai dan sa(r)riki ya wuche sai da akakwana u(k)ku
Then son of chief he went away. But when there had (passed) days three,
 kuma ya komo da ya komo ya sakye wason goro
however, he returned. When he had returned, he repeated throwing of kolas
 achikkin gidida sai ta che wanda ya waso goron nan sai na gan
in compound. Then she said "Who he threw kolas these, surely I will see
 shi yau sai ta ku(l)la zenne ta ku(l)la zenne har ashirin ta
him to-day." So she tied together cloths, she tied together cloths even twenty, she
 jefa a-katanga sai ta kama zenne sai ta hau sai ta ga
threw (one end) on wall, then she gripped cloths and she climbed. So she saw
 dan sa(r)riki sai ta che a gobe da malam ya teffi masallache
son of chief. Then she said "Ah, to-morrow when priest he has gone mosque,
 ka zo sai dan sa(r)riki ya che to
you come." And son of chief he said "Very well."

sai azzuba ya zo kirran salla nafari malam ya
When early morning it came (the time of) calling of prayer first, priest he
 teffi masallache ya hadda ma doki kaya da ya
went mosque, (and so son of chief) he put on horse caparisons. When he
 waso goro ta sa(n)ni shi ne sai ta kama zenne ta hau
had thrown kolas, she knew he (it) was. So she gripped cloths, she climbed
 katanga sai ta che mi-shi shi shiggo sai ya che a duk da
wall, and she said to him he should enter. Then he said "What! both with
 doki sai ta che i sai dan sa(r)riki ya shigga har tsakkan
horse?" And she said "Yes." So son of chief he entered even middle of
 gidida sai ta che to ka sauka da ya sauka
compound. Then she said "Now you dismount." When he had dismounted,
 akadauri doki atsakkar gidida shi kuwa ya shigga da(i)kinta
there was tied up horse in middle of compound, he, however, he entered hut her,
 yana farraka da ita sai giddan malami duk ya haske da
he was (committing) adultery with her. Lo! house of priest whole it shone with
 kayan addon dokin dan sa(r)riki
caparisons of horse of son of chief.

sai malam ya komo ya ga kofaton doki har kofan
Now priest, he returned, he saw hoof(marks) of horse up to door of
 zaure daya har kofan zaure nabiya har nau(k)ku ya leka
entrance-porch one, up to door of entrance-porch second, up to third. He peered,
 ya ga gidida duka ya haske da kayan doki sai ya ga doki
he saw compound whole it shone with caparisons of horse. Then he saw horse
 atsakkar gidida yana tabariya sai dan sa(r)riki gabbanshi
in middle of compound, he was prancing. Now son of chief, breast (heart) his
 ya fadi ya ji tsoro ye che enna tsiimi enna dubara ita ta che
it fell, he felt fear, he said "Where (is) cunning, where (is) plan?" She, she said
 opp achikkin kirsana derri da daya ber en yi ma-sa rabbin gu(d)da daya
"Poof, amongst wiles my hundred and one, let me do to him half of unit one."
 sai ta fitta buf dagga da(i)kin ta che malam ga bayanka
*Then she bounded out "boof" from hut the, she said, "Priest, see behind you**
 sa(r)riki ya aiko ma-ka da sa(d)dakan doki ba ka koma ka tara
chief he sent to you present of horse, (will) not you go back, you assemble
 malami ka je ka yi mi-shi aduwa sai malami ya che hakkanan ne
priests, you go, you do to him homage?" And priest he said "So is (it)

* After you had gone.

kuwa hakkanan ne kuwa sai ya koma baya da ya fitta sai ta really? so is (it) really?" So he went back. When he had gone, then she che da dan sa(r)riki ka fitta ka hau dokinka ka teffi said to son of chief, "You go outside, you mount horse your, you go away." da fittanshi sai ta dauke tsintsiya ta share kafaton doki On going out his, then she took broom, she swept hoof(marks) of horse, inda ya yi gu(r)ribi ta zuba da kura sai gun ya chikka wherever it had made hole she threw in dust until hole it filled up.

sai malami suka taru suka teffi wu(r)rin sa(r)riki ya che Now priests they assembled, they went presence of chief. He (priest) said muka zo mu yi ma-ka aduwa ne ya che bayanda na teffi "We have come, we may do to you homage (it) is." He said "After that I went masallaichi ka aiko mi-mi da sa(d)dakan doki angarima duk da kayanshi na mosque, you sent to me present of horse, charger, all with caparisons his of sarauta na gode ma-ka sa(r)riki ya che ni kuma sai malami ya che rank. I (give) thanks to you." Chief he said "I——?" And priest he said opp kai manna ai doki yana nan atsakkan gidda sai "What, you, certainly, surely horse he is there in middle of compound." Then sa(r)riki ya che ni ban yerda ba na sa ka da fadawa su bi chief he said "I not I agree not, I will put you with attendants, they follow ka su zo su ga doki malami da fadawa da suka zo gidda you they go, they see horse." Priests and attendants when they had come house, ko kafaton doki babu sai ya shigga gidda ya kirra yariniya ya che even hoof (print) of horse not. Then he entered house, he called girl, he said ke enna dokin da na berri atsakkan gidda sai yariniya ta "You, where horse that I left in middle of compound?" And girl she kama kai ta che wayo malami ya hanka sai ta che du allah ku clasped head, she said "Alas! priest he raves." Then she said "By God you, do kun ga kafaton doki a-gidda sai suka che a a sai malam you see hoof (prints) of horse in house?" And they said "No, no." Then priest ya che kai yanzu yanzu na ber doki nan sai fadawa suka che ai he said "Ah! now, now, I left horse here." Then attendants they said "Surely kama malam akai shi wu(r)rin sa(r)riki ya hanka seize priest bring him presence of chief, he raves."

sai akakirra yariniya a-wu(r)rin sa(r)riki sa(r)riki ya tambaye But there was summoned girl to presence of chief, chief he asked ta ya che zenzen nan na malam gaskiya ne ko ya yi ka(r)riya sai ta che her, he said "Tale this of priest, truth is or he tells lie?" And she said gaskiya ne abin da ya sa na yi mi-shi hakkanan don ya yi "Truth is, thing which it caused I did to him thus, because he made gardamma anche anahaifuwam mu da kirsu ta che disagreement (when) it was said there is being born us in deceit." She said saboda shi na nuna ina-su ana haifuwam mu da shi "On account of it I proved to them there is being born us in it."*

sai malam ya che to ya tuba sai sa(r)riki ya ber shi suka Then priest he said oh, he repented. So chief he released him. They teffi gidda suka zamma tana farrakanta abinta went home, they lived, she was (committing) adultery her unmolested.

A. J. N. TREMEARNE.

* The girl did not agree with the mother's milk theory.

REVIEWS.

Germany: Archæology.

Schmidt.

Die diluviale Vorzeit Deutschlands. Von R. R. Schmidt (archäologischer Teil), unter Mitwirkung von E. Koken (geologischer Teil) und A. Schliz (anthropologischer Teil), mit 50 Tafeln, 140 Text-figuren und 2 Tabellen. Stuttgart, 1912. 14

A common objection to the dominant palæolithic system has been the absence of proof that it applied anywhere but in France. Excessive caution, bordering on insular prejudice, has stood in the way of our full recognition of Continental results, although for at least a part of the period in question Britain was one with France, and conditions were approximately the same over the large cretaceous area of northern France and south-east England. Reactionary tendencies of this kind will be checked by the appearance of Dr. Schmidt's work on the palæolithic period in Germany, where the sequence established in France has now been verified, at least in the south-west.

These two handsome volumes (for the plates are best bound separately) are inspired by the author's own discoveries at Sirgenstein and Ofnet, both sites being roughly half-way between Stuttgart and Augsburg; and they more than realise the student's patient expectation of a comprehensive work on the early Stone Age of Germany. All but the very early periods are here represented on a scale that throws into relief the characteristics of the various stages of culture now generally recognised in the older Stone Age, and by a happy thought a few plates representing the main types are indicated for the benefit of the beginner on p. iv immediately before the plates. Though somewhat cumbersome, the elaborate table at the end of the text, with the fauna and culture of each period and its relation to the glaciations, can be highly recommended, though a rival system has been championed in several quarters, and finality is not yet reached. The following table represents in outline the views upheld by the three authors, following in principle the dominant school in France:—

GLACIATIONS (PENCK AND BRÜCKNER).	FRANCE AND GERMANY.	SCANDINAVIA.
Post-Daun -	Campigny -	Litorina-Tapes: Shell-mounds.
Daun stage -	Mas d'Azil and earliest neo-lithic.	Ancyclus: Maglemose.
Gschnitz stage -	Late La Madeleine -	Yoldia period.
Bühl stage -	Early to mid La Madeleine (upper rodent bed).	Retreat of Baltic ice-sheet.
Achen oscillation -	Solutré and Aurignac -	Wanting.
Würm glaciation -	Le Moustier -	Wanting.
Riss-Würm interglacial	St. Acheul and Chelles -	Wanting.

Traces of the Chelles culture have not yet been found in Germany, but the *Elephas antiquus* fauna of France lasted through the St. Acheul period in Germany associated in part with the mammoth, while from Le Moustier to La Madeleine inclusive an arctic-alpine fauna persisted. Attention should also be drawn to the inclusion of the period of Le Moustier in the early palæolithic division, and the beginning of the later with Aurignac. Except for the absence of Chelles and late Solutré types the German series is practically identical with that generally accepted for France; but it must be borne in mind that the German evidence is more or less confined to the south-west and the upper Rhine. The map opposite p. 116 (plate A) shows the periods represented on the various sites, which are treated in four groups:—

- (i) Suabia and S. Germany (Heidelberg to Munich).
- (ii) S.W. Germany (Metz to Basel).
- (iii) Rhine and Westphalia (Wiesbaden to Düsseldorf).
- (iv) N. Germany (Brunswick to Weimar).

Excursions in district (i) were organised for the Prehistoric Congress at Tübingen in 1911, and the section at Sirgenstein was a most impressive sight. On the terrace of the cave, 120 feet above the stream which joins the Danube at Ulm, an oblong pit had been sunk, and in little over five feet it was possible to trace a vertical succession from Le Moustier to La Madeleine, both included. Such a result involved much patient work on the part of Dr. Schmidt and his colleagues and may appear incredible to those unfamiliar with recent cave-research. Besides the culture-levels, each with its typical implements, were two thin layers of rodents' bones in some places without matrix or admixture—one following Le Moustier and the other corresponding to early La Madeleine. In the former the dominant animal was the N. American lemming (*Myodes obensis*); in the latter, that species was outnumbered by the banded species (*M. torquatus*), and that in turn gave place to a species of pica (*Lagomys pusillus*). The lemmings indicate a climate similar to that of the far north of Russia to-day; but as the view here taken is that the cold continued throughout the Cave-period it might be thought that rodent-beds could occur at any level. That they mark a considerable fall in the temperature at two definite points in the sequence is, however, practically proved by the occurrence of rodent-beds elsewhere in Germany at corresponding levels, at Wildscheuer and Ofnet. The latter site is of extreme interest to the anthropologist, as it yielded no less than thirty-three human skulls in two groups, including those of nine women and twenty children. These cave-dwellers of the Mas d'Azil stage, immediately after La Madeleine, had been decapitated not by their enemies, but solely for ceremonial burial, the skulls being all turned towards the west and carefully arranged with beads and other funeral furniture. The date is fixed by the stratification and the inclusion of pygmy flints, but the skulls were not all buried at one time, fresh additions to the groups having been made in concentric rings. Most are brachycephalic, with two varieties of calvaria (double-circle and pear-shape, corresponding to the Grenelle and lake-dwelling types respectively); five are dolichocephalic, and eight mesaticephalic. Further analysis shows that they belong to a population descended from two distinct races, some of the subjects reverting to type.

It would be ungracious to find fault with this imposing work on the very ground of its magnificence; but, in the first place, the most advanced work on such a subject must presently be out of date, and, secondly, the necessarily high price puts it beyond the reach of most students who cannot borrow it from a library. Its perusal cannot fail to have a steadying and inspiring effect, for it is a striking confirmation of the current system, and shows what might be done with the much richer material in this country. The authors know as well as anyone that many of the problems they treat so fully are matters of controversy; and it is perhaps a wise policy to take a strong line instead of presenting various views and leaving the reader to choose between them. The only objection is that one is liable to take for granted what is still under discussion. For instance, it is asserted that Mesvin is probably the oldest human industry. Dr. Rutot has strong views as to the date of that industry, and certainly does not regard it as the earliest known; and Dr. Schmidt states that no implementiferous deposits that exclude the possibility of a natural origin for eoliths have yet been found. Again a matter of opinion, not to mention the possibility of man's presence in Tertiary deposits. The loess question once more is not finally settled, though recent research has brought it nearer solution; and in connection with Achenheim it may be observed that fig. 5 of Pl. xxvii, assigned to St. Acheul II., looks much like the Northfleet type, also found in the Somme valley and assigned to early Le Moustier. Among sites for the Mas d'Azil type of harpoon occurs *Écosse*: why not *Schottland*? The specimens from Oban are well known and others have recently been found in Scotland.

Among other statements open to question may be mentioned two at the end of the text, in Dr. Schmidt's lucid summary of palæolithic chronology and its relation to the antiquity of man. "Very few open-air stations of Le Moustier or La Madeleine "date are known," and "the Neandertal type represents the old palæolithic culture"—but several open-air sites with Le Moustier flints have recently been noticed in France; and there are surface finds of both dates in England, while the champions of Galley Hill man will deny the second dictum with considerable vigour. Though all will recognise the ability, the general accuracy and enterprise of the authors, and will be grateful for a handsome addition to Stone Age literature, the thin soft paper of the text will prove a mistake: though a welcome relief from the usual shiny surface, it will not withstand ordinary wear and tear.

As German prehistoric books are seldom seen in this country, and the language itself is a difficulty, it seems advisable to append a short list of technical terms with their French and English equivalents, to obviate a fruitless search in dictionaries:—

FÄUSTEL, *coup-de-poing*, hand-axe.

SPITZMANDELFÖRMIGER FÄUSTEL, *ficron*, long-pointed hand-axe.

SCHOLLENFORM, *limande*, dab-fish type.

SCHABER, *racloir*, side-scraper.

KRATZER, *grattoir*, end-scraper.

KLINGENKRATZER, *grattoir sur lame*, end-scraper on blade.

KIELKRATZER, *grattoir caréné*, keeled plane or cone.

STICHEL, *burin*, graving-tool, graver.

ECKSTICHEL, *burin d'angle*, angle-graver with short slice.

KANTENSTICHEL, *burin latéral*, angle-graver with long slice.

STIELSPITZE, *pointe de la Font Robert*, tanged point.

KERBSPITZE, *pointe à cran*, shouldered point.

KANNELIERRETUSCHE, *retouche lamellaire*, fluting.

DORSALRETUSCHE, *à dos abattu*, battered back.

R. A. S.

Congo.

Weeks.

Among Congo Cannibals: Experiences, Impressions, and Adventures during a Thirty Years' Sojourn amongst the Boloki and other Congo Tribes, with a Description of their Curious Habits, Customs, Religion, and Laws. By John H. Weeks. London: Seeley, Servia & Co., 1913. Pp. 352. Fifty-four illustrations and map.

15

The people chiefly treated in this book are the Boloki of the Middle Congo, a riverine tribe inhabiting the district near Nouvelle Anvers, formerly known as Bangala Station. The name Bangala, which has been variously applied to them and to the neighbouring Bomuna tribe, and is used by MM. Van Overbergh and De Jonghe to cover "a dozen or more different tribes speaking as many distinct languages," seems to have been quite unknown to the natives themselves. The "Bangala" of Stanley and Coquilhat, living at Diboko, under the chieftainship of Mata Bwiki, were "Bomuna of the tribe of Bobanga." Mr. Weeks, by the bye, disposes of a certain amount of legend about Mata Bwiki, whom Stanley imagined to be a sort of paramount chief—showing (p. 169) that there is no such thing as a paramount chief among the Boloki, and that the translation, "Lord of many guns," is an error.

The outcome of thirty years' experience cannot fail to be instructive, and an enormous amount of valuable information is contained in these pages, especially in the chapters on "Social Life and Organisation," "Marriage and Child-bearing," "Games and Pastimes," "Law, Crimes, and Ordeals," "Mythology and Folklore," "Religious Beliefs," "Taboos and Curses," &c., &c.

Particularly noteworthy—among numerous other points which I am compelled to pass over—is the Boloki theory as to unborn children (p. 129). Every family has a *liboma*, which may be a pool, a creek, or a *bombax* tree (it is not stated whether any other tree can be a *liboma*), and “is regarded as the preserve of the unborn children of the family. The disembodied spirits (*mingoli*) of the deceased members of the family performed the duty of supplying these preserves with spirit-children to keep their families strong and numerous. They have a very misty idea as to how these *liboma* are supplied with spirit-children (or *bingbongbo*), but I have a suspicion that underlying the *liboma* is some idea of re-incarnation—some thought there was a re-birth of certain deceased members of the family, and others thought the disembodied spirits had spirit-children, and these were sent to the *liboma* to be endowed in due turn with bodies If a man has one child by a wife and no more, he thinks someone has bewitched his *liboma* by taking the family’s stock of children from it and hiding them; or it may be that the other members of the family have bewitched her so that she may not be able to procure another child from the *liboma* that there might be more for themselves; if, however, none of the family have more than one child by their wives, then some other family, through hatred or jealousy, has taken by witchcraft the children from their *liboma* and concealed them, for only the family to which the *liboma* belongs can give birth to the unborn infant spirits then.”

Twins (*masa*) always have the names of Nkumu and Mpeya given them, just as with the Anyanja they are always called Mngoli and Nyuma, evidently meaning “in front” and “behind,” or “former” and “latter.” Mr. Weeks gives no explanation of the Boloki terms, which appear to be used also by the Bobangi (see *Whitehead’s Dictionary*, p. 481, s.v. *Twin*), though their word for “twins” is different. On the Lower Congo the word is *nshimba*; the elder twin is also called Nshimba (in Bentley’s spelling Nximba), while the younger is Nzuji. Mr. Weeks does not offer any suggestion as to the etymology of *masa*; it can hardly be connected with the Bantu root given by Meinhof as *paka*, which is found in Swahili as *pata* (*pacha*), in Pokomo as *mpatsa*, in Nyanja as *mpasa*, in Zulu as *impahla*, &c. Special rules have to be observed with regard to twins:—

“The first-born of twins is always carried on the right arm and the second on the left arm. Whenever the mother replies to a salutation she must give two answers, one for each child; and should she greet anyone she must duplicate her greeting. . . . She must eat, not with one hand, but with both, that each child may be properly nourished. Presents are given in duplicate or the child not receiving a present will become ill, fret, and die.”

No clan organisation is mentioned; and there seems to be a good deal of uncertainty about terms of relationship, which, among most Bantu peoples, are so minute and precise. (See p. 161 and Appendix, Note 4, p. 342.) It is to be noted that there is a word *nkaja*, like the Nyanja *mlongo* and Swahili *umbu*, applied by a brother to a sister and *vice versa*, but never by a sister to a sister or a brother to a brother. *Bokilo*, which is used for “mother-in-law,” but includes all relations by marriage, is derived from *kila* “to forbid” (cf. Zulu *zila*, and Ronga *yila*), and this etymology is confirmed by the custom of mutual avoidance between a man and his wife’s mother, and a wife and her husband’s father. Totemism would appear to be dying out, but there are numerous traces of it. What is said about curses and the mode of taking them off on pp. 298-300 should be compared with Ronga procedure described by M. Junod.

We note that, in Mr. Weeks’s opinion, polygamy tends to restrict the population, as it seems to have been possible (see p. 135) for a few wealthy men to “corner” all the available women; the numbers of the sexes would seem to be approximately equal.

The folk tales given in Chapter XIV. present interesting points of contrast with other Bantu stories, and merit careful study, especially the adventures of the legendary hero, Libanza.

We cannot conclude without a word of praise for the excellent illustrations, see especially Frontispiece and pp. 102, 118, and 160. A. WERNER.

Australia.

Malinowski.

The Family among the Australian Aborigines. By B. Malinowski, Ph.D. 16
Published for the University of London Press by Hodder and Stoughton, 1913.

Mr. Malinowski has written a book that should be carefully read not only by every student of Australian institutions, but by every student of sociology. It consists of a critical and systematic examination of all the information at present available about the individual family in Australian tribes. For the student of Australian ethnology it shows the fundamental importance of the individual family in the social organisation of the aborigines, and gives a clear and illuminating account of an institution that has been neglected not only in theoretical works but also in descriptive works. For the student of sociology in general it is by far the best example in English of scientific method in dealing with descriptions of the customs and institutions of a savage people. Thus, quite apart from its value as giving a detailed description of an important institution in a race that has received much attention from sociologists, it may well serve for some time to come as a model of method, and for this reason alone should be in the hands of every student of ethnology.

Although the work is purely descriptive in scope, yet it has an important bearing on theoretical questions. The author shows very clearly that the individual family is of extreme importance in the daily life of an Australian tribe. If the individual family did not exist, the moral and economic life of the natives would have to be something entirely different from what it is. This important fact has been ignored by writers who have defended a hypothesis of the former existence of group-marriage in Australia. The individual family, far from showing any signs of being a recent innovation, seems, on the contrary, to be one of the most fundamental elements of the social organisation. This much is evident from Mr. Malinowski's book, which, therefore, though not written with any controversial intention, affords an overwhelming argument against hypotheses of group-marriage as they are commonly stated.

The scope of the book may be indicated by a brief summary. Chapter I. explains the problem (to provide a definition or description of the individual family in Australia) and the methods used in dealing with evidence. Chapter II. describes the manner of obtaining wives. (In this chapter there is one conclusion drawn on what seems slender evidence, to the effect that marriage by exchange of females is absent from tribes of Western Queensland and Central Australia. Exchange of females may be disguised under betrothal customs. A common form of betrothal is that a man is betrothed to a girl, and at the same time his sister is betrothed to her brother. Further, marriage by purchase—by presents to the father-in-law—and marriage by exchange of sisters are not in any way mutually exclusive, for they may both exist in the same tribe. In Western Australia, although a man may have obtained his wife by the exchange of a sister, he is still obliged, both before and after marriage, to give presents of food and weapons to his father-in-law.) Chapter III. deals with the relations between a husband and wife, in so far as concerns the authority of the husband, his treatment of the wife, and the affection and attachment

between them. (One remark may be made in this connection. The author speaks of the ill-treatment of the woman by her husband. It may be observed that the Australian woman always has a remedy against any exhibition of physical force by her husband, in the use of her tongue. A woman's tongue is as powerful in controlling a wayward husband in Australia as it is in more civilised communities.) Chapter IV. deals with the sexual aspect of marriage (the only aspect usually considered by group-marriage theorists). Chapter V. discusses, under the heading "Mode of Living," the connection of the family with the local organisation. (This chapter is unsatisfactory owing to the very scanty information at present available about the Australian local organisation, but the author has made as good a use as seems possible of the imperfect material available.) Chapter VI. deals with the notion of kinship; one part of the chapter is an attempt to throw light on the native notions of kinship by an examination of mythological beliefs. (This chapter is, on the whole, the least successful in the book. The Australian notions relating to kinship cannot be studied without reference to what the author calls "group relationships"; in other words, the relationship systems, classes and clans. As Mr. Malinowski has confined himself, quite justifiably, to a study of the individual family relationships, this part of his work remains imperfect.) Chapter VII. deals with the relations of parents and children, and Chapter VIII. gives a brief account of the family as the economic unit.

A. R. B.

Physical Anthropology.

Buttel-Reepen.

Man and His Forerunners. By Professor H. von Buttel-Reepen. Authorised translation by A. G. Thacker, A.R.C.S. London: Longmans, Green & Co., 1913. Pp. 96. Figs. 70. Price 2s. 6d. net.

17

We have nothing but commendation for the manner in which Mr. A. G. Thacker has rendered Professor von Buttel-Reepen's popular German book into excellent English. It is little more than two years since the original work appeared as a series of articles in a German scientific periodical which were afterwards published in book form under the title of *Aus dem Werdegang der Menschheit*. The book succeeded in the fatherland for two good reasons: (1) The author possessed an excellent judgment in selecting the most essential facts in the present state of our knowledge of ancient man; (2) the facts were presented clearly and simply, the reader being aided by excellent illustrations. Professor Buttel-Reepen's book deserves all its success, for the author surveys the anthropological world without prejudice; he believes rightly that his sober, hard-working contemporaries are in search for truth as regards human beginnings, and renders to each deserving man a due, if brief, representation. Anyone in search of a simple and reliable guide to the present state of our knowledge of early man—his features, his works, and his manners—will find it here.

The English edition is very much up-to-date. It includes a fairly full account of the human skull found by Mr. Charles Dawson at Piltdown, Sussex, which has been ascribed to an extinct genius of humanity—Eoanthropus. Professor Buttel-Reepen has evidently been misled by the statement of the finder and namer of Eoanthropus—namely, that flints of the Chellean type were found with the remains. He consequently refers Eoanthropus, with Neanderthal man, to the Chellean age, in the second inter-glacial phase. The original authors refer the remains to a much earlier time, the early part of the Pleistocene, believing them to be of about the same age as the Heidelberg jaw. We also note that the author is prepared to believe in the contemporary existence of several species or genera of mankind, and that he accepts Mr. Reid Moir's sub-crag flints as genuine evidence of man's workmanship.

A. KEITH.



The small gap above, in the base, should be filled in; this is caused by a flaw in the negative.
FIG. 3.



FIG. 2.

INLAID BOWL AND STAND FROM THE PELEWS.

ORIGINAL ARTICLES.

With Plate C.

Ethnography: Pelew Islands.

Beasley.

Inlaid Bowl and Stand from the Pelews. *By H. G. Beasley.*

18

I was fortunate to discover these two very ancient pieces in a small second-hand furniture shop, and I venture to think that a short explanation of them may be of interest. Articles from this group are but rarely met with, and even our great museums are, unfortunately, but poorly supplied. The bowl (Figs. 1-2) is of rather heavy wood, cut from the solid, and measures 23 inches (58.4 cm.) long, 14 inches (35.6 cm.) wide, and stands $9\frac{5}{8}$ inches (24.5 cm.) high, outside measurement, the sides being $\frac{1}{2}$ inch (1.3 cm.) thick. The depth inside is $7\frac{1}{2}$ inches (19.1 cm.). The



FIG. 1.

ends are shaped and inlaid to represent a human face, of which the raised nose is the most striking feature. This ridge-like nose seems to be a peculiarity of Pelew work, since I have another bowl with the same feature, though otherwise perfectly plain. The sides of the bowl are divided by two bands of inlaid tridacna shell, and enclosed by them are four human figures formed of the same material let into the wood. These figures are highly conventionalised and are obviously phallic; above and between these figures are wing-shaped pieces of inlay. The base upon which this bowl stands would seem to show some Asiatic influence, since it closely resembles the small black wood stands that come from China and Japan. Both Wilson* and Kubary† state that these bowls were used to contain syrup, or as the

* Wilson.—*An Account of the Pelew Islands*. London, 1788.

† Kubary.—*Ethno. Beiträge zur den Korolinen Archipels*. Leiden, 1892.

former quaintly describes it, "sweet drink." The entire surface is coloured red, similar to the British Museum specimens. The rim of the vessel is quite flat and is also inlaid sparingly with small square pieces of shell, a fact which would imply the absence of any cover such as is present in the British Museum example. The presence of a cover in the last-named is doubtless due to its bird shape.

Amaso Delano,* who visited the islands with McCluer in 1792, speaks of this inlay work with admiration, which he describes as taking the form of birds, fishes, flying foxes, and men, and adds that in addition to their utensils this work was used on their canoes and paddles. Fig. 3 is a stand or low table on which fruit and taro were placed during a feast, as mentioned by Captain Wilson, unfortunately without illustration. Kubary† however describes them fully (page 204, Plate 26, Fig. 3). This specimen is of considerable weight and cut from the solid. It resembles the bowl in being coloured with red pigment and is elaborately inlaid in the same manner. Each of the four legs bears a highly conventionalised figure having very long arms and legs, each of which ends in a triangular piece of notched shell, which may represent hands and feet, the head and body being two round pieces of shell. The top is hollowed out, and presents a flat surface, the rim being about 1 inch wide and $\frac{3}{4}$ inch high. It is inlaid with five small square notched pieces. The outer edge is also elaborately decorated, the design being formed of triangular pieces set over small rosettes, and the same triangular inlay occurs on the base. The height of the stand is 15 inches (38.2 cm.), the diameter of the top, 22 inches (56 cm.).

H. G. BEASLEY.

Applied Anthropology.

Temple.

The Value of a Training in Anthropology for the Administrator.

19

Part of a Lecture delivered before the Oxford University Anthropological Society, by Sir Richard Temple, Bart., C.I.E.

I understand that I am called upon to address to-day, amongst others, probationers for the Indian Civil Service, and I wish to say at once that in urging them to train themselves in Anthropology I have no desire to add another subject to their already overburdened curriculum. My object in doing what is possible to forward the movement in favour of Schools of Applied Anthropology, for the benefit of such students as they are, is to ensure that they shall be put in the way of knowing for themselves the people with whom they may come in contact. The essential points of knowledge for a young man going out to India to assist in the Government are Languages, Administration, and Law. I put them in that order advisedly, as the result of many years' experience, and to these I strongly desire to add Anthropology, for the reason that if you are to succeed in governing men, knowledge of their languages or of the administration and the law of the country is not quite enough. It is also necessary to know the culture of the people with whom one is dealing. This is the knowledge that the Schools of Applied Anthropology advocated by myself and others wish to provide, not so much by directly teaching it as by putting students in the way of acquiring it accurately for themselves. We know very well the weight of the tax placed on the intellectual powers of students of the Indian Civil Service examination system, and we know how loyal are the efforts they make to meet that tax. We have no wish therefore to add to the burden, but we do wish, firstly, to interest them in Anthropology, and, secondly, by that means to lead them on to the study of it throughout life, to the benefit of themselves and of those amongst whom they work.

It will have been perceived that I have been true to my principles, and have used only general terms in treating my subject, but, as I am addressing those who

* Delano.—*Narrative of Voyages and Travels*. Boston, 1817.

† Kubary.—*Ethno. Beiträge zur den Korolinen Archipels*. Leiden, 1892.

are going to work in India, I propose giving one or two general hints, not so much as statements of positive facts, but as my own views after forty years of study, which they can most usefully spend their spare time in verifying later on.

The outstanding human fact in India is caste, which is the principle of family exclusiveness carried to its logical conclusion, and in this form it exists nowhere else in the world. It is there a birthright of divine origin preserved as rigidly as possible by immemorial custom. It is maintained by as complete avoidance as practicable of bodily contact with all outsiders. This has made the marriage rules most rigid, and has led to female infanticide, child-marriage, and widow celibacy. Work these points out for yourselves with such help as you can get from old students like myself. It has also divided the natives of India into a network of isolated communities, and rendered the population unable to combine against attack from outside. Hence the many foreign rulers in India. Hence, also, our own empire over a courageous, physically strong, and mentally capable population. Hence, too, the tendency of the people to split up into innumerable small religious sects, each with its own system of ethics.

Caste, being the rule of life of the great majority of the people, affects everyone. It will affect you who are going to India, for you will find that Europeans are there, owing to the conditions, a caste, whether they like it or not. It is this, and not the superciliousness of the Englishmen, that makes intimate social relations between British and Indian families impossible. The common complaint that our national characteristic of aloofness is responsible for the social isolation in India is a shallow observation. It occurs simply because it has been the rule of the land from a period long before our time.

The point to watch in the future is the breaking down of this social system. It is coming for a certainty, and its advent will mean a complete social revolution, with all its consequences. The causes are Western education awakening the critical faculties of the natives and shaking their faith in the complete purity of their birthright, and modern capacity for cheap and rapid movement, making personal isolation more and more difficult.

The second cardinal point about India is Hinduism. Like caste, it permeates everything. Hinduism is more than a religion. It provides a rule of life guiding the conduct of practically the whole Indian populace, whatever the form of the creed they may profess. Modern Hinduism is the outcome of many centuries of growth and exposure to outside influences, and is divided nowadays into two almost separate parts—philosophy and practice. The philosophy is monotheistic and the practice animistic; that is to say, there is a theoretical belief in the supreme power of one God, combined with a practical belief in the powers of innumerable supernatural personages and forces. This applies to the higher castes, but there is an enormous population below them who are known as the low castes; outcasts according to high-caste Hindu theory. Their faith is the primitive animism of the country largely tinged with the philosophy and the high moral teaching of the popular eclectic mediæval reformers of India, as to whom you should learn all you can when you get there.

It is these low castes that are becoming ripe for accepting Christianity wholesale. The higher caste Hindus and the educated natives generally are aware of this, and have started a strong revival of all the old native religions and of Hinduism especially. This is one of the chief causes of the unrest you will hear so much of when you get to India. And as to this you may usefully hear one or two things from an old anthropologist. The first point to grasp is that the unrest is real, inevitable, and natural. It is due entirely to the revolution caused in native life by the contact of old Eastern and Western civilisations. Our mere presence in India,

as the controlling power with a strong distinct civilisation of our own, has seriously threatened the caste system and the chief religion through the education we have imported wholesale. Western education is also completely upsetting the whole of the long-established methods of treating women, and it has created a new educated middle-class, largely unemployed in a suitable manner, and, therefore, inflammable and disappointed, ready to fan the flame of unrest whenever possible. All this is the necessary consequence of the conditions resulting from our overlordship. It is essentially a state of things where the anthropological training will avail largely to make you understand it, and by understanding it to keep the cool head required in a situation that can only become dangerous if ignorantly treated.

One or two more words with your leave. Be very careful to learn the spoken languages, or at least the chief language, of the province in which your lot is cast. You can never secure the interest of the people, or really know anything of them, unless you do. It is better for the people you govern that you should know their language well than to be a first-rate lawyer or a minutely accurate administrator. The other point is as regards the climate. Long continued residence in India affects the nervous system more than the muscles or the vital organs. It is not so much, as you will be told, the liver, the spleen, the stomach, or the head that are injured as the nerves. The thing to avoid is the local "head," a common colloquial recognition of that insidious disease, neurasthenia, the visible signs of which are irritability and loss of memory for small details, such as names and words. If you want to keep yourselves fit for work, endeavour to preserve your English steadiness of nerve, knowing that it is being more and more undermined by every year you spend in India.

I have spoken dogmatically because the time is short, but I wish you to understand that it is not my desire to dogmatise. What I have tried to do is to give you some of the conclusions resulting from many years of study as a basis for you to work on for yourselves.

R. C. TEMPLE.

Archæology.

Johnston.

The Origin of the Horse-shoe Arch. By Sir H. H. Johnston, **20**
G.C.M.G., K.C.B.

The reviews of a work on *Art in Spain and Portugal*, recently published by Mr. Heinemann, touch on a very interesting problem in both art and ethnology—the origin of the Horse-shoe Arch—what the French style more accurately *l'arc à cintre outre-passé*. Napoleon III wished to determine whether this leading feature of Saracenic architecture really owed its origin to the Arab uprising under the impetus of Islam, and despatched two architect-explorers to investigate ruins in eastern Syria which were alleged to contain horse-shoe arches and yet to date from the sixth and even fifth centuries of the Christian era. The report of this commission in the form of a large quarto or folio volume is to be seen in the British Museum Library (I cannot at the time of writing remember the authors' names, but this—and the work itself—could be easily elicited at the Library). I remember that the evidence collected went to show : (1) That the horse-shoe arch was possibly connected with a Phœnician sex-cult, had certainly existed long before Islam, possibly, with other phallic emblems, had penetrated to the holy shrines at Mekka and elsewhere in western Arabia, and had been closely associated with the *mihrab* (*mahrab*), or holy recess of Arab temples; an element in Islamic architecture which was adopted by the Muhammadans almost coevally with the first organisation of their cult. But there was already a tendency in pre-Islamic Persia and India towards the pointed arch, consequently this form influenced in many places and at different periods the round horse-shoe shape of the original *mihrab*. Nevertheless I have myself found and photographed in some of the

oldest mosques of north-western India (at Delhi, for example) forms of the horse-shoe arch which are only slightly pointed in the middle.

We know historically that one of the earliest *foci* of Saracenic architecture was central and southern Tunis—Kairwan to the beautiful little towns of the Shatts, or lacustrine oases. Here may still be seen examples—fragments—of eighth-century architecture exhibiting the horse-shoe arch in its perfect, rounded form—literally *l'arc à cintre outre-passé*. Later on, under Fatimid rule, architects came from Egypt (where Persian influence had early impressed the pointed arch on the local Saracenic architecture) and influenced Berber culture in North Africa. Thence arose the beautiful, slightly pointed shapes of the arch in so many mediæval Algerian and Moroccan buildings, and in the Saracenic architecture of Spain and southern Portugal from the eleventh to the fifteenth century. But I believe I am right in saying that the earliest Saracenic buildings in Spain and southern Portugal have the rounded horse-shoe arch, and not the pointed.

In the island of Jerba, and elsewhere in the adjoining Tunisian Sahara, there may be seen truly remarkable shrines and mosques containing what was obviously the primal shape and purpose of the *mihrab*. Traditionally these emblems of a sex-cult ante-date Islam and the arrival of the first Arab invaders. Here seems to have lingered down to the end of the Roman rule in North Africa a vestige of a religion imported by the Phœnicians. This same Syrian or Persian-gulf religion quite possibly penetrated to western Arabia and left behind the *mihrab* (and its outcome, the horse-shoe arch) in the temples of the pagan Arabs. Its relics, we know, affected the first Islamic colonists of Jerba and southern Tunis, who were the earliest schismatics of Islam, and whose descendants to-day (unless the advance of French civilisation has swept the buildings away) still worship in small shrines and strangely-decorated mosques, which have been described and pictured by me in the Royal Geographical Society's magazine for 1898. It is quite possible that the Phœnicians may have similarly planted in Spain the same cult and the same emblems and hollow moulds of emblems (which is all the Arab *mihrab* is) as they introduced into the African territories of Carthage, and that consequently the horse-shoe arch may have arisen independently in Spain as it likewise arose in Coele-Syria and southern Tunis. But, if so, it is perplexing to find it as a pre-Islamic feature in Visigothic buildings of northern Spain, whither the Phœnician influence can have scarcely penetrated.

H. H. JOHNSTON.

Chile, Northern.

Evans: Southward.

A Further Note on the Occurrence of Turquoise at Indio Muerto, Northern Chile. *By Oswald H. Evans and John Southward.* **21**

During last year a short note was forwarded for publication in MAN dealing with the occurrence of turquoise at Indio Muerto, in the Chañaral district of Northern Chile, and referring to the use of the substance by the former inhabitants of the region (*see* MAN, 1913, 87).

A short time afterwards, through the courtesy of Don Nicanor Plaza, of Chañaral, some examples of the turquoise in the crude state, and also in the form of beads and pendants, were obtained, together with a most interesting example of carved wood inlaid with the same mineral.

As we understand that hitherto the occurrence of turquoise deposits in South America has not been brought to the notice of ethnologists, it is as well to state that the mineral, for which chrysocolla might readily be mistaken, has been indentified by analysis as true turquoise.

The turquoise occurs in thin bands throughout an igneous vein, as shown by the matrix, but of its geological relationships *in situ* we are ignorant, the locality being

difficult of access and very seldom visited. In general, the colour of the stone is poor, being green rather than blue, and the pieces used by the Indians for beads and similar articles are full of flaws and earthy discolourations.

The worked specimens forwarded to us by Señor Plaza consist, firstly, of two large pendants to which a roughly conical shape has been given by grinding. Each is pierced at the apex with a hole for suspension, and in one instance a fragment of twisted thread remained inside the drill-hole; one of the pendants is scored at the base, presumably with decorative intention. Secondly, a number of cylindrical beads, subquadrangular in section, all perforated throughout their entire length for suspension.

Some few years ago great numbers of these beads of different sizes were brought down from the interior to Chañaral, having been obtained in an Indian burial ground in the vicinity of the mineral vein. It is stated that the graves contained "mummies" (using the term as generally understood to apply to desiccated human bodies) buried in a contracted posture, the ornaments being round their necks. As is usual in such cases, unfortunately, the remains were treated with scant ceremony, the turquoise objects, with few exceptions, alone being preserved.

Apart from the beads and pendants, of which the chief interest lies in the material from which they have been made, the most interesting relic consists of a small article of carved wood, inlaid with turquoise. This object is a kind of "palette" of hard, dark-coloured wood, slightly concave, its lower half is hollowed out into a shallow "tray," whilst the upper portion bears a conventionalised human figure carved in low relief. The dimensions are as follows:—Length, 15 cms.; width at top, 6 cms.; width at bottom, $4\frac{1}{2}$ cms.; thickness, $\frac{1}{2}$ cm. to 1 cm. The design is crude but the work has been carefully executed.

The aspect of the little figure at once recalls that of the central image in the celebrated monolithic doorway of

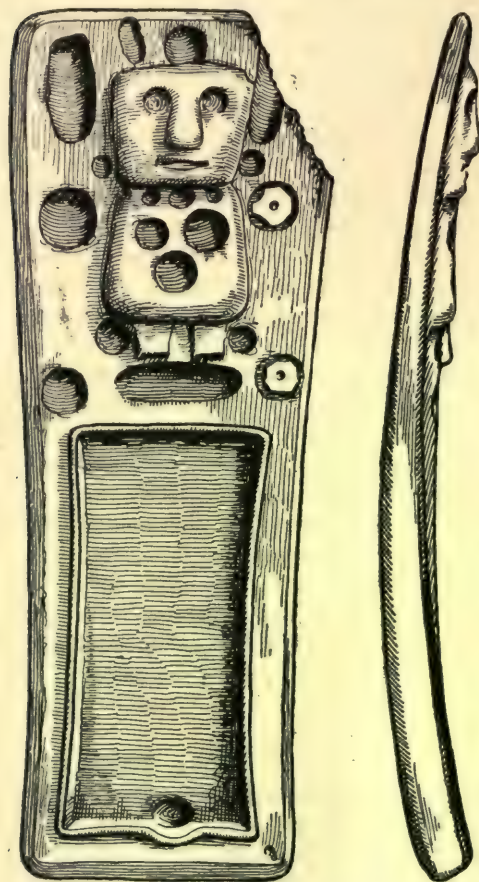


FIG. 1.—WOODEN "PALETTE" FROM CHAÑARAL.

Tiahuanaco, and it may at least be referred to the "Tiahuanaco style." The face and body are almost quadrangular and the lower extremities are represented by two small squares. Arms are lacking, unless the turquoise inlaying was supposed to represent them. The figure had, apparently, ear-plugs; beneath the "chin" runs a line of small hollows representing a necklace and the body-square bears three circular depressions formerly set with turquoise. Above the head are two hollows, one circular and placed centrally, the other, on the left side, is oval. There is no corresponding oval on the right side. These markings, formerly inlaid, may possibly represent a radiate head-dress, as in the Tihuanaco figure. On either side of the head are cut two long oval hollows, a small circle is placed

beside each leg, a large one beside each shoulder, another long oval runs below the legs, and, finally, on each side immediately above the shallow "tray" are two other circles. Two pieces only of the turquoise inlay remain, both on the right side. Certain of the cavities retain traces of a cement which, on heating, melts, swells up, and finally burns with an aromatic odour. This cement may possibly be the dried exudation of a species of *Euphorbia* peculiar to the North Chilean deserts, locally called the *Lechero* (milkman). This plant, on incision of the limbs or leaves, yields a white, strongly adhesive fluid, said to be poisonous, but occasionally employed as a convenient cement.

The turquoise inlay remaining consists of two irregularly circular flat beads of green colour, centrally perforated. The latter point is interesting, since it shows that the maker made use of beads in common use for personal ornament and not of specially prepared fragments of the stone. It would appear that the ovals were filled with cylindrical beads placed lengthways and the circles with transverse sections. A hole has been bored, presumably for suspension, near the lower rim of the tray, with an unhandy tool, for a portion of the rim was scooped away at the same time. This hole has been plugged up with cement as though the "palette" was intended to hold a liquid substance, perhaps face-paint or pigment for pottery decoration. At some time the object has been broken at the upper right-hand side, and shows signs of an attempt at mending, two small holes being drilled in the back along the line of fracture. There is another small drill hole on the front side at the bottom right-hand corner of unknown use.

The material of the "palette" merits a comment. Timber is practically non-existent in the Atacama region, but it is well-known that deposits of fossil or semi-fossil wood are not uncommon. One such deposit of hardwood occurs in the interior of Chañaral, and has a limited use as fuel, donkey loads being occasionally brought down to the little port and sold under the name of "carbon." The trees are said to be almost buried in sand, but have suffered little change, not being mineralised in the slightest degree. They bear witness to a gradual change of climate, for which other evidence is not lacking.

To all appearance the "palette" has been carved from this material, and this, taken in conjunction with the use of local turquoise for the inlaying, renders it probable that the object was made on the spot.

The close proximity of the Inca road, which passes near Indio Muerto on the way to Copiapo; the contracted "mummies"; and, above all, the style of the work, all point to Peruvian influence. Is it not probable that at Indio Muerto we have the source of the turquoise, which found its way throughout the whole Peruvian culture area?

The remaining articles sent to us by Señor Plaza comprise a spatula or spoon of common coast form shaped from part of the scapula of some animal, probably the guanaco, a few arrow heads, one of them of crystalline quartz, belonging to types described in MAN, 1906, 12, and figured in *Knowledge*, 1908, July, August. A small stone object of unknown use, possibly a paint muller, and three discs of pottery, about 1 in. to 1½ in. in diameter, slightly convex, and deeply scored with grooves, in two instances radial, but in the third specimen crossing at right angles, dividing the surface into squares. These are locally known as "Indian money." They have evidently been ground to a roughly circular shape from potsherds. The cross-hatched specimen exhibits traces of the polished red slip frequently met in the early pottery of the coast.

OSWALD H. EVANS, F.G.S.
J. SOUTHWARD.

Archæology : France.

Lewis.

On Some Prehistoric Antiquities in the Departments of the Vienne and the Charente, France. *By A. L. Lewis, Officier d'Académie.* **22**

The following particulars were collected by me while attending the meeting of the Congrès Préhistorique de France, held at Angoulême in August 1912, at which I had the honour of representing the Royal Anthropological Institute by request of the Council.

There is a fine dolmen very near to Poitiers ; it is called the "Pierre Levée," and tramcars run from the Hôtel de Ville past the prison, at the back of which the dolmen stands in a garden at the corner of two roads. The capstone is about 15 feet in extreme length and breadth, and a further length of 4 feet, apparently broken off, lies on the ground at its north-east end. The bearings are nearly north-east and south-west ; there are the remains of seven supporters, forming originally a chamber, 10 feet wide from north-west to south-east, and 7 feet or 8 feet from north-east to south-west. Of these supporters, two at the south-west end are from 5 feet to 6 feet high, but those at the north-east have fallen and let that end of the capstone down to the ground, so that without excavation it is not possible to say whether another chamber existed there or not. The capstone is nearly 3 feet thick, and on the top of it, near the north corner, are a rather remarkable boss and ridge.

In the Forêt de Boixe, near Vervant, there is a remarkable monument called le Gros Doignon. It consists of a tumulus with a large capstone supported by other stones. On getting down under this stone through a narrow opening, one side of the space beneath is found to consist of a wall with a large carefully-squared opening through it communicating with another rectangular chamber which is completely covered by the tumulus. Whether this is a later addition, and if so when it was constructed I do not know ; but when Richard wrote his *France Monumentale* sixty or seventy years ago its existence was apparently unknown, and only the capstone was to be seen.

About 6 kilometres north from this monument there were formerly five dolmens, of which only two remain ; these are called the Great and Little Perrottes, and stand about 165 feet apart in a line 25 degrees east of north. The Great Perrotte, which is at the south, consists of a very regular and nearly rectangular chamber $10\frac{1}{2}$ feet internally from north-west to south-east, 9 feet from north-east to south-west, and 6 feet high. Three of the sides have three supporters each, and the fourth (south-west) has four ; one on the north-east side has been forced inward, and the gap thus made forms the present entrance ; one next to it, at the north corner, has sculptured upon it the representations of two stone axes. The capstone is nearly 18 feet long by $13\frac{1}{2}$ feet wide, and from 6 feet to 8 feet thick. There are other stones, two of which are of great size, and also remains of a tumulus surrounding the chamber.

The Little Perrotte is small only by comparison, the capstone being about 14 feet long by $8\frac{1}{2}$ feet wide and 4 feet thick. It has, however, remains of only five supporting stones, but there are what seem to be two smaller capstones covering an entrance passage, or it may be another chamber, on the south-east side. The longest axis of the dolmen itself is 25 degrees east of north and west of south. Several stones are scattered about near the two Perrottes, which are no doubt remains of other monuments. The material was said to be coralline limestone with terebratula, &c., brought from Château-Renaud, 3 kilometres distant.

Richard (*France Monumentale*) describes three other dolmens in this neighbourhood, which I suppose were those mentioned to the Congress as having been destroyed. These were at Luxé ; one of them, four or five hundred metres south from the Perrottes, was very similar to the smaller Perrotte ; another, two or three

hundred metres further south, had a rather circular capstone about 12 feet in diameter and 3 feet thick, and was at the east end of a mound or "éminence," perhaps natural, 56 metres long from east to west, 16 to 18 metres wide, and 3 feet or 4 feet high. These two monuments were about in the same line as the two Perrottes; a third was a little to the east of that line, but was too much destroyed in Richard's time to be intelligibly described. Richard also mentions another dolmen, a menhir, and a number of detached stones, fragments of other monuments, as existing in his time in the same arrondissement (Ruffec), but these were not brought to the notice of the Congress, and may possibly have been destroyed.

One kilometre north-east from Cognac, by the side of the road to St. Brice, are some remains called the dolmen de Séchebec after the neighbouring hamlet. I had only time to take a snapshot view of it without any attempt to measure it, but Richard (*France Monumentale*, p. 679) says that the capstone, originally in one piece, 5 metres long, 3 metres broad, and nearly 1 metre thick, was supported by other stones, but that, some of these having sunk down, the capstone broke in two pieces by its own weight, one piece remaining horizontal and the other inclining to the north-east; he adds that this dolmen is so slightly raised above the ground that it cannot be regarded as a cell for people to retire into.*

The programme of the Congress included a visit to the dolmen of St. Brice, 4 kilometres from Cognac, but want of time prevented it. Richard, however, describes this dolmen as consisting of two large flat stones of very irregular shape placed on five others, four of which support the larger capstone; this is 3 metres long and 3 metres wide, the longest diagonal from corner to corner being 6 metres. The smaller capstone is nearly square and is little more than half the length and width of the other.

The last dolmen visited by the Congress on this occasion was that of Segonzac, or St. Mesme, 13 kilometres south-east from Cognac. It was a chamber about 15 feet long and 4 feet or 5 feet wide inside, covered by two or three stones, or, perhaps, as Richard says, by one large one which has broken in halves. Only one piece now remains, partly fallen into the chamber, but the other half or another stone would appear to have still been there in Richard's time. The axis of the chamber is 65 degrees west of North and east of South. The material is limestone.

Richard describes another dolmen at St. Fort, 14 kilometres south from Cognac, as consisting of a capstone $7\frac{1}{2}$ metres and $6\frac{1}{2}$ metres in its respective diagonal measurements and about half a metre thick, supported on three upright stones $1\frac{1}{2}$ metre high, there being also remains of others which completed the walls of the chamber. This dolmen was, however, at some distance outside the route of the Congress, and as the excursion started from Angoulême at 5.30 a.m. and did not get back till 7.30 p.m. it could not be extended to include all the objects of interest in the vicinity.

The oldest church in Poitiers, the Baptistère St. Jean, has been converted into a museum for large stone objects. One of these is a double sarcophagus of the Merovingian period. There are also some lids of the same age, one of which has carved upon it a number of objects very like the axes which are occasionally found upon the stones of the dolmens as, for instance, at the Grande Perrotte already described. The Merovingian dynasty existed from 481 to 752 A.D., and I do not suggest that there was any direct connection between the people for whom these sarcophagi were made and those who carved representations of stone axes on the dolmens, but I think it not unlikely that this lid may have been made by a Gallic

* A very full account of this dolmen and of some others near Cognac, with plans and views by M. A. Cousset, has appeared in *The Compte Rendu of the Congrès Préhistorique de France* (Angoulême, 1912, pp. 600-638).

artisan who retained some lingering idea that such ornaments as these were especially appropriate to funereal objects. It has, however, been observed that neolithic weapons, tools, and fragments are often found in Merovingian graves; some of the French archaeologists think they were placed there intentionally, but most of them maintain that they got in accidentally, because the Merovingian burial ground had previously been occupied by a neolithic population.* There were in the same museum some other stones with very prehistoric-looking figures upon them.

Lastly, there is a kind of edifice which, so far as I have been able to discover, is confined to the Charente. It is called the "Lanterne des Morts," and is a small tower standing in the churchyard and having a place at the top for showing a light, intended apparently to guide any wandering spirit to the spot to which all well-conducted ghosts were expected to retire. They are not used now, and whether the lights were kept burning every night or only on the night succeeding a funeral or other special occasion I do not know. In one case a pinnacle at an angle of a church was used for this purpose. These monuments belong to the twelfth and thirteenth centuries, but they bear a remarkable resemblance to the Irish round towers; both are always connected with burial grounds and both have windows at the top in four directions. The Irish towers are, however, four or five centuries older, and are much larger than the "lanternes des morts" and were probably used for several purposes, but one of those purposes may certainly have been that of a lighthouse for the spirits of the dead. If we admit this community of purpose an interesting question arises: Was there a lantern or tower building race which migrated from Ireland to the Charente or was the idea separately developed at different periods in those two countries? The answer may be of importance in the consideration of a still larger question.

A. L. LEWIS.

Anthropology.

REVIEWS.

Johnston.

Views and Reviews. By Sir Harry Johnston, G.C.M.G., K.C.B. London, **23** 1912.

In this little volume Sir Harry Johnston has collected and revised several of his interesting and suggestive articles which have appeared in various periodicals. He writes from the point of view of an experienced officer who has held important charges among primitive races in many parts of the world, and at the same time of an anthropologist of very definite opinions, not untinged by the political views advocated by most of the organs in which his papers first appeared. Some of his views will undoubtedly provoke controversy, and some of his statements as to disputed questions treat too absolutely as undoubted facts matters still under discussion. For instance, on p. 68, he says that St. Patrick was a "native of British Dumbartonshire," although Professor Bury, the author of the best modern book on the subject, has traced him to the Severn estuary. On p. 134, he speaks of the Baluchi as Dravidian, although their Iranian origin is fairly well established, and even the Brahui, who speak a Dravidian language, show little trace of Dravidian blood. Similar cases might be quoted from other essays, but these are minor points and do not detract from the general value and interest of the work. A considerable space is occupied with Irish and German subjects, and the remaining essays on "Islam," "Racial Problems," and "The Rise of the Native" should be studied by all anthropologists.

It is the introductory essay, however, which more than any of the others claims the recognition of all members of the Royal Anthropological Institute. It is entitled "The Empire and Anthropology," and in it Sir H. Johnston advocates the claims of the Institute to national recognition, and points out the urgent importance to the

* "Silex Néolithiques dans des Tombes Mérovingiennes" in *Bulletin de la Société Préhistorique Française*. Tome IX (1912), p. 660.

Empire of an institution based on scientific principles, where young men proceeding to the backward parts of the earth can receive at any rate the beginnings of a training in the methods of dealing with the primitive or barbaric races they may encounter, and politicians and administrators may also acquire some understanding of matters on which they may have to legislate. This is what the Institute has long been fighting for, but its efforts have hitherto met with neglect, and the Government of the Empire more interested than any other in such questions cannot afford to spend a single penny on promoting such vital studies. We must, therefore, be grateful for Sir Harry Johnston's forcible and well-argued advocacy, and we must continue to hope that the public and the public men of this country may in time be roused by such appeals to some perception of the urgency of the case. Perhaps the discussion on anthropological teaching at the late meeting of the British Association is a sign of the times, and something definite may be about to happen.

M. LONGWORTH DAMES.

America : Archæology.

Beuchat.

Manuel d'Archéologie Américaine. Par H. Beuchat. Picard : Paris, 1912.

24

Books of this nature are in a sense the despair of the reviewer and the delight of the critic. On the one hand, it is very difficult to deal shortly, and at the same time fairly, with a book of such immense scope, on the other, it is obvious that a volume of this nature must offer almost limitless opportunity for criticism.

M. Beuchat's object in compiling this work is to provide students with a manual in which they may find set forth shortly and clearly the outlines of the archæology, using that word in its widest sense, of the twin American continents.

It may be stated at once that in this extremely laborious task the author has achieved a very considerable measure of success. From certain points of view the manual is all that could be desired; the many highly controversial points are handled with common sense and restraint, and the author for the most part, as is best in such a book, maintains a conservative attitude, often refraining from identifying himself with one or other of opposing theories. In this connection a word of praise is due to the section dealing with the possible discovery of America by the Norsemen. The statements in the text are supported by an array of very useful bibliographical references in footnotes, and there is further a well-selected bibliography, which is, however, marred by the amazing omission of any reference to Dr. A. P. Maudslay's great work.

Of course a work of this nature is based on the study of two sources of information, viz., written records and the material relics of ancient culture, and the proportion of success which it achieves depends in a very great measure on the skill with which the author supplements the first with the second, and interprets the second in the light of the first. M. Beuchat certainly has an extremely good knowledge of the literature of his subject, and though a slight weakness as regards books and papers written in English may be apparent from time to time, few experts have covered as wide a range as he. His acquaintance with what I may call the material archæology of America is, however, not nearly so extensive, and it is from this point of view that his book affords the greatest scope for criticism. The material remains for the most part—stone implements, pottery, and so forth—receive comparatively short treatment, and areas concerning which literature is relatively scanty, however rich in remains they may be, are treated rather too summarily. This is especially noticeable as regards Costa Rica, and the reader is made to feel throughout that the author's interest in his subject is concentrated on the literary side, while his appreciation of "specimens" is not nearly so keen. In fact, the book was written in the library with little reference to the museum. Thus he devotes over thirty pages to

the Mexican calendar and writing system, and less than three to Mexican pottery. It is from this point of view that the illustrations are not very satisfactory; they do not afford a comprehensive view of American culture as a whole. In number and, with few exceptions, in individual quality they leave little to be desired, but they are not altogether a representative selection. While on this subject the author should be urged to withdraw in future editions the abominable figure purporting to represent types of Chiriqui pottery, which constitutes a cruel libel on those who, of all American potters, had perhaps the finest appreciation of form in the moulding of their vessels.

The book starts with an introduction of over eighty pages devoted to the various "discoveries" of America. This is followed by a series of chapters on the northern continent, its geological periods, human remains, problematical paleoliths, the mounds, and cliff-dwellings. The question of early man in South America is then treated, and the author proceeds to deal with the Mexican and Mayan cultures. The Antilles follow next, and then the Isthmus, Columbia, Peru, and the Diaguite area. Finally, a good index of some twenty-seven pages adds to the value of the book.

It is obviously impossible to criticise the chapters in detail, but it may be said that those on the Mexican and Maya are the best; that on Peru perhaps the least good.

There are inevitably many individual points which the reviewer would like to criticise, but restraint is necessary, since the undoubted value of the volume might thereby become unfairly obscured. One or two only will therefore be mentioned.

One would like to know on what ground the author calls Tlaloc "la vieille divinité Otomie." It is almost incredible that this agricultural deity originated among a hunting people. Besides, Sahagun states that he was first worshipped by the Toltec, and that the first Chichimec invaders of the valley found there an idol of him which was adored in later times, until broken up by Zumarraga. Again, Tlaloc is the only deity who has been identified with certainty as portrayed by the figurines associated with the pre-Aztec culture at Teotihuacan. It would seem, therefore, that he was the god of the early valley-dwellers. In passing it may be mentioned that the stone knife with the fine mosaic hilt which the author figures is wrongly attributed as belonging to the Uhde Collection, it is in fact in the British Museum, while the spear-thrower which he refers to that institution is—and the reviewer says so with regret—not there, but belongs to the Dorenberg Collection.

Another misstatement relates to the Kakchiquel calendar. M. Beuchat writes: "Les mois du calendrier Kakchiquel nous sont totalement inconnues," in spite of the fact that a full list is given by Brinton.

His remarks about the distribution of amygdaloid celts in the Antilles are misleading, since this type is particularly prevalent in Jamaica.

In writing of Colombia he makes the term *guecha* equivalent to "soldier," whereas it seems to have been a title conferred only on the bravest fighters.

Of Cuzco, he says that at the conquest it played in Peru "la même rôle que Mexico vis-à-vis du Mexique." This is certainly not the case. All that the Mexicans required from the other cities was a recognition of priority in the concrete form of tribute; otherwise they abstained from interference in political or religious matters. The Inca, however, imposed their own laws, state religion, and social system on the provinces they conquered, and in reality stood at the head of an empire such as never entered into the minds of the Aztec.

It is incorrect also to state of the Peruvians as a whole, "Le tatouage semble aussi leur avoir été inconnue," in the face of the discovery at Ancon, by Reiss and Stübel, of human remains with the tatu clearly evident.

Equally incorrect is the statement, "Les Péruviens ne tissaient pas, au sens que nous attachons à ce terme." The existence in considerable quantities of

undoubtedly pre-Spanish, double-faced textiles, and of a loom with two heddles (in the British Museum), on which a piece of cloth is in process of manufacture, is sufficient evidence to the contrary.

There are a number of other points regarding which the reviewer would challenge M. Beuchat's verdict, but the present occasion is hardly suitable. It will be pleasanter, and also more fair, to conclude by once more paying a tribute to the author's industry and level-headedness, combined with his generosity in the matter of footnotes, which renders his book of considerable value as a work of reference for students of American archæology.

T. A. J.

Archæology: Mesopotamia.

Handcock.

Mesopotamian Archæology. By P. S. P. Handcock. London: Macmillan & Co., 1912. Pp. 423 + xvi. With illustrations and maps.

25

This book gives in a handy form the chief results of excavations in Mesopotamia by the numerous explorers who during the last seventy years have risked their lives in trying to pierce the mysteries of the past in that wild and unhealthy region. They have collected evidence which will be invaluable to historians when the time is ripe for constructing a connected history of early civilisations. Mr. Handcock does not profess any intention of attempting to write a portion of such a history, he has merely classified his material under various headings such as Architecture, Sculpture, Dress, Life, etc.

He has, however, prefaced his work by a short account of the various States that struggled for existence or supremacy until the Assyrian crushed them all under his iron heel. As regards the earlier periods, such a sketch is at present chiefly a bald chronicle of names of rulers and of cities, with dates more or less hypothetical until about 2000 B.C. or even later. Of the origins of the two contending races, the Semites and the Sumerians, very little is known, but as the sea covered a great part of Mesopotamia until a few thousand years ago, we shall probably have to seek for their origins in the higher lands of Arabia and Persia. Mr. Handcock's account of their burial places is very meagre, and he does not even mention Bahrein Island, in the Persian Gulf, where so many thousand tombs await the explorer, and where excavations will shortly be made that may throw a much needed light on the burial customs and racial affinities of the Mesopotamians.

He is equally reticent about the German explorations at Fara, and though he alludes to them several times he gives no definite references and does not warn his readers of the difficulties they would have in trying to get more information from that quarter. The comparatively modern remains of Assyria and Babylon fill up the greater part of the book, which is quite a mine of information on this subject. It is a pity that the exigencies of the publishing trade compelled recourse to outline sketches instead of photographs of most of the objects. Such sketches are useful reminders to those who are acquainted with the originals, but are of little value to those who have not easy access to the objects themselves or to the very expensive reports which contain better illustrations of them.

The style of the letterpress is necessarily somewhat dry, and it would have been better if the sentences had not been so lengthy—some of them are more than half a page long. It is perhaps fortunate that the author has touched very lightly upon anthropological subjects, since he has the literary man's weakness for using technical and out-of-the-way terms even when common-place words would be more accurate. Why should he say "specific gravity" when he means weight (p. 255)? Is an *under* garment well described by being called a "fringed robe or *chasuble*" (p. 345)? and can a fragment of mother of pearl be said to have "emanated" from a place (p. 311)?

H. G. SPEARING.

Sociology.**Webster.**

Rest Days ; a Sociological Study. By Hutton Webster, Ph.D. Reprinted from the *University Studies*, Lincoln, Nebraska. Vol. XI. Nos. 1 and 2. Pp. 158. **26**

The value of Professor Webster's work is well known to anthropologists from his, by now, classical study on *Secret Societies*. The present little book presents the same qualities : a thoroughly scientific limitation in drawing only sound and well-established conclusions, a vast knowledge of the field of his research, and a great talent in putting facts together and letting them speak for themselves.

As Professor Webster promises to publish the results of his studies in an amplified form, a few words about the present issue may be sufficient. Professor Webster classifies the various forms of rest days under the following headings : Periods of abstinence at critical epochs, periods of abstinence after death, at sacred times and seasons and periods of abstinence connected with lunar phenomena. These categories refer to savage peoples. There are besides two chapters on Semitic rest days : the evil days of the Babylonians and the Hebrew Sabbath. Lastly, the unlucky days in the lower and higher cultures are analysed.

In conclusion Professor Webster remarks that the various superstitions about fatal, unlucky, and unfavourable periods have been often a hindrance to human progress, and that the development from days of superstitious abstinence into regular holidays has been extremely slow.

This conclusion of Professor Webster's appears, however, somewhat one-sided. It seems to heed exclusively the dark side of the picture. The irrational and superstitious rest days of the savage may have had some importance in the course of economic progress. The economic value of holidays in our present society is well recognised, and has received a legal sanction in nearly all civilised countries.

The primitive rest days could not have had the importance of the modern holiday, in as far as this is a day of abstinence from labour. The savage never works too hard and there is no danger from that quarter. But the savage's mode of working is pre-eminently irregular, unsystematic, and desultory, and, as Professor Bücher has shown in his admirable work on primitive economics, it needs in the first place to be shaped, regulated, and framed. Now, primitive rest days appear, *prima facie*, to be such external regulators of labour, frames into which the economic activities must be fitted. This seems to apply to the rest days and connected festivities observed by the Kayans of Borneo at the sowing and harvesting of rice. The superstitious and religious rites, as well as times of abstinence, observed at such times, did certainly hamper the economic activities, but at the same time they regulated them.

The savage lacks economical foresight and a developed economic organisation of collective labour. He has other stimuli, other external coercion to be put to work. Superstitious and religious ideas are undoubtedly one of them ; magic and religion did certainly play an important part in man's economic evolution, a part hitherto almost entirely ignored by students. **B. M.**

Uganda.**Kagwa.**

Ekitabo kya Basekabaka Bebuganda. By Sir Apolo Kagwa, K.C.M.G. **27**
London : Luzac & Co., 1912.

More than fifteen years ago the Katikiro of Uganda began to help two missionaries to learn the history and customs of his country ; and he has pursued the study with singular keenness and acumen. To the personal influence of the Katikiro himself we owe a recent book in English on the Baganda* ; the information therein contained was

* *The Baganda*, Rev. J. Roscoe.

gathered from representative old men, who for the European would have been quite unapproachable, and in some degree also unintelligible, without the Katikiro. In the early stages of this enquiry he began to write down the traditional history of his country; he also kept many records of the stirring times in his own eventful life, and, through the kindness of a personal friend, the collection so made was privately printed as far back as 1901. We now welcome a second edition under the ægis of well-known publishers. It contains one very important addition, viz., some extremely valuable notes on the history of the closely allied kingdoms of Ankole, Toro, Koki, and Bunyoro. They are of necessity scanty; the author had very limited sources of information, but he has made the most of them. What is locally accepted is put down with faithfulness, without note or comment. Our purpose shall be to add that comment which the wider outlook of many European students has made possible.

We might, indeed, enlarge on the comparatively recent history of the country to which about one-half of the old edition was devoted; in doing so we should obtain an autobiography of the author, a most striking personality, written with singularly little egoism, considering the important rôle he played. Sir Apolo Kagwa might well be called the Bismarck of Uganda, and his autobiography is consequently of the deepest interest to all his many personal friends. That is one half of the book; the other half is a record of inestimable value for the ethnologist. There can be little doubt but that in Uganda is to be found at least one link that connects Hottentot with Berber. To Uganda, no less than to Ankole, in prehistoric times there came a visitor from heaven, the mythical ancestor of the race. That, in peasant parlance, expresses the arrival of a light-skinned race; more than once has the present writer been so greeted; similar usage was reported from the distant and quite unrelated country of Usukuma, at the south-east corner of the lake. The date of this migration is fixed by the list of kings at thirty-one generations; for Kiwewa and Kalema were mere usurpers who only held power a few months.

The centre of this movement was Ankole; and from Ankole migration continued. The first king of Ankole was called Ruhanga—a word used in a sense equivalent to God, as the one who apportions to men the work they are capable of doing. He left and went to heaven and was lost; in other words, the route of migration was still open and he returned to his own people, or more probably the movement continued southwards; the second king Lugaba did much the same; so also did the third king Nyamate. Thus in Ankole it was not until the fourth king, after an interval of three full generations or ninety years that mention is distinctly made of building a royal residence. On the other hand, in the history of Uganda proper, even the first mythical king Kintu begins almost at once to build; he is a residential ruler, not a mere nomad halting for twenty years or so on his way elsewhere.

Koki and Toro are much later offshoots of this movement, the dates being approximately fixed in this history, viz., Koki about nine generations back, say roughly, 250 years; and Toro only four, or little more than a century ago. Both these originated from Bunyoro, not Uganda; but the history does not enlighten us as to the origin of Bunyoro. The constant rivalry between Uganda and Bunyoro points to a common origin under the influence of the Hamitic migrants who made their centre in Ankole. Linguistic evidence, so far as the writer has followed it, confirms this view; the original prototype for the language of Uganda is distinct from the prototype for Bunyoro. The latter is to be found in all Bantu languages of the district; the former is traceable amongst the Tonga clans on the north of the Zambesi, and possibly also much further south in Herero.

But the Uganda tradition claims that these ancestors arrived at a landing-place called Podo. Podo in this second edition is now said to be in Bunyoro; that is, Bunyoro was the first country traversed by these Hamites. The tradition,

however, much more likely preserves their place of origin. They came from Podo or were connected with Podo; and phonetically there is nothing impossible in the identity of this word with Ful, the great Fula race of to-day, some sections of which still describe themselves with the prefix Futa, such as Futa-Jalon: and the Fula are typically Hamitic in language. W. A. CRABTREE.

Religion.

Main.

Religious Chastity: an Ethnological Study. By John Main. New York, 1913.

28

There is room for a work on the important subject of the sexual element in religion and in magic. This book (which has been written by a lady under a pseudonym, and appears to have been privately printed, since no publisher's name appears upon it) by no means covers the ground. But it contains a considerable collection of records of tales, practices and superstitions in various parts of the world, relating mainly to the asceticism and immolation of widows, and to continence and prostitution in the service of the gods. The psychology of the subject, though referred to in the preface; is scarcely touched; and we are told somewhat oracularly that the ethnologist should not "rashly trespass upon the historian." These limitations reduce the value of the work. But students will find it useful, for the author's reading has been wide, and they will obtain many hints where to look for practices to which they may be directing attention.

E. SIDNEY HARTLAND.

India: Cochin.

Iyer.

The Cochin Tribes and Castes. By L. K. Anantha Krishna Iyer. Vol. II., 23 x 15 cm., pp. xxiii + 504. Madras, 1912.

29

The second volume of this account of *The Tribes and Castes of the Cochin State* is an improvement on its predecessor, because the writer, a Tamil Brâhman, is more familiar with the higher castes than with the menial and forest tribes. In the present instalment the author deals with at least five interesting groups, the Nâyars, the Brâhmanas, the Mappillas, the Black and White Jews, and the Syrian Christians. The general results of the investigation are well described in the Introduction by Professor A. C. Haddon. It is impossible here to give even a summary of the interesting material now supplied; only the general features of the volume can be briefly indicated. In the first place, we find a comprehensive account of the Nâyars with their strange social organisation and their marriage system, with its bearing on the question of polyandry. Secondly, the author gives a full account of that remarkable people, the Nambûtiri Brâhmanas, who, more than any of the existing Brâhman groups, maintain the Vedic traditions. This forms a useful addition to the information already collected by Messrs. Thurston and Fawcett. Thirdly, he deals with the Mappillas, a race of Musalmâns by religion, who have in recent times more than once endured attacks by British troops as the result of fanatical outbreaks. Lastly come the Black and White Jews and the Syrian Christians, who illustrate the development of Semitic dogmas and ritual in an Oriental environment.

The book, as a whole, will be useful as an addition to Mr. Thurston's great work on *The Tribes and Castes of Southern India*. It would possess higher value if the author's training in anthropology and comparative religion had been more thorough, but when he describes races with whom he is personally familiar, his contributions deserve attention. The volume is well illustrated by a fine series of photographs, and is issued at the expense of the Raja and State authorities, who deserve congratulation on their liberality. It is understood that the author has collected a considerable number of measurements of the people under his charge, and it may be hoped that these will be published without delay. W. CROOKE.



STONE IMPLEMENTS FROM SOUTH AFRICA.

ORIGINAL ARTICLES.

With Plate D.

Africa, South : Archæology.

Doux.

Stone Implements from South Africa. *By J. Lee Doux.*

30

Whilst at the diamond diggings at Windsorton, on the bank of the Vaal River, I found a number of stone implements. I kept a few of the best specimens of different types, but had to leave some very bulky ones behind. The claims I worked were in the "deep ground," necessitating the sinking of a shaft to reach the diamondiferous gravel. First of all there was a layer of red brick earth of varying depth, according to whether the shaft was being sunk on high ground or in a depression on the veldt. Having gone through this earth, which might be from 6 feet to 12 feet in depth, a bed of gravel of about 12 feet in thickness was come upon, and then a shale or "cement" bottom was reached. It was stated that a further layer of gravel lay under this, but I did not investigate the matter. It was whilst sieving the gravel that I came across a number of stone implements of various types. The gravel consisted of very rounded boulders of all sizes, but chiefly of one sort of rock, close grained and of a dark slatey-blue colour when broken. Mixed up with these were stones, pebbles, and sand, and such things as agates, crystals, garnets, cat's-eyes, &c. Some pretty effects were obtained by keeping varicoloured pebbles in a white dish of water. Most of the implements found were of the same stone as the boulders. Seeing how extremely water-worn this gravel is, the diamonds even being slightly worn, it is curious that some of the implements found in it should be quite sharp-edged. Besides the specimens discovered in the gravel, I picked up one (stained red) on the surface of the veldt. This last specimen might be presumed to be of later date than those found deep in the gravel, and therefore better made and shaped, whereas it is a clumsy looking tool compared with many of the latter. Whilst walking on the present bed of the river, in the dry season, I picked up a dark grey implement of a shape somewhat different from the others. Arrow heads have been found in the same position, but I did not find any myself. There are several beds of gravel along the banks of the river of various depths and composition and at different levels, some having no overburden of red brick earth. With the exception of the specimen found on the veldt and the one on the river bed, all my implements came from one particular bed of gravel, as described above. Not being a scientist, I cannot give any information concerning the geology of this part of Africa, and I had no means of ascertaining the level of the different beds of gravel compared with that of the present river bed.

J. LEE DOUX.

England : Archæology.

Smith.

Flint Implements from the Crayford Brick-earths. *By R. A. Smith.*

31

The announcement made by Mr. Higgins in MAN, 1914, No. 4, and the note appended to it, have given rise to some misunderstanding, and a few words of explanation follow.

At the November meeting I was invited to open the discussion, and not having seen or heard of anything of the same type from the Crayford site, pointed out the close relation of the flints to the Northfleet series, and subsequently reduced my remarks to writing. Neither Mr. Higgins nor myself intended to go more fully into the matter, but mention should have been made of the fact that the brick-earths have for years been attributed to the period of Le Moustier. Mr. Leach has kindly supplied me with references to passages in *Proc. Geol. Assoc.*, which express the prevailing opinion, but which are not accompanied by descriptions or illustrations of

the flints on which the chronology is based. As late as 1912 the question was regarded as still open by himself and Mr. Chandler, in their report on an excursion to Erith (*ibid.*, xxiii., 189). Mr. Worthington Smith, whose opinion was quoted and accepted by Messrs. Hinton and Kennard in 1905, writes in reply to my inquiry that he cannot remember saying or writing anything about the Crayford pit, or discussing it in any way, though he has a few relics from the site. Having never joined an excursion to Crayford, I was quite unaware of the nature or existence of flint-finds other than Mr. Spurrell's series in the Natural History Museum, which (I repeat) as a group hardly present Le Moustier features. The fauna has already been carefully worked out, especially by Mr. Hinton; and Mr. Higgins does not claim to have collected any new species, but, having secured some datable flints, very naturally proceeded to publish the find. Mr. Chandler's report on the Geologists' Association's excursion to Crayford in June was published too late for notice, but there are other claims to priority, and Mr. Higgins joins with me in expressing regret that they should have been overlooked.

R. A. SMITH.

Jersey: Archæology.

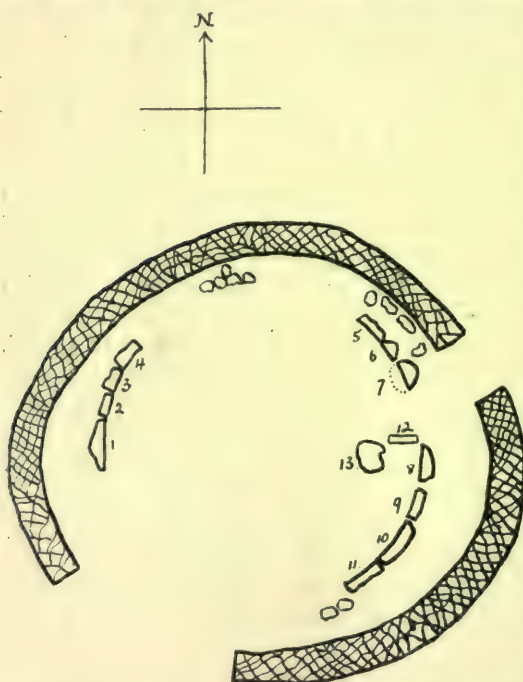
Marett: de Gruchy.

Excavation of a Barrow called La Hougue de Vinde, situated at Noirmont, Jersey. By R. R. Marett and G. F. B. de Gruchy. **32**

This barrow was examined and partially excavated by the Société Jersiaise in May 1881, and a report of the work done appeared in *Bulletin No. VII* of that

Society, dated 1882. Apart from the fact that the mound contained a wall of dry rubble, roughly circular in shape, little was discovered, but indications were noticed of disturbance at some earlier period, while a sixteenth-century coin occurred deep in the mound. The actual finds within the wall were a stone hammer, a few flint flakes—one showing signs of work—and a few fragments of pottery.

The present writers, one of whom owns the property, decided to make further researches, and in August of last year engaged workmen to clear out the whole central portion of the mound. The barrow stands upon the plateau of the Warren of Noirmont Manor, at about 200 feet above sea level, on a site affording a clear view in all directions. At the time of the excavations of 1881 the mound stood about 4 feet to 5 feet in height above the level of the surrounding moorland. It was composed of earth which must have been brought from some little



LA HOUQUE DE VINDE, JERSEY.

Sketch plan showing outer rubble wall and remains of an inner ring of large stones.

distance, the immediate neighbourhood not affording a sufficient supply. Below this earth was reached a level surface of much harder earth, which was doubtless the original floor, as it agrees in level with the surrounding land surface. The floor in question is quite 18 inches below the levels of the trenches made in 1881. It is due

simply to the shallowness of these trenches, and to the partial nature of the former excavation, that the stone circle about to be described was not then discovered. The heads of four of the stones were actually uncovered, and are roughly indicated in the plan attached to the 1881 report, being, however, erroneously represented as forming a straight line. The rubble wall turned out to be built upon a foundation of larger weather-worn boulders, and to be some 42 inches in height, not 18 inches as stated in the report. Inside this wall, and roughly concentric with it, were found the remains of an inner ring of flat stones set up on edge, those remaining *in situ* (1-4, 5-7, and 8-11 in plan) forming three arcs of a true circle of 11 ft. 2 ins. radius. The error was not more than 2 inches to 3 inches, implying about as accurate a piece of work as it is possible to accomplish with rough stones. One of the slabs of stone (7) was tilted inwards at an angle of about 50 degrees. There also occurred a slab (12), similar to those forming the ring, standing upright but at nearly a right



[E. Gutton

LA HOUGUE DE VINDE, JERSEY—VIEW, LOOKING EAST, OF EXCAVATED INTERIOR.

angle to the next slab in the ring. As the gap so left coincides with an old trench from outside, it seems probable that this slab was shifted into this position in driving this trench. The slabs forming the ring vary from 39 inches to 18 inches in height, and from 40 inches to 17 inches in width. Where the earth was least disturbed (8-11 in plan) the ring was heightened to about 45 inches by a well-fitted rubble coping built on top of the slabs. All round the inside of the ring, but not in the centre, we found quantities of sharp-edged stones, none too large to be lifted by hand, upon the floor or piled against the slabs of the ring. These showed no appearance of having been arranged as a flooring, and may be attributed to the demolition of a similar rubble coping all round the ring. Of larger stones within the ring there occurred one weather-worn boulder (13) apparently *in situ*, and two others embedded in the earth of previous excavations which had evidently been moved. All the stones used seem to be of the granite which outcrops in the near neighbourhood.

Inside the ring we found no traces of a dolmen or kist, no limpet shells, only three sherds of pottery, and these probably recent, and very few flakes of flint. The paucity of flint flakes is remarkable, since the soil for more than 100 yards round the barrow is full of them, some showing clear signs of human work of the crude neolithic type common in Jersey. Specimens of these flakes may be seen in the Museum of the Société Jersiaise. It is to be noted that, apart from disturbance caused by earlier excavations, the mound was riddled with rabbit holes, and hence afforded ample opportunity for objects on the surface to find their way below ground. Inside the mound occurred a number of beach pebbles. These were mostly of small size, but one was large and of remarkable appearance, being shaped like a mattock, square at one end and pointed at the other. It is composed of diorite or diabase, measures 15 inches by 6 inches by $1\frac{1}{2}$ inches thick, and weighs $5\frac{1}{2}$ English lbs.; it shows no traces of grinding, nor perhaps any signs of use.

This barrow, though it proved so barren of "finds" whereby its age might be accurately determined, is of interest for two reasons: Firstly, the presence of two circular walls, the inner one consisting of large stones, makes it unique, it would seem, among known examples. Secondly, the absence of any trace of a dolmen or kist makes the original purpose and age of the erection something of a mystery. It is highly improbable that a dolmen, and only somewhat less improbable that a kist, should be removed without leaving any trace behind.

Dry-walling occurs in association with several of the Jersey dolmens, a single circular wall of rubble encircling Les Cinq Pierres, while at Faldouet there was actually a double circle of rubble-walling, to judge from certain remains found on the east side. (See R. R. Marett, *Archæologia*, LXIII (1912), 217*n*.) Outside the Channel Islands, we find an encircling wall composed of loose slabs of lias, from $34\frac{1}{2}$ to $44\frac{1}{2}$ inches high, and with a radius of about 13 ft. 9 ins., in Wick Barrow, Somerset, which is proved by the contained pottery to belong to the Early Bronze Age. Curiously enough, here, as at La Hougue de Vinde, a chance coin betrayed the incursions of ancient treasure-seekers, in this case Romans of the fourth century, A.D., whose forcible entry through the wall was marked by the displaced stones. (See H. St. George Gray, *Report on the Excavations at Wick Barrow, Stogursey, Somersetshire*. Taunton, 1908.) The same author in his careful memoir cites as a parallel from the British Islands a circular wall, apparently of 12 ft. 7 ins. radius and about 4 feet high, built of somewhat heavy blocks that were found within the "horned" cairn of Ormiegill, Caithness; while round various British long barrows dry-walling occurs, or even in short lengths within them. He likewise compares a walled enclosure, surrounding a stone cairn, that was discovered within a barrow at Asbo, Ribe County, Jutland, Denmark, and two similar wall-circles existing within tumuli in the district of Jaederen, Norway, all three examples dating from the Early Bronze Age. (Gray, *ib.*, 53-9.) We are, perhaps, justified on the strength of these analogies in provisionally assigning La Hougue de Vinde to the same period, more especially in view of its position on ground which commands an unobstructed sea-prospect, a situation common to Wick Barrow and various Scandinavian burial sites of the Bronze Age. (Cf. Gray, *ib.*, 9 and 60.)

Herewith are a view of the inside of the barrow, looking east, which was kindly taken for us by Mr. E. Guiton, and a sketch plan showing the outer rubble wall and the inner ring of stones. The earth excavated has not been replaced, and this inner ring is consequently to be seen and studied in the state in which it was discovered.

R. R. MARETT.

G. F. B. DE GRUCHY.

Australia.

Brown.

The Relationship System of the Dieri Tribe. By A. R. Brown. **33**

In Howitt's description of the relationship system of the Dieri tribe in *Native Tribes of South-east Australia*, there are one or two errors, and a number of obscurities that are possibly due to errors.

In the second paragraph on p. 166, referring to the numbers of the genealogical table, Howitt writes, "No. 1 is the *Kaka* of 13-14 and 15-16. No. 2 is in the same relation to them, because he is in the relation of *Ngaperi* to them." This sentence as it stands is nonsense. *Kaka* is "mother's brother" and *ngaperi* is "father." The statement that a man is mother's brother to another because he is also father to him does not seem to have any meaning. I cannot guess what Howitt may have meant to write.

In the same paragraph a little further on, we find the following sentence, "This man No. 13 is also the *Kaka* of 39 and 40, under the *Kanini* arrangement, "because their mother is the sister of the woman No. 3, the mother of 13, and "therefore stands in the relation of *Ngandri* to him." This sentence as it stands is also meaningless, but the correction in this case is a simple one. It should read "because their *mother's mother* is the sister," etc.

In the paragraph at the foot of p. 162, Howitt writes that "the children of a woman are considered as being the younger brothers and sisters (*Ngatata*) of her father. Moreover, this carries with it all the consequential relationships." If this statement be correct it introduces the most astonishing confusion into the Dieri relationship system. If I belong to the *Kararu* division of the tribe my brothers and sisters (*neyi*, *kaku*, and *ngatata*) all belong to the same division. On the other hand, my mother's father belongs to the *Matteri* division. It seems unlikely, on the face of it, that the use of the term *neyi* should be so extended that I can apply it to men of the opposite division to my own.

Moreover, Howitt says that the relationship carries with it all the consequential relationships. Some of these are as follows:—

- (1) I am father (*ngaperi*) to my mother's brother, since my mother's father is his father and is also my brother.
- (2) I am brother to my wife. I am *ngatata* (younger brother) to my mother's father, and therefore to my mother's father's sister. My mother's father's sister is elder sister (*kaku*) to my *noa* (mother's mother's brother's daughter's daughter) these two being *kanini-kaku* and *kanini-ngatata* to one another (Howitt, p. 163). As the woman I must marry is my mother's mother's brother's daughter's daughter (my *noa*) it follows that any woman whom I may marry is my sister.

- (3) I am similarly *noa* (potential husband) to my sister.

It is unnecessary to trace out all the relationships that would follow from Howitt's statement quoted above. The three examples given are sufficient to show that if that statement be correct the Dieri relationships are very complicated and contradictory.

It seems to me that a state of affairs in which I am brother to my wife, husband to my sister, father to my mother's brother, &c., is improbable, and that Howitt's statement is wrong. I would suggest that the sentence quoted should read, "The children of a man are considered as being the younger brothers and sisters of his father, and this carries with it all the consequential relationships," or alternatively "the children of a woman are considered as being the younger brothers and sisters of her mother, etc."

As the basis of the proposed emendation I have made the assumption that a man only applies the terms brother and sister to persons of the same division as himself. Thus, if I belong to the *Kararu* division, I apply the terms for brother

and sister to the men and women of my own generation who belong to the same (*i.e.*, the *Kararu*) division. The peculiar feature of the Dieri system is that I also apply the same terms (brother and sister), in a looser way, to some of my grandparents. Now it seems on the whole probable that the grandparents to whom I should apply the terms would be those of the same division as myself. These are four in number, father's father (*yenku*), father's father's sister, mother's mother (*kanini*), and mother's mother's brother (*kanini*). We know from Howitt that a man does regard his *kanini* (mother's mother and her brother) as his elder brother and sister (*see* p. 163). We are not told that a man is also regarded as the younger brother of his father's father (*yenku*), but it seems probable that this is so.

If this emendation be accepted the Dieri system is very simple and easy to understand. I apply the terms *neyi* and *kaku* in the first place to my brothers and sisters and to my father's brother's sons and daughters, *i.e.*, to the men and women of my own division and of my own generation. In a more extended use of the terms I apply them to the men and women of my own division who belong to the generation of my grandparents, *i.e.*, to my father's father and my mother's mother and their brothers and sisters. I do not, however, apply these terms to men and women of the other division, such as my father's mother.

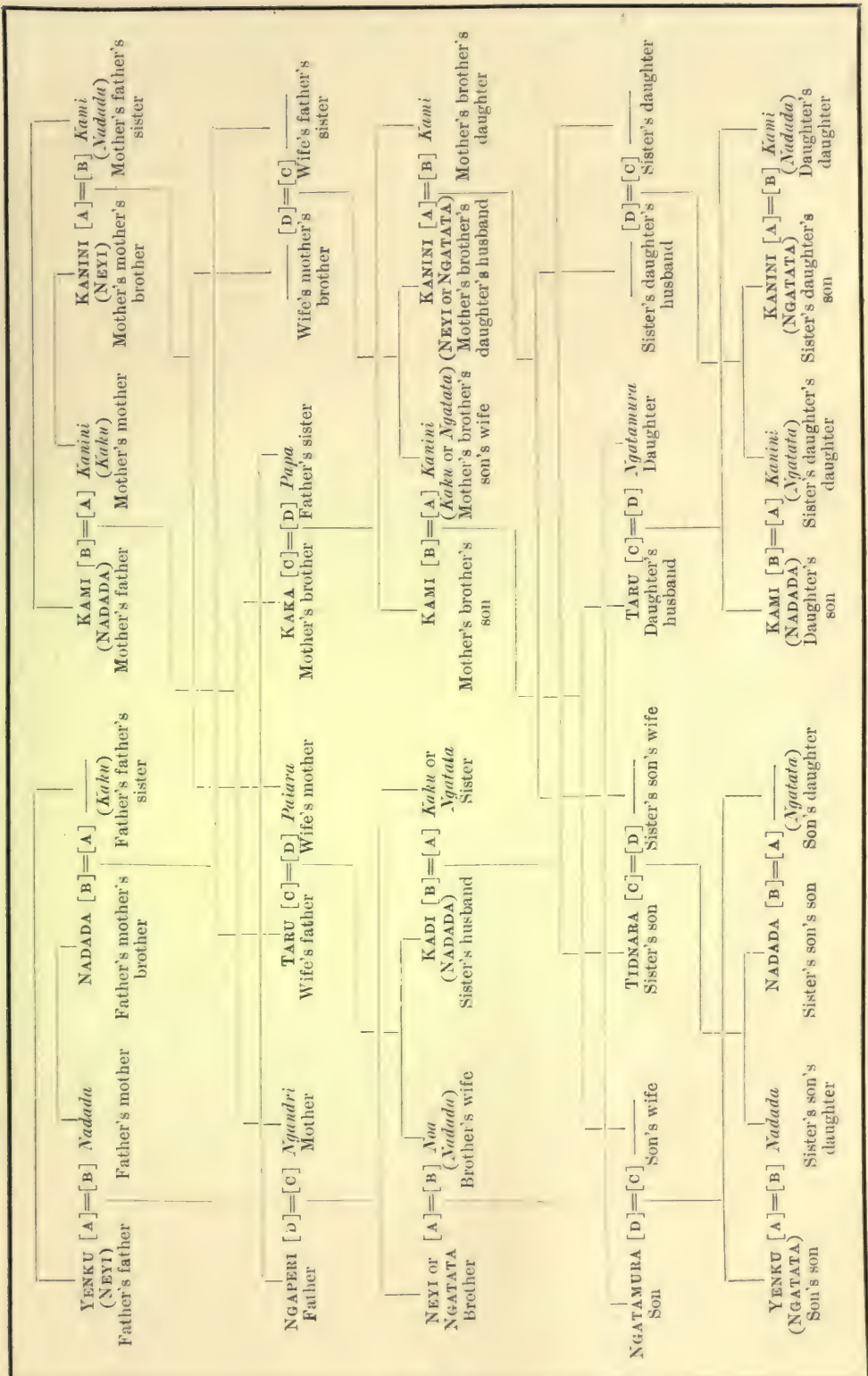
Another suggestion that I wish to make is concerned with the term *nadada*, which Howitt never precisely defines. On p. 160 he translates *nadada* as meaning "mother's father," and this is repeated on p. 162. The more usual term for "mother's father" is *kami*, as stated on p. 164, fifth line from the bottom. (In the list of terms on p. 160 the "mother father's" opposite *kami* should obviously be "mother's father.") The question at once arises why there should be two terms, *kami* and *nadada*, both applicable to the same relative (mother's father). We learn from Howitt that *kami* is applicable to a mother's father, mother's father's brother, mother's brother's son and daughter, and daughter's son and daughter (female speaking), or sister's daughter's son and daughter (male speaking). A man may not marry a woman who is his *kami*, and therefore the term *kami* may not be applied to a *noa* (mother's mother's brother's daughter's daughter). We learn that the term *nadada* is applicable to a mother's father, mother's father's brother, daughter's son and daughter (female speaking), sister's daughter's son and daughter (male speaking), and also to a mother's mother's brother's daughter's daughter (*noa*). This last relationship is explained by Howitt in connection with the statement of the natives that "those who are *noa* are *nadada* to each other." It is obvious, therefore, that the term *nadada* is not simply an equivalent for *kami*, since my *noa* is my *nadada* but is not my *kami*.

I venture to suggest that the term *nadada* is really the term for "father's mother" and "father's mother's brother," and that it is only used in a looser and more extended sense to apply to a mother's father.

It is then easy to see how it comes about that all *noa* are *nadada*. I am younger brother (*ngatata*) to my father's father's sister, and she is *nadada* (father's mother) to the woman I call *noa*. It follows that as I am brother to the *nadada* of my *noa* I am *nadada* to the latter and she is *nadada* to me. Howitt shows the same thing by taking other relatives. I am younger brother (*ngatata*) to my mother's mother's brother (*kanini*), who is *kami-nadada* to my *noa* (his daughter's daughter), and I am therefore also *nadada* to her.

If this suggestion be accepted it shows us that the Dieri system is wonderfully simple and logical, and quite in agreement with other systems of Australia. This may be seen from the accompanying genealogical table, which is compiled on the assumption that the suggestions made in this note are correct.

It may be worth while to point out on this occasion how clearly the system



of relationship proves the existence of the four matrimonial classes in the Dieri tribe.* As the classes are not named we may denote them by the letters A, B, C, D, the classes A and C forming the division *Kararu*, and the classes B and D forming the division *Matteri*. If I belong to the division *Kararu* and the class A, then that class consists of the men and women I call *yenku*, *neyi*, *kaku*, *ngatata*, and *kanini*. The class C (the other class of my own division) is composed of the men and women whom I call *ngandri*, *kaka*, *taru*, and *tidnara*. The class B, from which I must take my wife, contains the relatives whom I call *nadada*, *kami*, *noa*, and *kadi*. The class D (which is the class of my father) contains the relatives I call *ngaperi papa*, *paiara*, and *ngatamura*.

Stating in terms of the class system the suggestions made in this note, they are that a man of the class A applies the terms *neyi*, *kaku*, and *ngatata* (brother and sister) only to persons of his own class, and applies the term *nadada* only to persons of the class B from which he must take his wife. A. R. BROWN.

REVIEW.

Melanesia : Migrations.

Friederici.

Wissenschaftliche Ergebnisse einer amtlichen Forschungsreise nach dem Bismarck-Archipel im Jahre 1908. Untersuchungen über eine Melanesische Wanderstrasse. Von Dr. Georg Friederici, Hauptmann, A. D. Mit einer Karte. Wissenschaftliche Beiheft zum Deutschen Kolonialblatte. Mitteilungen aus dem Deutschen Schutzgebieten. Ergänzungsheft, Nr. 7. Berlin, 1913. 34

In the second volume of the "Scientific Results" of the Hanseatic South-Sea Expedition of 1908, Dr. G. Friederici gave for the first time a comprehensive account of the ethnography and linguistics of the Bismarck Archipelago. (See MAN, 1912, No. 110.) This showed a good deal of relationship between the arts and languages of the archipelago and those of Eastern Indonesia, and the purpose of the present and third volume of the series is systematically to set forth the evidence for the theory of a Melanesian Wander-Stream from the West.

The Melanesians are regarded as having come from that part of Indonesia which extends from the Southern Islands of the Philippine group, through the Minahasa peninsula of Celebes, to the Moluccas in the neighbourhood of Buru and Ceram. From the Moluccan region they passed north of New Guinea to the region about Vitiaz and Dampier Straits, which Dr. Friederici regards as the gateways of Melanesia. In this region they colonised the northern shores of New Pommern, and part of the swarm, passing through Vitiaz Strait, settled along the eastern and south-eastern shores of New Guinea. Another stream through Dampier Strait passed to the Northern Louisiades, Southern Solomons, and Northern New Hebrides. The Philippine or sub-Philippine stream took a more northerly route, going by the Admiralty group to New Hannover, East New Mecklenburg, and the Solomons.

The main evidence adduced by Dr. Friederici is linguistic, though he fully recognises its limitations in view of the very great variations in the physical characters and culture of the peoples discussed. But he maintains that a close likeness in the

* It has been assumed by many writers (Howitt, Frazer, Thomas, Schmidt, etc.) that because the four matrimonial classes are not named in some Australian tribes, such as the Dieri, that they therefore do not exist. This assumption is entirely unjustifiable, and I do not know that any of these writers has attempted to justify it. By matrimonial classes I mean divisions of a tribe such as those named Ippai, Kubbi, Kumbo, and Murri in the Kamilaroi tribe. There is not a scrap of evidence at present for the existence in Australia of any tribe which has not four divisions of this kind, though in many tribes there seem to be no distinctive names for them. The four classes certainly do exist in some tribes in which they are not named, as the Luridya (southern branch), Arabana (Urabunna), Dieri, Wathi-wathi, Tyap-wurong, and probably also the Narrinyeri and Kurnai.

grammatical structure of the languages of two regions, with a considerable amount of agreement in the vocabulary, is evidence that the speakers of the common language reached both places. Hence he shows that the languages of the Barriai district of New Pommern, as well as those of the Melanesians of New Guinea, have a remarkable likeness in grammar and part of their word store to the Bahasa Tana of the Alfuru (or inlanders) of Ceram, and part also of their word store in common with the dialects of Minahasa. This indicates a common foundation for the languages of Ceram and Minahasa from which the Barriai and its relatives have been derived.

The grammatical evidence is discussed in detail. Especially striking are the remarkable and similar variations in phonology in both regions, the correspondence in personal, possessive, and interrogative pronouns, in the position of the adjective, and in the particles and syntax of the verb. Many of the common characteristics are shown to extend to the languages of New Guinea, the Solomons, and New Hebrides. The position of the genitive, which in some languages precedes and in others follows the governing word, is regarded as important. Dr. Friederici's conclusion is that the Melanesians in general brought their own (*preceding*) genitive construction from their old home in the Moluccan region, but this has been changed in some places through the influence of the swarm coming from the Sub-Philippine region, who used the other (*following*) genitive construction. This influence is evident in New Hannover and East New Mecklenburg, and extended partly to the Solomons and New Hebrides.

The agreements in vocabulary are illustrated by a tabular arrangement of 117 words in seven language groups. The latter include on the Indonesian side: 1. The Bahasa Tana and Alfuru of Ceram. 2. The Alfuru of Buru. 3. The Alfuru of North-east Celebes. On the Melanesian side are grouped: 1. The Barriai and related dialects of New Pommern. 2. The Western Papuo-Melanesians of New Guinea. 3. The Solomon Islands. 4. The Northern New Hebrides. Extensive explanatory and illustrative notes follow the tables, with many details of the Bismarek Archipelago languages.

But although his argument is mainly linguistic, Dr. Friederici has by no means neglected the ethnographical side. This was partly worked out in the second volume, and in the present book there is an important summary discussion on the distribution of houses, weapons, and other artifacts. These are shown generally to support the theory based on the languages.

The connection of the Melanesians with Indonesia by way of the Vitiaz and Dampier Straits may be regarded as established by Dr. Friederici's evidence. The details of their dispersion among the islands is a problem of the future. The book shows evidence of very extensive study and inquiry, and, even apart from the theory involved, will form a most useful work for the illustration of the languages and material arts and crafts of Northern Melanesia.

An index and a more extended linguistic map than that of New Mecklenburg contained in the second volume would have increased the use and value of the work. The present volume contains a map showing the routes of the migrations and the limits of the two kinds of genitive construction.

SIDNEY H. RAY.

PROCEEDINGS OF SOCIETIES.

Anthropological Teaching in the Universities.

At the recent meeting in Birmingham of the British Association for the Advancement of Science, the President of Section H, Sir Richard Temple, initiated a discussion on the practical application of anthropological teaching in Universities.

Distinguished administrators, such as the Governor-General of the Sudan, Lieut.-General Sir Reginald Wingate, G.C.V.O., K.C.B., K.C.M.G., Sir Frank Swettenham, G.C.M.G., and Sir Everard im Thurn, K.C.M.G., C.B., strongly

supported the view that the most important qualifications for success in dealing in any capacity with peoples of alien culture are insight into and knowledge of the habits, customs, and ideas governing the conduct of those peoples. No less cordial was their agreement with the opinion that this necessary knowledge can be, and therefore ought to be, taught to all those whose careers place them amid the non-European races of the Empire, whether as members of the Civil and Military Services of the Crown, or as representatives of other Imperial interests, as merchants, missionaries, colonists, or as engaged in the various other forms of commercial enterprise upon the success of which the material prosperity of the Empire depends.

These views are supported by the recent Royal Commission on University Education in London, in whose report it is stated that, "It is almost as important that officials, and others intending to spend their lives in the East, or in parts of the Empire inhabited by non-European races, should have a knowledge of their racial characteristics as that they should be acquainted with their speech, and we believe that the Colonial Office shares this view."

A committee was appointed by the British Association for the purpose of devising practical measures for the organisation of anthropological teaching at the Universities in Great Britain and Ireland. With this committee was associated a committee appointed by the Council of the Royal Anthropological Institute. These committees met in joint session under the chairmanship of Sir Richard Temple, and after thoroughly examining the question in all its aspects arrived at the following opinions:—

- (1) An accurate acquaintance with the nature, habits, and customs of alien populations is necessary to all who have to live and work amongst them in any official capacity, whether as administrators, executive officers, missionaries, or merchants, because in order to deal effectively with any group of mankind it is essential to have that cultured sympathy with them that comes of sure knowledge.
- (2) Such knowledge in a considerable though varying degree is actually acquired by all who attain success in their work as the result of individual capacity and application.
- (3) The attainment of the degree of knowledge reached in such cases is a slow process occupying many years, because it has to be learnt empirically by persons without training in the correct methods of learning.
- (4) In the case of administrators and officials, the people whose lives they control may and do suffer while they are learning, and thus in the absence of previous anthropological training their knowledge is gained at the people's expense.
- (5) In the case of missionaries and merchants, they cannot deal efficiently with the people to whom they are accredited until they have mastered the requisite knowledge about them, which, without previous anthropological training, can only be gained at the expense of those who have sent them abroad.
- (6) The science of Anthropology as now studied is a system of pursuing inquiries so as to arrive at a sure knowledge of the physical and mental development of groups of mankind, and the teaching of correct methods based on the continuous experience of expert scholars.
- (7) The science inculcates in students habits of accurate observation of the matters which it is useful to observe and of making correct deductions therefrom, and thus it enables them to arrive at the sure knowledge required in the shortest possible time.

And resolved that—

- (a) It is necessary to organise the systematic teaching of Anthropology to persons either about to proceed to or actually working in those parts of the British Empire which contain populations alien to the British people.
- (b) The organisation can best be dealt with by the collaboration of the Royal Anthropological Institute, the British Association, and the Universities, with the support and co-operation of the Government, the Foreign Office, the India Office, the Colonial Office, and the Civil Service Commissioners.
- (c) It would be well for the organisation to take the form of encouraging the existing Schools of Anthropology at the Universities and the formation of such schools where none exist.
- (d) As laboratories, a library, and a museum, readily available for teaching students, are indispensable adjuncts to each school, it is desirable to encourage their formation where they are not already in existence.

By the courtesy of the Master and Wardens of the Worshipful Company of Drapers of the City of London, a Conference to consider the findings and recommendations of the Joint Committee was held in the Hall of that Company on the afternoon of the 19th February 1914. The President of the Conference was the Right Hon. the Earl of Selborne, K.G., G.C.M.G., D.C.L. Among those who accepted invitations to be present were :—

The Right Hon. Ameer Ali, LL.D., C.I.E. (Privy Council).
 Henry Balfour, Esq. (Curator, Pitt Rivers Museum, Oxford).
 C. O. Blagden, Esq. (Royal Asiatic Society).
 J. A. Bryce, Esq., M.P.
 Sir Edward Busk (Chairman of Convocation, University of London).
 Captain Muirhead Collins, C.M.G. (Acting Agent-General, Australia).
 Sir Henry Craik, K.C.B., M.P.
 Major R. L. Cummins, R.A.M.C.
 Laurence Currie, Esq. (India Council).
 S. Digby, Esq., C.I.E. (Royal Society of Arts).
 W. L. H. Duckworth, Esq., M.D. (representing the University of Cambridge).
 J. Edge-Partington, Esq. (Trustee, R.A.I.).
 Dr. J. D. Falconer (representing the University of Glasgow).
 Dr. L. R. Farnell (Rector of Exeter College, Oxford).
 Dr. E. Fawcett (representing the University of Bristol).
 Alexander Fiddian, Esq. (representing the Colonial Office).
 Professor H. J. Fleure (University College of Wales).
 Professor J. G. Frazer, D.C.L. (representing the British Science Guild).
 Dr. T. Gregory Foster (Provost of University College, London).
 Sir Krishna G. Gupta, K.C.S.I. (India Council).
 Dr. Haddon, F.R.S. (University Reader in Ethnology, Cambridge).
 Dr. Harrison (Horniman Museum).
 P. J. Hartog, Esq. (University of London).
 Professor Hepburn, M.D. (representing the University College of South Wales).
 Professor W. A. Herdman, F.R.S. (representing the University of Liverpool).
 Dr. W. P. Herringham (Vice-Chancellor, representing the University of London).
 Sir Everard im Thurn, K.C.M.G., C.B. (representing the Royal Geographical Society).
 Sir John Jardine, K.C.I.E., M.P.
 Hon. J. G. Jenkins (representing the London Chamber of Commerce).

Sir Harry Johnston, G.C.M.G., K.C.B.

T. A. Joyce, Esq. (British Museum).

Professor Arthur Keith, F.R.S., President R.A.I. (representing the University of Aberdeen).

H. G. A. Leveson, Esq., I.C.S. (Burma Commission).

Sidney Low, Esq. (King's College, London).

Sir Charles Lyall, K.C.S.I., C.I.E. (representing the Royal Asiatic Society).

Dr. J. Mackay (University College, Dundee).

H. J. Mackinder, Esq., M.P.

Sir Philip Magnus, M.P. (London University).

Dr. R. R. Marett (Reader in Social Anthropology, University of Oxford).

Sir Richard Martin, Bart. (Trustee, R.A.I.).

Sir Henry Miers, F.R.S. (Principal, University of London).

Robert Mond, Esq. (representing the British Science Guild).

Colonel Sir Matthew Nathan, G.C.M.G. (representing the African Society).

Professor Carveth Read (University College, London).

Sir Hercules Read, P.S.A. (British Museum).

Sir J. D. Rees, K.C.I.E., C.V.O., M.P.

Hon. Pember Reeves (London School of Economics).

Professor Ridgeway (Disney Professor of Archæology in the University of Cambridge).

Sir George S. Robertson, K.C.S.I., M.P.

Colonel Sir Richard Temple, Bart., C.I.E.

Dr. W. H. Rivers F.R.S. (University of Cambridge).

Dr. H. W. Marett Tims (Bedford College for Women).

Lieut.-Colonel L. A. Waddell, C.B., C.I.E.

Dr. T. H. Warren (President, Magdalen College, representing the University of Oxford).

S. H. Warren, Esq.

Professor D. Waterston (representing King's College, London).

Professor F. E. Weiss (Vice-Chancellor, representing the University of Manchester).

Sir James Wilson, K.C.S.I.

Letters of regret at their inability to be present at the Conference, and conveying expressions of sympathy with the purpose of the Conference, were received from Sir Frank Forbes Adam, C.I.E., the Right Hon. Sir William Anson, Bart., M.P., Professor T. W. Arnold, C.I.E., the Right Hon. Arthur Balfour, M.P., Professor W. Bateson, F.R.S., Sir Robert Blair, Professor T. H. Bryce, the Lord Hugh Cecil, M.P., Professor H. E. Egerton, Professor A. J. Herbertson, Professor W. A. Herdman, F.R.S., Sir Philip Magnus, M.P., Sir Harry Reichel, Professor R. W. Reid, the Right Hon. Sir John Rhys, Sir Frank Swettenham, G.C.M.G., Professor Peter Thompson, Sir William Turner, and Dr. F. Westbrook.

LORD CROMER wrote: I regret that I shall be unable to attend the meeting of the Anthropological Institute. For reasons based on the state of my health, I have been obliged almost entirely to give up attendance at public meetings. I sympathise, however, with the objects which the Institute has in view. It is, of course, of importance that students of the School of Oriental Languages, which will, I hope, be in operation a year hence, should be provided with instruction not merely in languages, but also in other subjects which come more especially within the purview of the Royal Anthropological Institute.

SIR GEORGE GRIERSON pointed out that in former times Government officers in India could content themselves with issuing orders and seeing that they were carried

out. They had to say "Go," and people "went." But of late years, with the spread of education, this has changed. Officers have to lead, not to drive. They have to say, "Come," and there is danger of their not being followed if they do not issue their orders with sympathy and with an understanding mind. In order to understand ever so little the thoughts and prejudices of the Indian masses, an acquaintance with Anthropology is most necessary. It alone can save an Englishman from treating natives of India as if they too were English, and as if their habits and customs of thought were the same as his own. The most successful administrators of India have all been Anthropologists, even if they did not know it. In his opinion, if all executive officers and all judicial officers, from Judges of the High Courts down to Assistant Magistrates, made more use of principles based on the study of Anthropology, and less of principles based on legal technicalities imported from England, India would be a country better governed than it is at present. We should then have greater chances of securing not only the obedience, but also the affection of our Indian fellow subjects of His Majesty.

SIR HARRY JOHNSTON urged the view that anthropological research on the part of many of our Colonial officials is often hindered, *not* through lack of sympathy at the Colonial Office, but because an appreciation of Anthropology has not yet penetrated through all ranks of Colonial officials. There are still a few—in Africa mostly—who think Anthropology is a ridiculous new-fangled craze, instead of being a study of basic importance, and who discourage their subordinates from spending any of their spare time in this pursuit. This is why the desire of the Colonial Office for the encouragement of anthropological research is sometimes baulked, while the public wonders why we know so little of our remote dependencies.

SIR JOSEPH LARMOR, M.P., F.R.S., wrote that beyond the obvious advantages desirable in public administration, we simply cannot afford in this age to be apathetic with regard to the advancement of learning in matters in which we have exceptional opportunities, and in which the nations are keenly and practically interested. National self-respect forbids us to lag behind.

SIR ERNEST TREVELYAN quite agreed that some study of Anthropology would be invaluable to an I.C.S. probationer. The difficulty is to find time for it under existing arrangements. Should the period of probation be extended it would be possible to do something in this direction.

SIR HENRY CRAIK, K.C.B., LL.D., M.P.: My Lord Selborne and Gentlemen, it is with a great deal of diffidence that I rise to move this first resolution. My diffidence arises from the feeling that I, an ignoramus, am speaking amongst those who know something most thoroughly, and especially in the presence of one who, like the organiser of this meeting, Sir Richard Temple, has not only given to it long years and much brain work, but has the advantage of a ripened experience of the subject in other countries. I speak, My Lord, only as the representative of two Universities, both of them deeply interested in the question. Both of these Universities send out more than their share of men who are to carry the "white man's burden" in distant parts of the Empire, and for these Universities it is of supreme importance that the equipment should be thorough.

Now, I would not advocate this cause if it were merely to add another subject to the vast mass of competitive subjects which is now our fetish in the examination of those who are to serve in the Empire. I would certainly not do that, nor do I wish to crowd an already crowded curriculum with some new subjects. Just as little do I wish to set aside that marvellous insight and the marvellous power that our countrymen possess of adapting themselves to conditions, however strange, and

of finding some innate, inborn talent that teaches them to be masters amongst the men in the midst of whom their lot is cast.

Nothing is more astonishing than to see how an Englishman or a Scotchman rises to the occasion by some native grit in his constitution. I know that teaching will not supply that inborn quality, but it does not follow that teaching may not greatly help it.

We all recognise amongst ourselves how dangerous it would be to try to mix with people without knowing something of the racial, the physical differences, the differences of history and tradition, that divide race from race in the strange medley of families that make up the human species. I do not suppose that a foreigner would find it very easy to go into Ireland and speak exactly in the same way in the south of Ireland and in Ulster at present without some little instruction as to the differences of race, religion, tradition, and feeling.

And with regard to my own native country, Scotland, we are accustomed sometimes to find errors made. It is not 100 years ago since the ordinary Englishman thought of Scotland as a place where everybody alike wore the kilt and spoke as his native language Gaelic. They forgot the fact that there were two races in Scotland who had been enemies for centuries, who were drawn from different sources, and who were as widely distinct from one another as almost any of the races within the British Empire.

And even now, I doubt if the ordinary English traveller does not mass in an easy totality all the islands that surround Scotland as being more or less Celtic, and the Western Hebrides. Take care of that. If you go to the Orkneys and Shetland you will find that nothing annoys an Orcadian or a Shetland man more than being called a Scotchman. I learned that a long while ago when I used to go there to open their schools or to give their prizes. They are not Scotchmen, they are pure Scandinavian, and nothing makes them more uncomfortable than to be identified above all with the Celt, towards whom they have no very congenial feeling.

So much for ourselves. But when they go among races entirely ignorant of us, who have perhaps in more acute form these sensitivities of which we ourselves are aware, it is surprising that those young men who go out from among us make so few mistakes as they do. (Hear, hear.)

Is it very easy in South Africa for the young men to distinguish the absolute racial differences between the Zulu and the Mashonaland native? Is it easy in Northern Africa to distinguish between the Berber absolutely fitted for domestic service, the pure negro, as the Dinka, and the man with Arab blood, Arab ideas, and Arab traditions, as the finer races of the Sudan? And in India is not the difficulty vastly greater?

We see the pitfalls; we see the difficulties; we recognise the enormous pluck, the tact, the inborn qualities of our race, that enable so many of our young men to overcome these difficulties, but it does not follow that it is not our duty, our duty both as the leaders in educational work and as responsible for our share in the work of the State, to help them further, to give them those ideas which they might get in an atmosphere where this was pursued as a science.

As one who represents many of those young men going out to take up the burden of Empire in its distant parts, I ask for them that they should have the opportunities which are of such enormous advantage, the atmosphere created by a School of Anthropology amongst them. Do not burden them with examinations or by competitions; bring them in contact with practical teaching; bring them in contact with men who know about the subject and who may guide them in that way, and thereby make more easy the difficult and dark paths that they have to tread. They have just to trust to empirical knowledge, gained painfully, gained perhaps by the loss

of prestige for themselves, and perhaps by injury worked upon the native races for which they are responsible. You have to help that empirical knowledge by giving them some light upon the difficulties that they will have to face, some sympathy in the work which they will have to do, some instruction by contact with men who have pursued and are masters of the science of the subject and can hold out to them a guiding hand which will save them, not only endless mistakes, but endless labour, loss of time, and, perhaps, loss of energy and hopeless confusion.

It is for these reasons, my Lord, that I claim help for the Universities which have tried to do their work to advance this branch of science in its physiological side, in its historical side, in its side of tradition, of custom, and manner of investigation of customs, manners, and religion. They have tried to do their work. I claim for them the help that might come from the great State authorities whose work they are preparing men to do. No money could be better spent than by encouraging the work which the Universities are ready to undertake and have made an attempt to undertake; no expenditure would be better repaid than any expenditure which the State is prepared to make in aiding them. I beg to move the resolution which stands in my name, as follows:—

“That this Conference approves the findings and views of the Joint Committee, and is of opinion that, in the highest interests of the Empire, it is necessary so to extend and complete the organisation of the teaching of Anthropology at the Universities of Great Britain, that those who are about to spend their lives in the East or in parts of the Empire inhabited by non-European races, shall at the outset of their career possess or have the opportunity of acquiring a sound and accurate knowledge of the habits, customs, social and religious ideas and ideals of the Eastern and non-European races subject to His Majesty the King Emperor.”

SIR EVERARD F. IM THURN, K.C.M.G., C.B.: My Lord, Ladies and Gentlemen, I have very great pleasure in seconding the motion which has been made by Sir Henry Craik. I am here to-day as an empirical, anthropological administrator, who has for some thirty years or more had to learn for himself how to administer in certain distant parts of the Empire. The fates arranged that my whole active life should be a sort of experiment in which I played the part of *corpus vile*; a sort of experiment to prove to me the urgent Imperial necessity of good, systematic, anthropological training for the young men that go out from us to the distant parts of the world, British young men, not only as administrators but as missionaries and as traders, and in any other capacity where it becomes their duty to advance, no doubt sometimes in the first place their own interests, but ultimately the interests of this Empire in which we are all so deeply interested.

I started in life before the days when Anthropology had reached the stage of a definite science. I had, however, two advantages which all young men of my time probably had not. First of all I was from the first especially and deeply interested in Natural History, and chiefly the Natural History of Man, and secondly I had as the very kindest of friends and guides my very old friend and master, Sir Edward Tylor, to whom I could always refer in any difficulty.

After leaving Oxford I fell almost by chance into the position of Curator of a small and not very important museum in one of our tropical Colonies, British Guiana, and attached to the appointment was a very attractive condition, that I was to travel for half each year in the interior to collect for the museum. As soon as I began to travel I found that the most interesting part of the Natural History was that of the red man among whom I lived, and with whom I made really great friends; and so after a few years, when the Government wanted a Magistrate for those interior parts, they took me, and then I started on the career of administration, but, always

excepting what Sir Edward Tylor could tell me, I had to learn practically everything for myself. That went on for twenty years in British Guiana, afterwards in other places, and finally for seven years in the South Sea Islands.

It is not for me to estimate how far I succeeded, but I do know this, and I say it most emphatically, as one of the chief lessons I have learned from my life, that if I had started with the sort of anthropological training which is now to some extent possible to get at the Universities and elsewhere in England, and which we hope, as the result of this meeting, will be fully organised for the purpose, I know I should have succeeded much better.

So far I have been speaking personally, but I am here to-day in a double capacity. I also, at the request of the President, came here as representing the Royal Geographical Society to express the interest of that Society in this question of anthropological training. As you all know, there are a great many men who go out to the most distant parts of the world under the auspices of the Royal Geographical Society, who should get, and do endeavour to get as far as they can, preliminary training in a great many different subjects, all more or less allied, I might almost say subsidiary, to geography. Of course, it is to the interest of all of us, the interest of knowledge in general, that those travellers should have sufficient knowledge to understand what they see, and to report the anthropological facts that they see, but further than that, it is of enormous advantage to themselves that these travellers should have a preliminary training in Anthropology.

The whole success of life in these distant parts of the world—and as you will have perceived, I have been talking of the more primitive places—depends upon one's knowledge and understanding of the natives, and consequently one's power of managing them in a friendly sort of way. That is why from the Royal Geographical Society I bring a message to this meeting of sympathy with this motion, which I hope will be enthusiastically carried.

SIR CHARLES J. LYALL, K.C.S.I., C.I.E. (representative of the Royal Asiatic Society): My Lord and Gentlemen, I have been suddenly called upon to speak to this motion, but my whole heart goes with it. I have not had time to supply myself with the language needful for enforcing the doctrines that it preaches by a perusal of the publications of our friend, Sir Richard Temple, but after thirty years' experience in India, of which a large portion was spent in remote parts, and in my opinion the most interesting corner of that great Dominion, namely, the Province of Assam, I am here as a witness to the immense importance of a systematic study of anthropological subjects.

In that part of India there are more languages crowded together into a small space of country than in the whole of the rest of that vast territory. There are more different races; their habits are of a most extraordinary and unusual character, and unless one makes a study of them one cannot possibly administer the country with any prospect of success.

But, although that is the case in these remote parts of India, where materials are constantly occurring for study, I would plead for the whole of that great Dominion, where civilisation has had its roots for hundreds, I might say thousands of years. There is equal need there of a systematic anthropological study of the conditions. Unless we understand, and know, and sympathise, we cannot possibly do good. That is the very first principle of our administration. I most heartily support the resolution that has been put before you, and I trust that the outcome of it will be a systematic arrangement for the study of Anthropology by all those who go out to India or to the rest of our dominions for the purpose of administration, for exploration, for commerce, or for missionary labours. (Cheers.)

PROFESSOR ARTHUR KEITH, Aberdeen (Royal Anthropological Institute): My Lord, I rise to speak to this resolution as President of the Royal Anthropological Institute. I also represent Aberdeen University, but it is as President of the Institute I should like to speak to this motion, and as President of that Institute I claim that, during the thirty years and more that we have been pressing the Government to consider this matter, the Institute has taken a very disinterested view. These fifty years and more it has been seeking to collect that information we want to put at the disposal of young men who go abroad. We ask for no help ourselves, but we can see that if this subject is really going to grow it must be planted in our Universities.

The instance that Sir Everard im Thurn has given of himself shows how much could be done if we kindled ever so small a lamp at each University.

I sat near Professor Baldwin Spencer the other day, the man who has opened up the whole of what knowledge we have of the native life of Australia; knowledge which is of infinite value not only to the world as a whole, but particularly to the Government of Australia. He has put at their hand a knowledge which they otherwise could not have had. I said to him, "You are a Zoologist; how did you think of 'taking up Anthropology?'" He said it was due to Tylor, of Oxford: "Thank God 'he was there. Just a light and he got us all going; just that little touch did it.'" It is just that little touch that we want to put into all the Universities of this country; to set a flame going all the world over.

It is a thing in which the Government must help. I know that time is brief, and I do not want to dilate on anything, but now I am in a position to see the enormous good that could come out of this resolution. I am in a position to see young men coming home from abroad who have been out in the Colonies, and they say, "Oh, 'goodness; I wish I had known something of this before I went out; there, I have 'missed the opportunities, not of gaining knowledge, but useful information; information which might be of use to the men going out after me.'" That is what we want; we want to systematise all the information which is being gleaned, and to put that information at the disposal of every young man who is going abroad; and, therefore, I do think that the Government must see to it that that information is supplied to every graduate of a University. Therefore it is with the greatest goodwill that, as President of the oldest and the leading Anthropological Institution of this country, I would beg to forward this movement with all my heart. (Cheers.)

MR. J. G. JENKINS (Australia): My Lord, Ladies, and Gentlemen, I have very few words to say, but I was exceedingly interested in the words which have just fallen from Professor Keith, because I was Minister of Education in the South Australian Government, and also Minister in charge of the Postal Department, when the arrangements were made for Professor Baldwin Spencer to be accompanied by Mr. Gillen, whose name will be well known for his work in conjunction with Professor Baldwin Spencer. If it had not been for the aid of the Government there at the time, that information that has been gathered since, probably would not have been gathered at all. Mr. Gillen was a Government official who had been some twenty odd years in the very interior of Australia, and by his own experience and study of the natives had gathered a large amount of information, and, working in conjunction with Professor Baldwin Spencer, visited the various tribes through Australia and gleaned a great amount of information.

The South Australian Government at the time granted the necessary financial assistance to allow Mr. Gillen to go with Professor Baldwin Spencer and do this work. Since that time, Professor Baldwin Spencer has been allowed, and assisted financially by the Commonwealth Government of Australia, further to develop his studies in connection with the tribes, and I am sure all those who had the pleasure of hearing Professor Baldwin Spencer in the lecture that he gave (over which Professor Arthur

Keith presided a few days ago) will know the vast amount of information that has been gathered, and recognise that it would have been absolutely impossible to have gleaned it in relation to the aboriginals of Australia had not some such effort taken place.

I would like to say just one word, as I am representing the London Chamber of Commerce here, from a commercial point of view. There are millions of pounds practically being wasted in the British Empire by commercial institutions and firms sending into the various parts men who have but little or no knowledge of the people they go amongst, and they really have to waste the money of the firms and the companies that send them in acquiring a knowledge of the natives. (Cheers.)

Some years ago I went through British New Guinea, or Papua as it is now called. They have as many languages amongst the natives as they have tribes, a fact which is the salvation of the white settlers there, because if the tribes were all of one language they would probably have wiped out the whites years ago. There you can see at every one of their tropical islands and tropical places how the commercial man is learning the nature and the customs of the natives at the expense of the company that is sending him there. You will see how the missionaries are destroying, during the first two or three years, any advantage that they ought to have over the natives by an absolute ignorance of the natives amongst whom they are working. In travelling through any of these islands in any of the places where primitive men exist, you cannot fail to see the necessity for some such work as this that you are attempting to carry out. I most heartily support, from a commercial point of view, from a missionary point of view, and from an educational point of view, the proposition that is placed upon the paper. (Cheers.)

MR. ROBERT MOND (representing the British Science Guild): My Lord, I have been requested, together with Professor Frazer, to represent the British Science Guild, and to tell you how very heartily they are in sympathy with this proposal. As you may be aware, the British Science Guild has been formed in order to spread the use and application of science throughout this country, and it is just in this study of Anthropology as applied to the more backward races that one of the best uses of science can be made.

If you consider that this Empire covers one-third of the world and rules about one-fifth of its inhabitants, it is perfectly self-evident that this stupendous task can only be accomplished by a thorough knowledge of the problems which are involved. We try to solve it by sending out extremely competent, extremely able young men—a large number of whom I have had the great pleasure of meeting—with the best intentions in the world, and with a very high standard of ideals, who rise fully up to the enormous responsibilities which are thrust upon their shoulders, and who are handicapped by an absolute ignorance of the conditions they are meant to meet.

It is really our business to see that these young people whom we send out to do the work for us should not be handicapped by this ignorance. It is our duty to prevent their being so handicapped, and I feel certain that if we can, by our united pressure, see that the funds are forthcoming, that educational methods, and especially the inspirational side of the educational methods, are provided at our great seats of learning, we shall have no difficulty in solving this problem. (Cheers.)

SIR MATTHEW NATHAN, G.C.M.G.: My Lord and Gentlemen, as a representative of the African Society I would desire to say that the relation of the study of Anthropology to Africa differs somewhat from its relation to the Eastern countries. In the Eastern countries the native indigenous people have their own civilisation. We are putting round this civilisation the outer garb of our own. In Africa there is only very little civilisation, so that the Administration attempts to clothe the complete man, and the sartorial task of fitting on the outer garment on the Eastern nation is

a less difficult one than the fitting of the complete suit to the nations of Africa. (Laughter.) In this task, the study of Anthropology by the man who has the clothes is essential.

The application of the study differs somewhat in East and West Africa as compared with South Africa. In the case of East and West Africa we want to know all about the native in order to develop his capacity to the fullest extent, and gradually to increase that capacity so that he may, in the future, assist in the administration of the Government and of the business of his own country.

In South Africa we want the study of Anthropology to assist in dealing with the ever present native problem. I have always felt, and I think I have sometimes said, that the more we look upon the native in South Africa as a scientific problem the less we shall feel that he is a social danger. It is with nations as with individuals, *tout savoir, tout pardonner*. We want to know all about the native, and this movement, which is intended to increase our knowledge of them, has the hearty support of the African Society.

THE CHAIRMAN put the resolution to the meeting and declared it carried unanimously.

SIR C. HERCULES READ, P.S.A. : My Lord, Ladies, and Gentlemen, this second resolution, the proposing of which has been put into my hands, seems to me to be in reality quite a formal affair ; it is the only logical *sequitur* of the first, if the first is to be of any avail. A mere pious expression of opinion in these days is of very trifling value. Unless it is carried into some active form such as is embodied in the resolution which I have to propose, it is of very little use at all.

But I take it that I was asked to propose this as having been formerly very intimately connected with anthropological questions, and as having had a good deal to do with a scheme some eighteen years ago which bore a very near relation to this. It is, I think, interesting in connection with this meeting to find that the mover of the first resolution is a member of Parliament of great distinction, who very modestly lays claims to no other kind of knowledge in this respect ; the seconder was a Governor of more than one of our distant Colonies ; and the third speaker is myself, a home-staying person who has had to deal with these questions as they come before an official of the British Museum ; one of the driest things, I suppose, on paper, that might exist. This, I think, has a certain interest as showing the wide grasp of this subject.

For my own part, as I said, it is something like eighteen years ago—I think in the year 1896—that I brought before the British Association at its meeting at Liverpool a scheme which I might call the converse of the scheme now in question : that is to say, one by which knowledge of the kind that we now want might be gathered together in some central place, preferably, of course, London, for the use of just those people with whose welfare, as well as that of the Empire at large, we are now concerned. Such a scheme has, I think, a very near relation to the one we are discussing, although I think I rightly call it the converse of it, inasmuch as I had, in connection with that scheme, to deal with the heads of various of our Public Departments—the Foreign Office, the Colonial Office, and so forth—and I think it is significant in relation to the resolution I am now putting before you that all of those gentlemen whom I then interviewed were most genial and helpful in the matter of forwarding my plans.

The difficulty was one which does not beset our present scheme, that is to say, that the gathering of information by these gentlemen who were employed in the distant parts of the Empire might conceivably interfere with their official duties, and therefore must take a second, or even a lower, place. Therefore the approval expressed by the Heads of Departments was qualified in a way that to me, as an

enthusiastic person, was not quite satisfactory. But I think it promises well for the resolution which I have to put to you, that in that case, clearly very germane to the one now before us, the Heads of Departments, and not only the Heads, but a great many of those in the lower grades, were thoroughly convinced that it was a good and a satisfactory idea, and gave it their entire sympathy.

There is one other point I would like to make before I sit down, and that is, during the thirty odd years in which I have been working at the British Museum, nothing has struck me more than its helpfulness to many young or youngish men who have come back after five or six or seven years in some distant parts of the Empire, and have seen for the first time in their lives the collections from those very parts that have been on show for thirty or forty years in the British Museum. (Laughter.) They said, "Oh; if I had only known that these things were here." Well, naturally, we British do not go to the British Museum (renewed laughter), but a great many other people do, and latterly I think our own countrymen have taken to go more, thanks probably to a great extent to the efforts of Lord Sudeley, who has forced upon the public that Lecturer and Guide, who has been, I think, of most enormous utility in popularising our public Institution.

Another thing I would have said—if Mr. Jenkins had not spoken first, I certainly should have maintained it—was that no business firm would ever undertake its business in the same haphazard way in which the British Empire manages this part of its concerns. However, Mr. Jenkins says that the business firms are just as bad. But I do not think they are so all the world over, and what I am convinced of is, whether the business firms do it in that way or not, that it is a very bad way, and that it must be obviously an advantage for the representatives of a firm or of a nation to be well instructed in the business they are going to perform before they begin rather than after.

My Lord, the time is short, and though I have a good many things that I might say, I will spare the audience, and will formally move the resolution, as follows:—

"That this Conference hereby authorises the Chairman and Members of the Joint Committee of the British Association for the Advancement of Science and the Royal Anthropological Institute to represent to the Prime Minister, the Rt. Hon. Herbert Henry Asquith, K.C., M.P., the opinions of this Conference as set forth in the preceding Resolution, and to move him to appoint an Inter-departmental Committee for the purpose of advising as to the form in which the sympathy and support of His Majesty's Government can be best expressed."

DR. T. H. WARREN (the President of Magdalen College, Oxford): Lord Selborne, Ladies, and Gentlemen, I am here in the unavoidable absence of the Vice-Chancellor of the University of Oxford, deputed by him and by the Hebdomadal Council as myself a former Vice-Chancellor, to represent the University of Oxford as a whole in this matter. There are many better representatives who could have been found by the University of Oxford, if your desire had been to have a learned and a special representative.

Oxford claims to have a very considerable School of Anthropology. I think it is only her duty that she should have such a school. I have heard with the greatest pleasure—I am sure all Oxford men especially have heard with the greatest pleasure—the allusions which have been made to that grand and splendid culture hero and Father of Anthropology in England, our old friend Professor Tylor. Professor Tylor set an example and did pioneer work in Oxford and elsewhere, and has raised up a very considerable school. My friend Professor Marett, who is here to-day, could speak more especially on the subject too; in some ways I have the advantage that he cannot so well speak of his own work. We have a school of some eighty-six students (I do not know whether anyone happened to see the report which was

brought out the other day), and of these eighty-six students something like eighty are serious students, pursuing a regular course, extending over some two and, in some cases, three years. I am glad to see that Mr. Henry Balfour, of the Pitt-Rivers Collection, has just entered the room. That collection is of immense advantage, and also imposes upon us a duty in this matter.

I do not speak in any but the most generous rivalry—if I speak in rivalry at all—with regard to other Universities. If it is my privilege to represent Oxford, as the premier University—by the word “premier” I only mean oldest—we know only too well what is being done by the other Universities in this matter, but it is my duty to speak for Oxford.

Well, I would say just two or three things. In the first place, I think we regard this introduction of Anthropology as only a legitimate expansion of the old classical traditions of both Oxford and Cambridge. I think one of the reasons why those Universities were so successful in sending out distinguished representatives in the last generation and in the generation before that was that these classical studies contained in themselves so much of Anthropology. I am sure, My Lord, that your father, who was such a distinguished student of classics, would agree with me that the study of Herodotus, of Tacitus, of Agricola, of Strabo and many other authors, pursued at Oxford and Cambridge in a liberal spirit, is an admirable training as far as it goes in Anthropology. Its only fault was that it did not go quite far enough. We should have understood our Herodotus even better, I think, if we had had more training in Anthropology, and some of the things then so amusing, and at which we used to laugh, we should still laugh at, but we should understand better. If I may digress for one moment, there was one passage which we used to dwell upon with great gusto, which described a practice in Egypt of mourning for a certain god, and Herodotus tells how, “For whom these mourners beat themselves it is not “lawful for me to mention.” (Laughter.) It was generally supposed that the translation of this was, “on what part of their body they beat themselves it is not good “for me to mention.” Well, we should have understood our Herodotus better, and applied the lesson even better, if we had known more of Anthropology. (Laughter.)

What we really want in Oxford is more system. We are getting it, we hope. I think it is the same in the other University. We want a more systematised training. Certainly the system is in advance now of what it was before, but we want still further system.

We want, of course, rather more money, but above all we want encouragement, and we want the encouragement which the Government through its powerful agencies can give us, and these other things would follow, I think, if the Government did recognise even more fully than it has done the desirability of making use of the schools at the Universities which are already growing and making such advance.

And I have a very good hope indeed that if this resolution is carried, and if action is taken in consequence, that we shall meet with a most sympathetic reception. I say so partly from what might be expected of our knowledge of the liberal and open mind of the Government in these matters, and of the interest which the Prime Minister, an old Oxford man, has shown, not only in the older studies, but in the newer interests both of the Empire and of learning, and also because I have had some little experience, as Sir Hercules Read has told us he has had, in these matters.

I remember some time ago when it was my privilege to go on a small deputation to Lord Crewe, then Head of the Colonial Office, to ask him to take into consideration the desirability of providing that young students of the University who were going out to the different parts of the Empire in the Colonial Service should have some special training, including training in Anthropology, I was struck not only with the general sympathy of his reply, but with the knowledge which he displayed

of the problem which was before us and before the Empire, and I am quite sure that we shall find that it will be the same when we approach the Head of the Government as a whole.

I was greatly interested on hearing the allusion made just now by Mr. Jenkins to the Island of Papua. It so happens that the Governor of that island at the present moment is an old pupil of mine. He came originally from Australia—from Sydney—to an English school, and he came on to Oxford and took the Classical Schools, and then went back to Sydney as a lawyer, and now he has gone on to be Governor of Papua. He told me two things which struck me very much. When he first got there he said, "Our problem is to pass, *per saltum*, from the Stone Age to the 19th century." He might now have said to the 20th century. He said another thing shortly afterwards to me. He said, "I go about surrounded by a band of murderers." When he came home, I said, "Did you seriously mean that?" He was a very amusing gentleman of Irish extraction. "Yes," he said, "I do mean it; but murderers are not the same in Papua, they must not be regarded in the same light as they would be in this country." (Laughter.) "These men, no doubt, have taken the lives in blood feuds, and in other ways, of their fellow creatures, and I found that they are very good fellows, a great many of them. The best punishment, and also the best way of keeping them under surveillance, was to take them about with me to different parts of the island." (Renewed laughter.) That is the sort of problem with which you are confronted. I think my friend, Mr. Murray, has, as far as I know, risen to the occasion.

I think that he, and all like him that find themselves going out to these situations, would be immensely advantaged by still further and more systematised study before they leave the University; it would be of immense advantage if that were provided for them. I could name ever so many students—I have no doubt every member of a University could—of different kinds.

Another friend of mine is engaged in capturing insects. He has already spent many years in unknown parts of Africa moving among the natives. What an advantage it would be to a man like that to have this sort of preparation.

But I will not labour these points. As Sir Hercules said, I feel sure we are to a certain extent pushing an open door. What I do feel is, as he has said, that it is the legitimate, the logical consequence of the motion we passed before, but it also is a confirmation of our whole faith and belief in it, and, speaking for Oxford, I should like to assure this assembly, and you, Lord Selborne, that Oxford is very anxious indeed to prosecute, and to be encouraged to prosecute, the study, to develop its school, and to press upon all the young men who go out from it, and all the students who are concerned with it, the great importance of taking the opportunity of familiarising themselves in a scientific and systematic manner with the facts and phenomena which a School of Anthropology can bring together. (Cheers.)

DR. DUCKWORTH (Cambridge University): My Lord Selborne, Ladies, and Gentlemen, as deputy for the Vice-Chancellor, and consequently representative of the University of Cambridge, my duty is first of all to say to you that the University authorities have heard with the very greatest gratification of the proposals that we are met to discuss to-day, and I would add to that the University authorities concerned would wish to assist in this matter to the very utmost of their resources, and to press forward the schemes outlined in these resolutions as far as can possibly be the case. Having said that much, I do not think it would be at all necessary for me to say more as regards the nature of the teaching nor the qualifications of teachers provided at the present time in the University of Cambridge. Their names are known to most of you, I think I may say, in this room.

In the next place, may I add one other point, and it is this, that those who approach His Majesty's Government in support of this second resolution are not unmindful of the great services rendered already to the science of Anthropology by administrators who had had no previous training. Of that we have had some idea to-day.

Those who are familiar with the literature of our subject in the anthropological journals, have only to look through these volumes to see them crowded with reports furnished by His Majesty's administrators, and, let it be remembered, in many cases with no previous expert training at all. In so doing, however, let them further insist on the advantages which would accrue should those administrators at the outset of their work not be obliged to commence in each case each man for himself and from the beginning, but should be able to begin where, so to speak, the last man left off. (Cheers.)

DR. W. P. HERRINGHAM, F.R.C.P. (Vice-Chancellor of the University of London): I think, Sir, that people in this room, being interested in Anthropology, will easily understand that when I hear the representatives of Oxford and Cambridge saying that they wish to support Anthropology, I am very anxious to say that London does too, and not to begin but to continue as they do a study which we have already so well begun. We have got already two Chairs upon the subject: a Chair of Sociology which we owe to Mr. Martin White, and a Chair of Anthropology proper which is at present filled by Professor Seligmann, who is now at the present minute doing the very thing that you have laid so much stress upon, investigating for the Sudan Government the manners and customs of the Sudanese.

I do not think that one need now urge any more the importance of this study to those who are going to live in foreign parts. I am sure that everyone feels what everyone almost has said, but I should just like to add one personal note, because the most interesting winter I ever spent was a winter spent in India, and I felt from the beginning to the end how very much more I should have learnt even in addition to the immense amount that I did learn if I had had an opportunity of such a training as you are describing.

Furthermore, although I do not govern Indian or foreign races, I teach them. I have many students from those parts, and I feel exactly in a very small way what in a very large way an administrator must feel, the desire, the necessity, the very great advantage of knowing something about the manners and customs of the races.

I have the very greatest pleasure in assuring you, Sir, that the University of London, like the Universities of Oxford and Cambridge, is already doing good work on the subject, and is only anxious to do more, and I would add this, we do like, certainly, encouragement from the Government, but, unlike Oxford and Cambridge, I think we do like it to be accompanied by pecuniary help.

PROFESSOR FRAZER (Cambridge University): I had not expected to have been called upon to speak, but I certainly cannot refuse to support a motion with which I am so heartily in sympathy. I come with Mr. Robert Mond to represent the British Science Guild, and I say at once that my interest in Anthropology is speculative and scientific. We are here to urge the practical importance of Anthropology to Government. Now, that is a side of Anthropology of which I have no experience, and on the practical side, words from a speculative Anthropologist can carry very little weight; they are certainly not to be compared with the testimony of those who have carried on the British Government among savage races such as we have heard of this afternoon from Sir Charles Lyall and from Sir Everard im Thurn, who have not only administered justice among these races, but have made valuable contributions to our knowledge of them.

Still, though I cannot speak from personal knowledge of the practical importance of Anthropology, I naturally hear much of the practical importance from my friends who have lived amongst savages and worked amongst them, and their testimony confirms what every student of Anthropology at home is aware of, the profound difference which separates the savage races of man from the civilised, and the utter futility of attempting to govern savage races by civilised law.

The Briton at home is apt to think that what is good enough for an Englishman is good enough for anyone, but it is a very fatal mistake. I will mention a particular case. An anthropological friend informed me that an administrator who had lately come out to his district made an investigation of the savage customs, and he found that they were extremely odious and disagreeable to his mind, and he abolished them all at one stroke. (Laughter.) The natives came to him shortly afterwards and said, "Amongst the rules that you have abolished is the rule that we may not marry our sisters; does the Government wish us to marry our sisters?" (Great laughter.)

One more. I parted this morning from one of the best Anthropologists of the day. He has lived amongst savages the best part of his life. He told me what I had not heard, that there had been another petty war in East Africa, in Somaliland, with a loss of British life and heavy loss to the unfortunate natives. My friend, who has very great experience, believes—he could not speak from practical knowledge—but he believes the probability is that that war sprang from a simple misunderstanding which a competent knowledge of the customs of the natives would have entirely averted, and that the loss of life and the expenditure of money and all the friction and discontent created would have been saved by a little knowledge of Anthropology.

I have great pleasure in supporting the motion. (Cheers.)

(At this stage, Lord Selborne had to leave the meeting to attend to his duties at the House of Lords, and the Chair was taken by Sir Richard Temple.)

MR. HENRY BALFOUR (Curator of the Pitt-Rivers Museum, Oxford): I think the most important thing Oxford has to do in training administrators and others who are going abroad, is to make them understand that the natives' ideas, customs, and what not are things which have grown up in a definite environment, and must be looked upon as to a certain extent fitted to that environment. That is the living stem, and it is upon that living stem, it seems to me, that it is our business to graft whatever changes we have to make.

That is the business of Anthropology, to my mind, to teach those who are going out to a given environment the nature of the ideas that have grown up in that environment, and to see what is good in them and what is capable of gradual alteration into the newer conditions of things.

The resolution was then put to the meeting and carried unanimously. The Conference passed very cordial votes of thanks to the Chairman, Lord Selborne, and to the Master and Wardens of the Drapers' Company for their courtesy and hospitality.

ANTHROPOLOGICAL NOTE.

THE joint meeting of the Royal Anthropological Institute and the Folklore Society, at the invitation of the Oxford University Anthropological Society, will take place on Thursday, May 14th, at 4 p.m., at Oxford, most probably in the hall of Christ Church, when Professor Gilbert Murray will deliver an address entitled "Folk Influence in Early Greek Literature."



FIG. 1.
POLYNESIAN TYPE.



FIG. 2.
FAIR SKINNED, STRAIGHT-NOSED MAORI,
POLYNESIAN TYPE.



FIG. 3.
MIXTURE OF MAORI AND MARUIWI PEOPLES.



FIG. 4.
MELANESIAN TYPE. MIXTURE OF TWO RACES SHOWN IN
HAIR AND LIPS WITH MARUIWI.

ORIGINAL ARTICLES.

New Zealand.

With Plate E.

Best.

The Peopling of New Zealand. *By Elsdon Best.*

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We have been asked the following question, "How many distinct races " do you recognise among the Maori, and what psychological characteristics have " they ? "

We believe that it is going too far to speak of distinct races in New Zealand, but we certainly have the result of the blending of two races ; more than that cannot be said with any degree of certainty, though we may note such a curious and persistent type as that known as the Urukehu, of which more anon.

The two races of which we see types among our natives are the fair-skinned Polynesian, with good features ; and the swart, thick-lipped, flat-nosed Melanesian type. The former has hair with a slight wave in it ; the hair of the latter, if allowed to grow, has the frizzy and bushy appearance of that of the Fijians. We are now speaking of the more pronounced of the two types ; there are intermediate grades showing the blending of the two. Neither exists in its original purity. It is quite certain that every native of New Zealand is of the offspring of such intermarriages. We note individuals closely resembling the fair, well-featured Polynesian, and others that might be termed Melanesians. These may be cases in which less intermarriage took place between the two types in former generations, or they may be reversions to the type ; we strongly incline to the latter opinion.

An old native friend assures us that the ill-favoured dark skinned Melanesian type has persisted for centuries in his family ; in almost every generation there has been one, or possibly two such in the family, on the main line of descent. He traces this back for twenty-eight generations to a "black" woman, as he calls her, who was married by a fair-skinned immigrant from Eastern Polynesia.

In order to make the position clear, we will give a brief account of the settlement of the isles of New Zealand, as preserved in tradition. These islands, were first occupied by the fair-skinned natives of Eastern Polynesia about twenty-eight or twenty-nine generations ago, but long prior to that time the North Island had been settled by a people of, apparently, inferior culture, who must have been closely allied to some Melanesian folk, though probably having a strain of Polynesian blood in their veins and Polynesian words in their language ; such people in fact as those of the Fiji group that have long been in contact with Polynesians. It is quite possible that cannibalism as a common and constant practice was adopted by the Polynesian settlers here after intermarriage with the aborigines, and during the wars that raged between the two peoples, but this can scarcely be viewed otherwise than as a probability.

The description of the aborigines, as handed down by oral tradition, is of interest ; it may be rendered as follows :—

"They were a very dark-skinned folk of repulsive appearance, tall, spare and spindleshanked, having flat noses with upturned nostrils, in some cases the nostrils seemed to be all the nose they had. They had flat faces and overhanging eyebrows ; certainly a disagreeable, ill-favoured folk, though some were of fairly good appearance. They were a big boned people and they had curious eyes, like those of a lizard. They built no good houses, but merely rude hut shelters, and wore little clothing, merely some leaves in summer, arranged in front of their persons, with rough capes made of Cordyline, Phormium, or Freycinetia, in winter ; an idle folk and a chilly, who felt the cold much, and slept anyhow ; they were of treacherous disposition. Our ancestors viewed them with dislike and contempt. But the women folk took kindly to our ancestors when they arrived in this land, because they were much finer looking men and more industrious than those of Maruiwi, for such is the

name by which we know those folk. Those people told our ancestors that they were descendants of the crews of three fishing canoes that had been driven to sea by a west wind from their own land in past times, and that the original home was a much warmer place than this island. They were an ignorant people, and could not trace their descent; they did not preserve a knowledge of their genealogies as we do.

"Our ancestors from Hawaiki and Rarotonga were given some of the women, others they obtained by asking, and yet others they took, but they selected the best-looking ones. As time went on wars arose, and many of those naked black folk were enslaved by our ancestors, and, at last, so many were slain, and so many were enslaved, especially women, that Maruiwi became lost to the world as a distinct people. You must, however, know this, that we Maori folk are all descended from those original people of the land because of those women.

"Now a time came when trouble with those people was incessant, and our ancestors set to work to exterminate them, that is, those tribes not related to the Maori by marriage. War raged all over the island, and those aborigines were slaughtered in all parts until few were left, and six canoes full of them left Cook Straits and went to settle on the Chatham Islands. But always were spared those who had intermarried with the Maori."

Such is the traditional account of the original settlers in New Zealand, and, judging from the description of the original people, they must have come from one of the isles of Melanesia, the Fiji group, New Caledonia, or the New Hebrides. The writer is unaware of the style of canoes made by the natives of the last two places in pre-European times, but the Fijians made superior deep-sea vessels, though not given to deep-sea voyages as were the Polynesians. Australia and Tasmania seem to be out of the question as the homeland of Maruiwi, inasmuch as the natives of those lands used no craft that could cross such an extent of ocean. If, as stated by tradition, some words of the Maruiwi tongue were Maori, then it appears likely that the former folk came from the Fiji group. The castaways may have been driven to sea by a westerly wind and then drifted south.

The traditions concerning the language of the aborigines are scarcely acceptable as good proof, however, as the few words thereof preserved may not have retained their original form, but may have become Maori-ised in the course of time. Thus we are told that *kohi mai* in the aborigines' tongue meant "come here," and *mai* ("hither") is pure Maori, though the former word is unknown in that usage. Now, in Mr. Deighton's notes on the Chatham Isles, we see that the above expression was employed by the natives of that group in the same sense, hence it must have been a common one when broken remnants of Maruiwi settled the Chathams about twenty-seven generations ago.

It seems highly probable that many of the Polynesian Maori folk who came from eastern Polynesia and settled in New Zealand eighteen to twenty-eight generations ago were already possessed of Melanesian blood when they arrived here, judging from their own traditions.

In the Bay of Plenty district a tradition has been preserved that, in times long passed away, a canoe full of black-skinned folk came to land at Whakatane. These people settled at a place called Omehu, on the Rangitaiki River, but gradually became lost to the world. This loss would probably be one by absorption, the women being absorbed by the previous inhabitants, and the men by the ovens.

The various types seen among the present-day Maori are of much interest, so many gradations are there, from the fair-skinned, comparatively thin-lipped, straight-nosed, wavy-haired Polynesian type, to the dark-skinned, thick-lipped, flat-nosed, frizzy-haired type that reminds one so of Melanesian folk.

In regard to the fair-haired, very light-skinned type termed Urukehu, we may say that it is, and has been for at least thirty generations (probably much longer), remarkably persistent, though such persons were not numerous. Generation after generation this type has appeared in certain families, sometimes missing a generation, to reappear in the next, usually well featured and good looking, admired of the people. We can almost believe with some writers that it betokens contact between the Maori and some fair race in times long passed away. The difficulty is, where are we to locate so fair a race within reasonable distance. The Urukehu strain is a mystery.

Of true Albinism we need not speak. Albinoes were rare and proclaimed no type.

As to what the Maori owed to the Maruiwi folk it is impossible to say after twenty-eight generations of admixture. We can only guess, and guessing is a most unsatisfactory business. We have a dislike for theorising, for of a verity the collector of ethnological lore who allows himself to evolve theories is treading a dangerous path, but there are three items we have pondered over somewhat, and these are :—

1. The origin of the Pa Maori. The Maori system of fortifying villages by means of earthworks, ditches, and stockades.
2. The custom of burying human beings (? human sacrifice) at the bases of the heavy main post of a *pa* or fort; that is, if it ever was a general custom.
3. The origin of the most pronounced cannibalism of the Maori.

1. In regard to the elaborate system of fortification employed by the Maori of New Zealand, the remains of which are seen in thousands, we may say that such a system obtained nowhere in Polynesia. The Tongans had learned to construct earthworks and stockades of a kind, evidently through their contact with the Fijians, even as they borrowed the Fijian deep-sea vessels; but these were uncommon and much inferior to the massive works, the terraced hills, of the Maori.

We are much inclined to think that the Maruiwi folk introduced this art of fortification into New Zealand, for tradition says that they fortified places in the Taranaki district before the arrival of the Maori. The *pa* was unknown in eastern Polynesia, whence the Maori came; but it was essentially a Fijian institution, and Maruiwi were a people who must have at least closely resembled the Fijians. This is a subject into which we intend to inquire further.

2. Some years ago, when workmen were engaged in levelling earthworks of the old Tawhiti-nui *pa* near Opotiki, they found remains therein of the butts of large posts that had once supported a stockade. At the base of each of these posts were discernible the remains of a human skeleton. Now according to tradition Tawhiti-nui was a very old *pa* (fortified village), and was occupied by the original people when the vessel "Matatua" arrived from Polynesia about eighteen generations ago. In this case "original people" means a mixed race produced by the intermarriage of the early Polynesian immigrants with the Maruiwi aborigines. We have no evidence to show that this was a Maori custom, and no further evidence that it was a Maruiwi one, but it seems most probable that it was introduced by the latter, a *pa*-building people. The curious ritual by means of which a new *pa* was "consecrated," as one may say, or put under the protection of certain gods, and the locating of the *mauri* or emblem of the gods therein, are highly interesting, but all too long to relate here. We leave it for the days that lie before.

3. In regard to cannibalism. This was by no means a common custom in the Society group, from which the Maori came to New Zealand, but it was dreadfully

common in the Fiji group. The inference is that it was introduced by the Maruiwi, a folk with pronounced Fijian affinities, and so acquired by the Polynesian Maori, or rather inherited and continued by the mixed descendants of those two peoples.

As to the second part of the query at the head of this paper, respecting the psychological characteristics of the two peoples that settled New Zealand, we must decline to venture any further into the region of speculation. We can speak of such characteristics as pertaining to their mixed descendants, but no more. The two streams which intermingled twenty-eight long generations ago have so flowed down the changing centuries, and never again shall those waters be separated. That is a back trail that no man may lift.

ELSDON BEST.

Africa, Central.

Campbell.

A Few Notes on Butwa: An African Secret Society. By Dugald **38**
Campbell, of the Garenganze Mission.

The Batwa people of Lake Bangweulu is one of five Bantu tribes scattered over a large part of Africa and bearing—with phonetic variations—the same name. These Batwa are one of the few central African tribes about whom little or nothing is known. They inhabit the marshes at the south end of the lake, and live mainly on fish and antelope flesh. They cultivate around ant-hills that spring up here and there throughout the marshes, and on other raised patches at the end of the dry season they grow meagre crops of cereals and root foods. As they do not produce a tithe of the food necessary for their support, they trade their sun-dried fish and smoked antelope flesh with their inland neighbours for meal and grain.

As for the other four Batwa tribes, I know nothing at first hand either of their language or literature. All the information I possess concerning them is of a geographical nature, and to the effect that: Batwa No. I. live in Damaraland; Batwa No. II. find their habitat among the swamps of the Kafue River in N.W. Rhodesia; Batwa No. III. reside in the Kameruns; Batwa No. IV. are the pigmies of the Aruwimi forests and swamps on the Upper Congo.

The Bangweulu Batwa, amongst whom I have travelled and worked for about two decades—off and on—form the subject of this paper.

They are primarily a water people—very timid and conservative—and their full local appellation, as a tribe, is Batwa Menda, or the “Water Beaters,” owing to the fact that they spend the greater part of their time in canoes, paddling about among the swamps fishing and hunting. They are also known locally as the Wana-Nika which, in common parlance, signifies “River Children”; and their country (i.e., if the agglomeration of marshes and ant-hills amongst which they live can be justly denominated a country) is called Manika, or the “Land of Rivers.”

Philologically their language belongs to the Bantu family and is one of an allied group of fifteen dialects mutually intelligible and spoken throughout the greater part of north-eastern Rhodesia, part of north-western Rhodesia, and the south-eastern corner of the Congo State. Their claim to separate and special consideration here is due to their being the founders, and generally members, of a powerful secret society designated *Butwa*. Whether the society named Butwa sprang from the tribal name, Batwa, or, *vice versâ*, is a moot question and of no immediate importance. The word Butwa, etymologically, is made up of two parts, consisting of prefix and stem. The prefix *bu* is a qualificative one, containing the idea of “society,” whereas *twa*, the stem, is a word in almost universal use throughout the greater part of Central Africa. *Twa* is the root of the verb *ku-twa*, meaning “to pound meal,” primarily, and secondly, “to pound anything” in a mortar with a pestle, an African custom in vogue since the days of Herodotus. Like most African words it has its metaphorical

as well as its material uses, and is put very severely into practice metaphorically, if perchance a hapless exoteric should venture too near the Butwa temple while a service is being held.

Butwa is an old institution, though different in form from other mysteries. I suggest an alternate etymology, which for years has seemed to me the true—and probably the original one—namely, that Butwa is derived from the verb *buta* (root, *but-*), much used by neighbouring tribes, and meaning “to cover up,” “to cover over” (with the idea of hiding), and bears the meaning of the Greek verb *καλύπτω*. The suffix *-wa* indicates the passive voice, and together the root *but-* and the suffix *wa-* mean “the hidden thing,” the mystery. The noun being used in both singular and plural numbers should be translated here plurally, and signifies the mysteries, the exact name given to the Greek Eleusinian cult. It is by no means easy, however, to exhume from under the accretions of ages the original significance of such a word.

Butwa is likewise a distinct cult, possessing initiatory rites, ceremonies, and temple services, with life secrets imposed at initiation. Its members speak an esoteric language known only to the initiated and called *Lubendo*. Ability to *benda*, or speak this cryptic speech, is looked on as the sure mark of a member of the society. This speech finds its counterpart in European *argots*, and is formed variously: sometimes by transposing the syllables of a common word, e.g., *kasaka* for *kakasa*, meaning “a little foot”; again by changing an initial letter, e.g., *temuka*, for *semuka*, “to be demon possessed,” or by introducing an obsolete word as, e.g., *Yambe*, an archaic name for God; sometimes by a compound metaphorical word such as *busankabemba*, meaning “the lake sprinkler,” which is the secret word for water.

The female members of Butwa form themselves into singing bands, and to the accompaniment of a native banjo called *chansa*, peculiar to the cult, they carry on nocturnal concerts which are usually accompanied by wild dancing. Like most Bantu tribes they are totemic, many, perhaps most of them, belonging to the Ant-hill clan. As usual in Africa, their totemism has nothing whatever to do with worship, as was formerly thought. Its main idea is exogamic and is directed towards controlling marriage relationships outside certain circles to avoid consanguinity.

I shall now proceed to discuss Butwa roughly under four heads:—

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| 1. Butwa, its membership. | 3. Butwa, its aims. |
| 2. Butwa, its constitution. | 4. Butwa, its influence. |

1. The members of this society are generally found among the water peoples, though of recent years some land tribes have built Butwa temples, called in Butwa priests, and initiated young and old, establishing lodges over a large part of the adjoining land. Its membership is promiscuous, and is made up of both sexes and all ages. Central and branch lodges are found on both banks of the Southern Chambesi River that runs into Lake Bangweulu; all round the lake and on its thirty islands; also among the marshes occupied by the BaUnga on the east; among the Batwa at the south end of the lake, and along the entire length of the Luapula-Congo as far as Lake Mweru on both the British and Belgian sides. The chief Nkuba—originally of Kilwa island, on Lake Mweru—whom I have known intimately for years, is the recognised introducer of Butwa throughout these parts, and his name is famous in many a Butwa song. The tribes affected by the cult on North Bangweulu are the BaBisa and the BaUnga. At the south end and on the western side are the BaTwa and BaUshi. These with the BaLamba and BaLunda along the Luapula, with the BaShila and a few BaBemba and BaItabwa around Lake Mweru, form the entire Butwa community of these parts.

Lodges with a flourishing membership are to be found some thirty to sixty miles

inland from both river and lakes, and everywhere a marked enthusiasm is evidenced for Butwa, while its power is felt in every relationship of life. Many divorces are annually sought and obtained because of the treatment of husband or wife who may be non-members. This is due to the refusal of either to join the society. The non-member has frequently to submit to the insulting language of the other spouse, while the whole society backs husband or wife in his or her endeavour to convert the obstinate partner. The only possible solution is divorce. Of a husband who resists his wife's entreaties to become a member the following sarcastic ditty is sung :—

SONG OF THE OBSTINATE SPOUSE.

Song : The husband at home,
 He lies in a heap,
 Like a pig, in a pile.

(*Id est*, He sleeps alone while his wife is enjoying herself at the Butwa camp.)

Young boys and girls are here stripped—at and after initiation—of all sense of shame, and the latter, as will be seen later, are forced to submit to gross indignities. Here also they gain their first lessons in sexual immorality. Even babies are initiated, and as they grow up are gradually instructed, until in mature years they become full members, when they are introduced to the whole arcana of Butwa.

2. To speak of the constitution of Butwa, I shall have to avail myself of a paper written for me in the native language by an ex-witch-doctor. I here give the translation as literally as English will allow.

INITIATION CEREMONIES.

Firstly, on initiating people into the Butwa Society, chief's dung is gathered and dog's dung, parings of the feet of the crocodile, elephant, the armadillo, the tortoise, and the scorpion, besides herbal medicines of various kinds. Pulverised crystal is also added. The whole is then put into a pot with the powdered crystal and boiled together. When this is done the first novice is given a drink out of the pot in this manner :—He or she is seized hand and foot by the priests and taken inside a hut where the initiation drink is administered. At this point all strike up a song and sing :—

Song : Oh ! Come and drink,
 Ye mother's children, come and drink,
 If any stay away
 He's the child of a slave, let him stay.

Now the pot is passed round and all the initiates drink, whereupon the priest gives each a new name, saying, "Now your name is Ferryman." They then continue singing and dancing throughout the whole night. Those who have brought their children for initiation cook messes of porridge and chickens, and make beer, with which the feast continues. Thus the night is spent. After a few days have passed and the new moon appears, all—both men and women—become spirit-possessed and speak oracularly. On returning the dishes in which the food for the feast has been brought, the young people beg from those who prepared the feast while they strike up a little song and sing :—

Song : In the hospitable home
 May there never lack food.
 Ye mothers of the Ferryman
 Bring out your food.

The women give them food and they answer saying : "I bow the knee to the "mothers of Butwa." The women reply : "Arise a perfect Butwa member and look

“out for scorpions.” They now turn about and go back. At this point the Butwa Temple is built and all the members prepare to remove there.

At the cross-roads fetish medicine is laid down and the place is given a name, saying: "This is the Kaminsamanga." The remainder of the food they are eating is thrown down here. Here also a bower is made of two saplings, the large ends of which are inserted into the ground, the small ends are bent in towards the centre, where they unite, forming an arch. Each initiate must pass through this arch before entering the temple. On passing through each hangs his Butwa fetish over the bower as it may not be carried into the temple. Reaching the temple they strike up a song and sing:—

Song :

Oh ! Travellers,
Oh ! Travellers,
This is the music,
Oh ! Listen all.

Leaving the cross-roads they sing another song, saying :—

Song :

No need to point out the path,
Butwa itself shall lead the way.

Finally arriving at the temple with all the initiates in procession, a big man (usually a head priest) chooses a little girl, saying to her "Kneel and take the "medicine, oh initiate." She consents, and he lies with her publicly, whereupon the whole camp is given over to adultery.

While this is going on the elder Butwa priestesses bring in beer with cooked porridge and chickens, while a cryptic song is sung, which runs thus:—

Song :

Hurrah! Hurrah! Oh! Hurrah, sir,
We who give the fetish horns,
We twist up your tongue, you are tied.
Oh! Hurrah! Hurrah.

(*Id est*, You are now subject to Butwa secrets and may not speak.)

The following day they prepare for the final grand ceremonies of the Butwa festival, when everyone is dressed up fantastically and painted with stripes to represent zebras, while the whole camp dances all night. The favourite bird of the BaTwa is the crested crane whose antics and call they imitate in their dances. At dawn the following day the chief priests and priestesses called "the mothers of the crystal fetish" gather the initiates together and compound for each a fetish horn. Some receive two, some three and even four. Another song is struck up:—

Song :

Be quick and get on the white paint.
The king's drums are sounding,
The drums are sounding, sounding.
Quick and put on the white paint.

They then smear white chalk over their bodies, while "the mothers of the crystal fetish" instruct them saying: "On no account must you reveal the secrets to the uninitiated. On no account must you speak of the proceedings and of what you have been doing here." Then "the mothers of the Butwa mysteries" bring out articles, including pots of beer, calico, hoes, beads, and other things, the temple initiation fees. Drums strike up boisterously now, and all join in a wild war dance while the following song is sung, stooping as they dance to pick up the various things lying all over the ground:—

Song :

Oh ! this is the place

Where we pick up the good things. (Repeated again and again.)

Note.—The priesthood or council of Butwa officers is composed of five or more elders of each sex, who wear special dress and bear special names.

Here are a few of the names of both sexes :—

BAINANGULU (or mothers of the crystal fetish).

MEN.	WOMEN.
Katumpa.	Buyamba.
Chimundu.	Katempa.
Luongo.	Ngobola.
Shiñini (ya mukulakulu).	Chabo.
Kasumpa.	Lubuta.

These are looked up to as the organisers and officers of the cult meetings, and take charge of the initiates, giving the “chibolo” or initiatory drink. They each have their band of initiates from whom they receive recognised fees for their services at initiation. They also claim to possess magical powers, and terrorise the young members into obedience by threats of witchcraft, which they sometimes put into practice. Each Inangulu looks on his or her band of initiates hereafter as his or her “fetish children,” Bana Ba Bwanga.

3. The aims of Butwa in the individual are to suppress selfishness and promote social life. Their chief attractions are dancing, singing, concerts, beer-drinking, and sexual licence. *Lubendo* or ability to speak the secret language of Butwa is, I am told, another much-coveted acquisition. From the family standpoint Butwa cements members by means of a common tie. Sometimes a recalcitrant son or daughter is found who refuses to be initiated. When such happens, life is made unbearable, and the stubborn child becomes the subject of mocking jests and covert raillery in song. Socially Butwa resembles a club whose members are bound by common rules. Processions are the order of each day while services are in progress. To draw water at the river or collect firewood in the forest all go in procession, singing and dancing as they go. Even going to the bush for necessary purposes, all—men, women, and children—go in procession, and no sense of shame is attached to any necessity, while no privacy is observed or allowed. A man may have sexual intercourse with his mother, sister, his nearest relation, even his own daughter. However, this licence becomes null and void outside the temple precincts, and immediately after the final ceremony of “Subula.”

Politically, Butwa is a tremendous force to be reckoned with. Its unity gives it power, so that headmen of villages, to safeguard and ingratiate themselves with their people—if not already members—become members on assuming chieftainship.

4. The influence of Butwa from a purely native standpoint is beneficial, with its feasting, drinking, and orgies. Its help in sickness or need, with the prospects of a respectable funeral and worship after death, is much to be desired. On the other hand, looking at it from a government *point de vue*, Butwa is decidedly and grossly immoral, besides being contrary to good citizenship in any form—*e.g.*, in the year 1909, when the Luapula river had been closed to traffic owing to sleeping sickness regulations, certain snakes were said to have appeared in some villages on the river bank. These, it was reported, were sent by Songa—a powerful local deity—who, they said, was very angry because Butwa ceremonies and his worship had fallen into neglect. He ordered them to be revived at once, and that all Batwa who had wished a successful harvest must send to him to have their seed blessed. This order led to the wholesale secret infringement of Government regulations by chiefs and people alike. In some places where they failed to cross the river surreptitiously they did not cultivate, dreading Songa’s curse, and hunger ensued.

From a Christian standpoint the influence of Butwa is pernicious. It poisons the fountains of youth, kills all sense of shame, atrophies even ordinary negro morality and prevents the spread of civilisation and education. Butwa is powerful, and a man

woman, or child presuming to change and become a Christian exposes himself to the dangerous shafts of the whole Butwa fraternity. Non-members are not interfered with, but all members are bound by *the sacred drink* to stand by the rules of the society, and never—under penalty of death—to divulge its secrets.

DUGALD CAMPBELL.

REVIEWS.

India: Ancient Hindu Medicine.

Hoernle.

The Bower Manuscript. Edited with English Translation and Notes by A. F. R. Hoernle, C.I.E., Ph.D. Archæological Survey of India, New Imp. Series, Vol. XXII., Calcutta, 1893-1913. Imp. Fo. Pp. xcv + 401, plates of facsimile leaves 54. 39

This ancient Indian birch-bark manuscript, picked up in the ruins of one of the old sand-buried cities in the Turkestan desert in 1890 by Lieutenant (now General) H. Bower, has a unique ethnological interest. For it was this document which supplied the clue to the rich stores of historical treasures lying buried in those regions, and led the Government of India and several European countries to despatch to Central Asia missions for the exploration of those sites of ancient civilisation, resulting in the marvellous discoveries by Sir Aurel Stein, Professor Grünwedel, Dr. von Lecoq, M. Pelliot, and others.

The historical importance of this pioneer manuscript (or rather bundle of manuscripts) was revealed by Dr. Hoernle, the well-known Sanskrit scholar of the Indian Educational Service, so long ago as 1891. He found that its so-called "unknown" script was an imperfectly known form of the Indian character which was current in Northern India about the fourth century A.D., and by conclusive paleographic evidence, by the transitional forms of certain critical letters and otherwise, he definitely fixed the date of the manuscript (which bore no actual date) at 350-375 A.D., a conclusion subsequently confirmed. It was thus the earliest known Indian MS., by several centuries.

Its contents, however, presented what seemed insuperable difficulties in the way of translation. It was obviously the pocket-book of an ancient Buddhist monk-physician, full of technical medical terms and obsolete words and phrases in verse, in an irregular form of Sanskrit which modern Indian pandits could not read, and the inscribed leaves were badly worn in places and almost undecipherable. Despite these difficulties and the dreary iteration of such Oriental treatises, Dr. Hoernle with rare scholarly zeal and devotion set himself to learn all that had been written about Indian medicine in the extant texts and translations in order to qualify himself for the work of translating adequately the MS. This was a Herculean task of several years' strenuous toil.

Now, at last, after about twenty years of almost continuous labour, we have the results in a masterly monograph which is the last word in textual exposition, whilst the encyclopædic notes and commentaries, with their precise bibliographic references, are a mine of research in themselves. It extends in many directions our scant knowledge of early Indian medicine, as found in the works of Wise, U. C. Dutt, G. Watt, and Jolly; and it incorporates some recent results by the learned Dr. P. Cordier. It also supplies an important new chapter in Indian paleography which alone will make it an indispensable standard work of reference.

The prescriptions of Indian medicine of the fourth century A.D. are here seen to display a considerable technical knowledge of the properties of drugs, with more freedom from magical and astrological trammels than might have been anticipated; though two of the MSS. are devoted to incantatory protective spells and divination. The medical formulas purport to have been revealed by the gods and certain mythical

sages to the legendary fathers of the Indian medical art, of whom, however, only Susruta is historical, and he is placed so lately as the second century A.D. The "science" of disease as seen in the curative prescriptions is of the speculative fantastic kind found in the "humoral" dogmas of Hippocrates, depending on imaginary combinations of the "elements" and "humours." Long categories of diseases are mentioned for which the formulas are appropriate. Reference is made, amongst others, to "the five kinds of abdominal tumours," "the eight kinds of enlargement of the abdomen," "blood-tumours," "diseases caused by poison, including apparently what are now called auto-intoxications," "the twenty-one kinds of morbid secretions of urine." To the usual six tastes: sweet, sour, bitter, acid or pungent, astringent, and saline, is added a seventh, namely, caustic (*ksāra*). Another hexade of "tastes," apparently for solids, as the qualities are rather those of touch, are "heavy, light, cold, hot, greasy, and dry." Poisons are divided into "natural or "non-manufactured" (*akritrima*) and "artificial" (*kritrima*), and the "natural" are subdivided into "animal" and "non-animal" (*i.e.*, vegetable and mineral)—the former comprises "poisons produced in animals with poison-fangs" and the latter "poisons produced in roots." The animal substances employed are various, and include urine, human and animal—here it may be noted that the reviewer has pointed out that the efficacy of this excretion as a medicine is probably owing to free ammonia, which is early present in the fluid as a decomposition-product in hot climates. It seems doubtful whether some of the vague Sanskrit epithets for the diseases and other morbid conditions are always correctly translated by the modern equivalents adopted by the author, such as "syncope," &c. "Cholera," for instance, is not necessarily *chikam*, for modern research has failed to trace cholera with certainty beyond the seventeenth century A.D.

The theories upon which the treatment is based are generally quaint, though some of these may have prevailed in the West in the middle ages. Thus, in prescribing for baldness we are given the supposed reason why this complaint affected men more than women in those days: "The constitution of women is generally phlegmatic, lying down . . . enjoying, they discharge their vitiated menstrual blood. Hence their scalp becomes relieved of the heat of their blood and bile, and thus they do not lose their hair, and therefore women are not bald-headed. On the contrary, the blood and bile of men become vitiated, hence losing the roots of the hair, their head becomes bald." So for baldness, or grey hair, the MS. recommends the heroic remedy of frequent blood-letting to remove the vitiated blood, with frequent washings of the head to remove the bad humours, followed by the application of coloured oils mixed with pepper and the ubiquitous myrobalans. All this friction, with the application of the peppery oil, would no doubt exert some stimulating effect on the scalp and so favour the growth of hair.

A somewhat whimsical method of treatment by arithmetical progression is seen in "The Graduated Treatment with Pepper" (*Pippala Vardhana*), or "The Thousand Long Peppers." In this the peppercorns are increased by regular increments of ten each day, so that on the tenth day the patient will be taking 100, and the total taken will be 550. On the eleventh day he reduces the dose to ninety, and so on daily by tens, and on the twentieth day it is omitted. Thus the number taken in the whole course, progressive and retrogressive, is $500 + 450 = 1,000$. Another form increases the dose by one pepper only each day for 100 days, so that on the 100th day he will be taking 100 peppers (!), then gradually reducing by one each day till finally omitted; but this course of treatment takes 200 days and imposes special diet with confinement to the house all the time!

The magical elements are not very conspicuous, although the efficacy of some of the chief drugs, such as the Myrobalan and Varuna, obviously rests less upon the

therapeutical activity of the drug itself than on the association of the plant with a deity. Astrological conditions are specified in regard to some formulas thus: Commence the treatment "when the moon is in conjunction with any of the asterisms of "Punarvasu, Pushya Śravana, &c., after having fasted, washed over head, put on "clean clothes, repressed desires, worshipped the gods and Brāhmins."

The myrobalan drug demands special notice, as it enters into the great majority of the formulas, and it is esteemed sacred, and figures in Hindu mythology. "Pungency "resides in its bark, sourness in its fibres, astringency in its pulp, bitterness in its "buds, but sweetness in its marrow." The name Myrobalan is a generic term used by Europeans to denote the aromatic astringent medicinal fruits or drupes, called by Indians "The three [divine] fruits" (*traiphala*), which are the products of at least three different species of trees, namely, (1) *Āmalaka* (*Phyllanthus emblica*); (2) *Haritaki* (*Terminalia chebula*), of which seven different kinds are enumerated; and (3) *Vibhituka* (*Term. belerica*). They may be conveniently referred to as "Emblie" (the European spelling of *Āmalaka*), "Chebulic," and "Beleric" myrobalans, all of which are articles of European commerce for the use of tanners. How it obtained its sacred character is related in a well-known legend which describes the tree as sprung from the drops of ambrosia spilled on the earth by God, and as having its virtues directly revealed by the supreme God himself.

The version in the Bower MS. states:—"To Brahman [*i.e.*, personified Vedic "Magic, which ultimately became deified as the supreme God *Brahmā*] while sitting "at his ease, the *Aśvin* pair [pre-Vedic Aryan beneficent gods and 'physicians to "the gods'] spoke as follows: 'Whence has the chebulic myrobalan sprung and "how many kinds of it are there said to exist? How many primary tastes is it "held to have, and how many secondary tastes? What are its names and colours "and forms? In combination with what other drugs what diseases does it cure?' "Having heard the words of the *Aśvin* pair, Brahman spoke as follows: '. . . "There fell a drop on the earth when Śakra (*i.e.*, Indra) drank the ambrosia, "then that most excellent of medicinal plants chebulic myrobalan took its origin.' "[Here follow descriptions of the various kinds with their several tastes and other "properties.] '. . . Whoever eats chebulic myrobalan of the "fearlessness "conferring" species (*Abhaya*) with rock salt and ginger and alternately with these "long pepper, no disease will be able to overcome him. Or let any man eat two "well mixed with an equal quantity of molasses every day, he will then overcome "every disease and reach a thousand years(!) . . . Long pepper, rock salt, "babarang, and chebulic myrobalan (*Haritaki* or "the expelling" variety) mixed "with cow's urine and turmeric acts as a purgative. . . . *There does not exist "on earth the disease of men which cannot be effectually overcome* by chebulic "myrobalan. That glorious drug sprung from ambrosia should therefore be "administered steadfastly under all circumstances. Beneficial to horses is salt, "water is recommended for elephants, potential cautery for cows, chebulic myrobalan "is the very best medicine for men.' Thus spoke the Lotus-born (*i.e.*, *Brahmā*)." Much the same is said in regard to the properties of the *Āmalaka* species. The *Aśvins*, the divine physicians, prescribed *Āmalaka* fruits, plucked in the cold season and macerated in their own juice for twenty-one nights, as a tonic linetus warranted amongst many other things "to make a man live for a hundred years in full "vigour of mind. . . . *This treatment has been appointed by God himself.*"

Garlic also is so highly esteemed that it has likewise been invested with a divine, or rather demoniacal origin, for it is related in the MS. that this root also sprang from drops of ambrosia, not however shed by a god; but from those which fell on earth from the severed head of the sun-eclipsing demon Rahu, who was beheaded by the sun-god Viṣṇu in the act of drinking the stolen ambrosia of the

gods. A demoniacal imputation was also attached to asafœtida in Europe in the middle ages.

A still more ancient and important sacred tree is incidentally mentioned in the MS., although now almost forgotten by modern Hindus, namely, the *Varuna* tree (*Crataeva religiosa*) or "Sacred Garlic Pear." This tree has lately been found by the undersigned to be of much archaic significance, not only in Indian, but Iranian ritual and mythology; and has a special hymn devoted to its magical properties in the *Atharva Veda* (c. 600 B.C.).

An admirably full index, extending over 150 pages, greatly facilitates reference to Dr. Hoernle's classic work, and enhances its usefulness to students of comparative mythology and folk-lore.

L. A. WADDELL.

Borneo.

Hose: McDougall.

The Pagan Tribes of Borneo. By Charles Hose, D.Sc., and William McDougall, F.R.S. London, 1912: Macmillan. 2 vols. Pp. xv + 283 + 374. **40**

This long-expected work, the fruit of the many years, twenty-four in all, which Dr. Hose has spent as a civil officer in Sarawak, will be accorded a warm welcome by all anthropologists. In its production Dr. Hose has been fortunate in securing the co-operation of Dr. McDougall, who himself possesses a first-hand knowledge of the land and people and whose scientific attainments are too well known to require comment. In a short notice, such as this, it is impossible to do justice to the contents of the two handsome volumes which contain, in as complete a form as possible, the Anthropology of the pagan tribes of Borneo; and, indeed, the wealth of detail which their pages enshrine becomes forcibly brought home to the reviewer who sets himself to give a brief *résumé* of the contents.

The authors divide the tribes with which they deal into six principal groups, as follows: (1) Kenyah, (2) Klemantan, (3) Punan, (4) Kayan, (5) Murut, (6) Iban (the so-called Sea-Dayaks). The Kenyah predominate in the central highlands a little north of the centre of Borneo; many tribes of the Klemantan are widely scattered throughout the island, with a tendency to congregate on the lower reaches of the rivers; the Punan do not live in villages, but in small groups, being nomadic forest-dwellers; the Kayan are distributed through central Borneo, on the middle reaches of the principal rivers, except those draining northward; the Murut are confined to northern Borneo; and the Iban have been spreading northward, chiefly from the region of the Batang Lupar.

The theory held by the authors regarding the peopling of the island by these tribes may be briefly stated as follows: The earliest inhabitants were the ancestors of the Kenyah, Klemantan, and Punan, of whom the last-named alone preserve the original nomadic form of life. All three were primitive "Indonesian" tribes, defined as a mixture between early Caucasian and southern Mongolian stocks, the former predominating, and made their way to Borneo at a time when it was still connected with the mainland. These tribes were long isolated by the separation of Borneo from the continent, but eventually Mongolian influence began to have its effect upon them, bringing with it the knowledge of iron-working, house and boat building, and agriculture. At a still later period the culture of some of the tribes, especially the Kenyah, was considerably affected by the invasion of the Kayan, a people of Indonesian stock related to the Karen, who arrived in southern Borneo *via* Sumatra and the Malay Peninsula from the Irrawadi. The Murut, the authors believe, reached northern Borneo from the Philippines, where prevail the methods of agriculture which are characteristic of this tribe, involving the use of the buffalo and a knowledge of the principles of irrigation. The Iban are regarded as "Proto-Malays," a blend of

Indonesian (or Mongoloid) and Proto-Dravidian elements, who probably reached Borneo from Sumatra less than two centuries ago. The ethnological scheme sketched above is supported by numerous arguments, drawn from physique and culture, which are clearly and concisely put. Of course, when dealing with ethnological history which reaches so far into the past, an element of speculation must necessarily be present, but the authors do not dogmatise unduly, and it must be admitted that they have made out a very fair *primâ facie* case for the opinions which they hold.

For students of primitive man the Punan are the most interesting of the tribes, since they stand on far the lowest plane of culture. They still obtain all their metal tools from their more advanced neighbours, even the rods, without which the manufacture of their wooden blow-guns would be impossible, for they have no knowledge of metal-working. Unfortunately, owing to their extreme shyness, the information concerning them is very scanty. At the top of the scale stand the Kayan, the best artisans, possessing a tribal solidarity superior to the rest. The Iban have been subjected to Malay influences, having been employed by that people as crews in their piratical excursions. On these forays the heads of the victims were generally assigned to the Iban as their share of the plunder, the Malays annexing the objects of greater material value. In this way their taste for head-hunting has been fostered until the Iban acquired an evil notoriety in this respect. As to the origin of head-hunting, the authors put forward two theories. One of these is that it arose from the practice of taking the hair of the slain enemy to decorate the victor's shield and parang. This is supported by a native tradition, but does not seem very satisfactory, since the use of human hair for this purpose is practically peculiar to the Kenyah. Still, it is supported by a native tradition, that a celebrated Kenyah chief was told by a frog to take the heads of his fallen foes instead of their hair only. A better explanation is that the practice arose from the former custom of sacrificing slaves to the dead; it is suggested that in course of time prisoners were substituted, and later still that the heads of slain enemies were brought from the field of battle instead. This theory has much to commend it in that it is supported by various facts, in particular that a head is necessary for the ceremony by which the period of mourning after the death of a chief is brought to a close.

The question of religion is treated at great length. The beliefs and ceremonies of all the tribes run on very similar lines, though the Iban are peculiar in believing in the existence of personal and individual helpers, or "familiars," taken from the animal world and usually revealed in a dream. There are indications that much of the worship is based on the regard paid to ancestors, though certain high gods are revered, and animistic beliefs play an extremely important part. An interesting belief is that the souls of men who die by violent deaths go to a special paradise in a certain river valley, where they live in prosperity and idleness, having as wives the souls of women who have died in childbirth. The association of these two classes of souls recalls the belief of the ancient Mexican that the souls of warriors went to the eastern paradise of the sun, while the souls of women dying in childbirth, regarded as their female counterparts, lived in the western paradise; though in this case there was no inter-marriage. The description of divination by means of the sun is particularly complete and interesting, but is too long to quote here.

The belief in omens is so strong that even in training boys in the use of weapons, methods of delivering a blow are merely indicated, and the blow is never allowed to go home; consequently it has been found at present impossible to introduce any system of fencing, even as an amusement.

While on the subject of weapons it may be mentioned that the authors cite the occurrence of bows as playthings among boys in the mimic fights which celebrate

the return of a successful war-party. This is the only occasion on which these weapons are used, though the principle is employed in traps.

It is interesting to note that the authors believe the matriarchal practices observable among the Borneans to be, not survivals, but of late introduction. They hold that the custom whereby the bridegroom takes up his residence with his wife's relations has been adopted as a means of avoiding part of the expense involved in the older form of marriage by symbolical capture and actual purchase.

Besides the social system, clothing, ornament (including head-deformation and *tatu*, the latter being treated in especial detail), manufactures, and occupations are discussed at length; and the treatise concludes with an interesting chapter on government by Europeans, the history of the island having been detailed at the commencement. The illustrations are furnished on the most liberal scale, there being over 200 plates from admirable photographs, mostly taken by Dr. Hose. There are, further, several maps, appendices, and an excellent index. The volumes are well printed on good paper, and are not unduly heavy, a fact for which the reader will be grateful. The above is but a slight indication of the contents and nature of the book, but the ground which it covers is so wide that a review at length is out of the question. It must suffice to say that it will inevitably remain a classic.

T. A. J.

Religion.

Frazer.

The Scapgoat. By. J. G. Frazer, D.C.L., LL.D., Litt.D. London: 41
Macmillan & Co., Ltd. 1913. 8vo. Pp. xiv + 453.

The third edition of *The Golden Bough* draws near its completion. This is the sixth part and eighth volume. It corresponds to the first half of the third and final volume of the second edition. When all the volumes are full of such profound interest it is difficult to choose between them, but perhaps this is from some points of view the most interesting. The great argument unfolded through the whole series is manifestly drawing to its close. Something more, it is true, remains to be expounded before the various threads of reasoning are drawn together, but the reader who has not followed it in earlier editions may now begin to see something of the pattern that is intended to be woven.

The theme of the volume is the expulsion of evils, whether directly or by transference to a scapegoat that will bear our sins and carry away our sorrows and our fears. The transference to inanimate objects occupies comparatively a small space. The theory, with all deference to Professor Frazer's authority, hardly seems to apply to every case cited. There has probably been convergence of two distinct rites, if not more.

In the chapter on the Omnipresence of Demons he has collected a convincing array of evidence for the practically universal belief in the pervasive presence and malign influence of spiritual beings. But has he fully considered the effect on his theory of the relations of magic and religion? It looks as though we have here an illustration of an inherent characteristic of the human mind to personalize the objects of the environment. If primitive thought thus inevitably tended to project upon the universe the passions and will man found within his own breast, is it probable that "an Age of Religion has everywhere been preceded by an Age of Magic?" On Professor Frazer's theory the conception of personal agents is "more complex," "more abstruse and recondite, and requires for its apprehension a far higher degree " of intelligence and reflection, than the view that things succeed each other simply " by reason of their contiguity or resemblance," and the great change from magic—which is founded on this latter conception—to religion—which is founded on the other—must have been gradual, proceeding very slowly, and requiring long ages for

its perfect accomplishment. Yet even in the lowest stratum of civilisation now discoverable we find magic inseparably interwoven with religion. On the testimony he quotes, the belief among the Australian natives in supernatural beings is ingrained: "not only are the heavens peopled with such, but the whole face of the country swarms with them"—and this in a land to which Dr. Frazer has pointed as affording a special proof of his theory of the priority of magic to religion.

The question is too large to be canvassed now. I can only submit that the belief in personal agents everywhere surrounding, threatening, impeding, and having the power if not the will to thwart and injure mankind, and therefore necessitating other methods of dealing with them than merely magical rites, which employed and regarded no interference by other wills, is as thoroughly primitive and native to the human mind as the assumption "that in nature one event follows another necessarily and inevitably without the intervention of any spiritual or personal agency." Nay, more complex, abstruse and recondite as it seems to us, bred in the atmosphere of civilisation, and "in a philosophy which strips nature of personality and reduces it to the unknown cause of an orderly series of impressions on our senses," it is the really "primitive" belief. And the evidence produced in this chapter on the Omnipresence of Demons is a difficulty in the way of the contrary hypothesis that it behoves the distinguished author to meet.

Passing over the intermediate chapters, let us turn to the final chapter—that on the Saturnalia. It is here that the interest culminates. The author has devoted a paragraph to defending the authenticity of the narrative discovered by Professor Cumont of the martyrdom of Dasius, against the objections of the late Andrew Lang and others. His only proof is that the cathedral of Ancona contains a white marble sarcophagus bearing a Greek inscription in characters of the age of Justinian: "Here lies the holy martyr Dasius brought from Durostorum." It is some evidence; whether satisfactory is another matter. It is some two centuries and a half subsequent to the alleged date of the martyrdom, and gives us no facts beyond the bare fact of the martyrdom. I need not point out that in the interval there was ample time for tradition to grow. Still more time was there for the legend to evolve before the manuscript of the Acts of St. Dasius was written by an unknown author in the eleventh century. Experience justifies an incurable suspicion of hagiologies; and the difficulties of the narrative ably set forth by Lang (*Magic and Religion*, 112) are not lessened by the discovery of the epitaph at Ancona.

If, therefore, we accept Dr. Frazer's conjecture that at Rome a man used to be sacrificed at the Saturnalia, it is not because of the story of the martyrdom of Dasius, but in spite of it. Having regard to the barbarous customs of ancient Rome (and of Greece for that matter), to the traditions of the Golden Age, and to analogous festivals elsewhere, there is nothing improbable in the hypothesis that, at least in the earlier ages, a human sacrifice was offered. There is, indeed, evidence that some human sacrifices were offered at Rome down almost to the end of paganism, though both Tertullian and Lactantius are vague on the subject where we should have expected them to "rub it in." The long and instructive section on the King of the Bean, and the Festival of Fools, which has grown out of a mere passing reference in the previous edition, does not afford us much help on this point. It may be suggested that an analysis of the mumming plays performed at the same time of year, dealing as they do with the killing and resurrection of the principal actor, would lead us to infer that, in our own and neighbouring countries, human sacrifice at one time prevailed on these occasions. And if here, why not at Rome also?

The discussion on the Festival of Fools, however, helps to strengthen the contention that the Saturnalia originally fell in February or March, and so would correspond with the more modern Carnival, which would thus be seen to be a direct

relic of the earlier festival. The difficulty in identifying the Babylonian festivals of the Sacæa and Zakmuk (namely, the difference in date) has not been removed. But considerations analogous to those applicable to the Saturnalia may well be held to apply to them. Professor Frazer has quite properly taken the opportunity to argue this. It is improbable that two festivals of such similar and striking character can both have taken place at Babylon in the same year. If they were separate festivals held by different tribes, political or ecclesiastical reasons may in course of ages have resulted in their merger. The Jewish Purim is obviously a festival of the same sort. The lateness of its rise and the obscurity of its origin lend colour to the suggestion that it was directly derived from Babylon. But we know that the Tammuz Festival, or an equivalent, was celebrated all over the West of Asia; and the denunciations of the Hebrew prophets lead us to believe that it was not without its attractions for the people of Israel. A nomad tribe of shepherds and herdsmen would not have had such a festival. But when they settled down to agriculture the agricultural rites of the neighbouring peoples would commence a gradual process of infiltration, which in the long run would probably be irresistible. May we not conjecture that Purim was the ultimate compromise made by the ecclesiastical authorities with the heathen rite, and that the legend of Mordecai and Haman was the salve by which they soothed their refractory—or perhaps willing—consciences? Some such hypothesis would account for the Babylonian features of the feast, and would be quite in accord with ecclesiastical policy elsewhere.

Dr. Frazer has frankly recognised that, despite the curious analogies between the story of Mordecai and the Passion, the suggestion made in the previous edition that there is a real connection between them has not been confirmed by subsequent research. It remains a speculation and nothing more. He has therefore removed it to an appendix for further inquiry, explicitly stating, however, that the "theory assumes" the historical reality of Jesus of Nazareth." I regret that he has not strengthened his repudiation of the calumnies of ritual murder in historic times brought against the Jews. The bigotry, not to say savagery, of Russian orthodoxy, and of the Jew-baiters elsewhere on the continent of Europe, demands a protest on every relevant occasion from every scholar. There is no enemy of civilisation more insidious, more loathsome, or less entitled to tenderness, than religious bigotry and fanaticism.

Time fails for even the barest comment on other parts of this fascinating volume. We may not agree with all Professor Frazer's conclusions. We may think that here the true import of a ceremony has been mistaken, or there a bridge of conjecture will not bear the strain of the argument. These are small deductions from the acknowledged value of a work which is founded on the widest research, applied on the whole with admirable judgement, and which by the boldness of its inferences, as well as the artistic quality of their presentation, has attracted to social anthropology and social psychology such a number of readers as few others have ever had the luck to do. From this point of view, at least, the stoutest opponent of his method will admit that science owes much to the author. We who hold that the last word on the question of method has not yet been said, reckon our indebtedness, at a much higher rate.

E. SIDNEY HARTLAND.

Evolution.

Neophilosophos Tis.

Der Mensch und Seine Kultur. Von Neophilosophos Tis. Konstanz, 1912.

Pp. 100.

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This is a short and somewhat slight study of an immensely vast subject: of the place occupied by man and his culture in the universal scheme of evolution. The book is written on entirely "philosophical" lines, and will hardly be of any special interest to the anthropologist.

B. M.



FIG. 2.—THE WOMEN OF OLEAL.



FIG. 4.—TWO OLEAL CANOES FAR OUT AT SEA.



FIG. 1.—A GROUP OF MEN AND BOYS OF OLEAL.



FIG. 3.—NATIVES OF OLEAL.

ORIGINAL ARTICLES.

Linguistics.

With Plate F.

Brown.

A New Pacific Ocean Script. *By Professor J. Macmillan Brown.*

43

In July, 1913, I paid a visit to the small reef island, Oleai, or Uleai, or Wolea, of one of the most westerly of the Caroline group. One of the chiefs squatted, at the suggestion of Herr Runge, the only European on the islet, and wrote a sentence in the script of the island. A few week ago I received from Mr. Runge a full list of the characters written by the chief, Egilimar. There are fifty-one, and evidently each represents a syllable, as will be seen by the accompanying copy of the list. Alongside he has also written *Runge, Brun, and Egilimar* in the script; and it will be seen that two, if not three, of those employed to write the last name are not given in the list. It is manifestly a syllabary, as is the *Katakana* of Japan, and a script that was invented in Korea some centuries ago, but never drove out the Chinese ideographs. But none of the characters have any resemblance to these. Nor do they resemble in any respect any of the alphabets we know, European, Levantine, Arabic, or Devanagari. The only other script known in the groups or islands of the Pacific is that of the Easter Island tablets. But they are ideographic; many of them, according to the interpretation of them supplied to Bishop Jaussen, of Tahiti, by one of the

learned men of the Easter Islands, bear resemblance to the form of the thing they represent, though it is affirmed also that they were but mnemonic suggestions of the beginning of a word or line of the hymns or lyrics sung at the annual festivals. They are but one stage beyond the ideographic hieroglyphs on the one hand, and serve the same purpose as the knots in the *quipus* of ancient Peru and of the Pelew Islands.

This Oleai syllabic script is one stage further on in development towards an alphabet. Most of the characters are highly conventionalised, but some retain a resemblance to the thing to which their name or sound corresponds. In the

*Characters Used in Oleai
Written by the Chief Egilimar.*

X na	E tsehra	ra
T goo	Δ mmä	* lüh
Σ dâa	⊖ tschä	⊗ sthak
Λ bä	F moâ	⊙ töo
⊖ tshro	⊖ ro	⊙ wä
K nōo	⊖ ma	⊙ schä
Λ pui	⊖ boa	⊙ kü
P ru	⊖ tä	⊙ soâ
Λ ma	⊖ pä	⊙ bag
⊖ bö	X vōa	⊙ ku
⊖ mää	⊖ schrü	⊙ schrō
⊖ ngä	⊖ pu	⊙ gkaa
⊖ boa	⊖ lö	⊙ rü
⊖ warr	⊖ tüt	⊙ nga
⊖ râa	H va	⊙ môo
Y uh	⊖ lä	⊙ gä
⊖ dōo	K moi	⊙ du

P N Runge

X E Y E
B R U NH G N E
E G I L I M A R

The mark ^
indicates accent

second column, the seventh from the bottom, *schrü* means in the language of the islet "a fishbone," and the character clearly represents a fishbone; the next, *pu*, means "fish," and the character has manifestly originated in a representation of a fish; the fifth from the bottom, *lō*, means "a bottle," and evidently the character retains something of the form of the coconut water-vessel. In the first column, the sixth, fifth, fourth, third, and second from the bottom have a hint of what their syllable indicates; *ngä* meaning "bamboo," *boa* "ulcer," *warr* "canoe," *râa* "mast," *uh* "sail." So in the third column, the first, *rä*, means "a saw"; the second, *lüh*, "a young coconut"; the third, *sthah*, "a knife." In a few others there might be found by stretching the imagination a hint of the thing indicated by the syllable. But the majority of the characters can be connected by no possibility with the meaning of the sound indicated.

The script is now known only to five men on the islet; but it is probably a relic of a wide usage in the archipelago. There is no possibility of any one of the five having invented it, and if invented by them since Europeans arrived it would have taken the forms either of the European alphabet or of the things bought or sold, of whose names and numbers they wished to keep a record. If anyone wishes to compare this with such a script invented for commercial purposes, he should look up Furness's *The Island of Stone Money*; on page 138 is given a copy of an account kept by a native of Yap for trade purposes; and this native, Fatamak, a sorcerer, I can personally testify, is a man of keen intelligence. A comparison will bring out the gulf that separates the two scripts. This Oleai script is manifestly the product of long ages for the use of the organisers of a highly-organised community of considerable size. In other words, it must have belonged to the ruling class of an empire of some extent, that needed constant record of the facts of intercourse and organisation.

And in this archipelago there are other signs of such imperial organisations in the pre-European past as could not well have existed in the present condition of the specks of far-separated land. A thousand miles away to the south-east I have just visited the ruins on the fringing reef of Ponape, and I cannot see how these ruins can be explained without assuming within an easily navigable distance rich islands that would carry at least twenty times the population that are now found within a radius of a thousand miles. It is the remains of an evidently well-planned and well-architected Venice within a great breakwater; there remain only the public buildings with walls 6 feet to 15 feet thick, built of enormous basalt columns brought from twenty miles away. The timber-built and palm-thatched residences of the people have vanished centuries if not thousands of years ago, and they must have covered twenty times the area of the stone buildings and stone quays that remain, and these latter are said to cover eleven square miles.

So on the north-east coast of Yap there is an obscure village called Gatsepar, whose chief has little or no influence in the island, yet every year canoes from the islands away to the east—the nearest about 400 miles distant—come over these often tempestuous seas with tribute to him. This is difficult to explain without assuming some greater island area to the east over which Gatsepar and its ruler held sway. The stone money of Yap, chiefly immense stone wheels, some many tons weight, brought on rafts over 400 miles of ocean from Babelthuap, in the Pelews, seems to point to more land in those seas and an intercourse between the islands that meant imperial organisation. And the story of Captain Wilson of the East India-man *Antelope*, wrecked on Orolong of the Pelew group in the latter part of the eighteenth century, reveals imperial ambitions in the chief or king of Korrör; by the aid of a few men of the wrecked crew and their guns he made himself king of the whole group. And the enormous buildings which are still erected in the Pelews

and in Yap as men's clubs seem to indicate an architectural art that is not easily developed without the luxury that wide dominion secures.

I have found it difficult to explain the existence of this script in a tiny islet, whose population (600 all told) has a struggle to live on a poor soil and in presence of the recurring havoc of cyclones, without some such assumption, based on other indications in the archipelago. But perhaps other anthropological observers may be able to suggest another and more probable explanation. I thought it only right that the existence of such a script should be put on record in the pages of an anthropological journal.

The accompanying photographs (Plate F) give an idea of the appearance of the inhabitants of the island. In one of them all or most of the women of the island are seen squatting, waiting for Dr. Kersting, the Governor; some had fine Caucasian faces and hair, others were quite negroid.

J. MACMILLAN BROWN.

India.

Hodson.

Female Infanticide in India. By T. C. Hodson.

44

The topic of female infanticide is one to which every Census Report draws attention, because the low proportion of females to males disclosed by the Census returns (954 females per mille males) is criticised by continental authorities as invalidating the return to a not inconsiderable degree. Our concern is not with the able defence which Mr. Gait has made in answer to his critics (*vide* Chap. VI., pp. 205 to 222, Vol. I., "Indian Census Report," 1911) but with the facts on which now, as in the past, the evidence rests, and particularly with the statement that female infanticide was practised by certain Naga tribes in Assam, to avoid raids by stronger neighbours in quest of wives (*ibid.*, p. 216). It is now more than thirty years since Risley published his *Tribes and Castes of Bengal*, in the introduction to which he discussed with vigour many of the problems which are still with us, among them the problem of the origin of exogamy. He cited the Kandh case and the Naga case of female infanticide as proof that female infanticide was a consequence, not as McLennan thought, a cause, of exogamy. He said (p. lxxv. *sq.*) "Not only would girls be useless to the men of the tribe as wives, but the more of them there were, the more would the tribe be preyed upon by neighbours in quest of wives. As a matter of fact this was very much the view that the Kandhs took of this question. In 1842 they told Major Macpherson in so many words that it was better to destroy girls in their infancy than to allow them to grow up and become causes of strife afterwards. I am indebted to Sir John Edgar for a parallel instance from the Naga tribe. It seems that on a tour throughout the Naga country Colonel McCulloch, Political Agent for Manipur, came across a village which struck him as singularly destitute of female children. On making enquiries he found that there was not a single girl in the place, for the simple reason that the people killed all that were born in order to save themselves from the annoyance of being harried by wife-hunting parties from a stronger tribe. Colonel McCulloch got hold of the mothers and managed to induce them to promise to spare their girls in future, on the understanding that their neighbours should stop raiding and adopt a more peaceable method of wooing. By a judicious mixture of threats and persuasion the other tribe was led to agree to the arrangement, and many years after when in Manipur, Sir John Edgar was present when a troupe of Naga girls from the weaker tribe paid a visit of ceremony to Colonel McCulloch bearing presents of cloth of their own weaving, in token of gratitude to the man who saved their lives."

There is no mention of this practice in McCulloch's *Account of the Hill*

Tribes of Munnipore. In the report for the Manipur Agency for 1868-9,* I find the following passage, taken, it would seem, from a manuscript memorandum by Colonel McCulloch himself: "In the village of Phweelong, to which I had to proceed on duty years ago, I noticed that there were scarcely any female children and only two grown-up girls. On enquiring how this was, I found the want of female children was caused by a superstition which condemned to death such as were born in a particular position. Further, having found that none defended the practice, and that the women generally wept when spoken to about it, in an assembly of the whole village I proposed to them the abolition of the practice, assuring them if they gave it up I would endeavour to protect them. They promised to kill no more female children, and last year (1867), with a present of twenty-six cloths made by girls born since then, I was informed that female children are plentiful." I see no reason to suppose that Dr. Brown tampered, or could have had any motive for tampering, with the record. In the report of the *Ethnographic Survey of Mysore* (a capital work, but not easily accessible) I find that the Madigas and other castes believe that a case of arm or leg presentation at birth forebodes evil to the midwife, who is said to strangle the child. Whether some such superstition is the explanation of the Naga facts I cannot say, but I think that they do not warrant the interpretation Risley put on them. A Naga is or was not scrupulous about taking life, and as Davis, the best authority on Naga life, remarks, the women generally got the worst of it when raiders were about, being unarmed and unable to run as fast as the men. I never heard of a Naga raid to get women for wives, but negative evidence is not conclusive. It may be that in some way there is a remote connection between this practice and the Khond case, where, as Gait observes (*loc. cit.*): "This tribe was influenced largely by the belief that souls return to human form in the same family, but that they do so only if the naming ceremony on the seventh day after birth has been performed. Infants dying before that ceremony do not return. As Khonds, like other natives of India, ardently desire male offspring, this belief was a powerful inducement to the destruction of female infants, as a means of reducing the number of female souls which might be reborn in the family." I have found the belief in reincarnation among Nagas, and am not disposed on the data available to think that they held women to be generally capable of reincarnation. This evidence, with other facts relating to the question, may be published at a later date, when I hope to show that belief in reincarnation, whatever its origin, affects other social beliefs very profoundly, and is an important motive in birth name-giving rites, marriage rites, and above all funeral rites, when its influence affects every detail in a very remarkable degree.

T. C. HODSON.

India: Ethnography.

Griffith: Haddon.

Some Brahmanic String Figures. By Mr. C. L. T. Griffith, of the
Indian Education Service, Madras.

45

Since reading *Cal's Cradles from Many Lands*, by Kathleen Haddon,† I have tried to find whether there are any Indian tricks with a single loop of string. The search has been unsuccessful, however, except for one man in a train who did "Opening A," but then threw away the string saying, "This is the sort of thing young females play at." The scorn of young females' tricks and the reserve of Indian men will make it hard to find out what the Indian string figures are, but I shall continue to enquire.

I have, however, learnt three or four figures done by Brahmans with their sacred thread, a cord made of nine loops of cotton tied together in sets of three

* Selections from the records of the Government of India, Foreign Department, No. lxxviii.

† Pub. Longmans, Green and Co., 1911.

as described below. These three triple loops are worn next the skin, over the left shoulder and under the right arm. They are worn continuously night and day, and never taken off even when bathing (with oil), and soon get twisted and matted into one cord. The old cord is cut and a new one put on, with ceremonies, on certain occasions.

NOTE ON THE BRAHMANIC THREAD, FROM INFORMATION SUPPLIED BY
MR. V. T. SRINIVASA AIYAR, OF THE P.W.D., MADRAS.

The Brahmanic thread is made by religious Brahmans from balls of "silk cotton," plucked on auspicious days and spun by hand, using only a small spindle. During the making of the thread care must be taken that only the hands touch the thread, the spindle must not be spun by rubbing it against the leg.

The complete thread is made up of one, two, or three individual loops, and each loop is composed of one piece of thread made into a triple loop. The ends of the cotton are tied together and round the three component parts, so that the knot will not slip. The knot used shows the caste of the wearer.

In certain castes one such thread (*i.e.*, one knot and its three attached loops) is given to boys at the age of seven at their initiation ceremony; after this ceremony in ancient days the boys left home to study with a *guru* (teacher).

Two such threads are worn after marriage, which in the old days only took place when the religious education with the *guru* was completed. The investment with the double triple thread is an important part of the marriage ceremony.

Usually only two threads are worn, because nowadays Brahmans wear more clothes (even coats and waistcoats) but very orthodox people have the three triple threads, and in any case three threads are worn when there is no upper cloth round the body above the waist. A Brahman wearing only a lower cloth is fully dressed if he has on a triple thread.

If the knots are examined it will be seen that the two ends stick out and point in one direction, called "the face of the knot"; when the threads are on the body (over the left shoulder and under the right arm) if the knots are pulled round until they are opposite and below the right breast, the face of the knot must point upwards to the left, towards the heart.

When putting on a new thread or threads, the knots are placed on the palm of the right hand, the face of the knot pointing towards the thumb. The right hand is then elevated palm upwards and held high up, and the left hand put into the depending loop palm down; in this position a *mantra* in Sanscrit is said to the effect, "Make me worthy of wearing the thread." The loop is then put over the head, the right arm inserted, and another *mantra* said, "Give me long life, health, wealth, and happiness."

If worn out a new thread may be obtained, and on an auspicious day and hour it may be put on. A new thread is also required before performing the annual ceremonies for one's parents and other senior relatives, also after any ceremonial pollution (such as shaking hands with a European). A new thread is always put on on "Ayani Ayattam," the new moon day in the month of Avani (between August 15 and September 15). This day is the commencement of the half year that should be devoted to religious reading, Vedas, etc. The other half year may be devoted to general literature.

The length of the thread should be such that when the wearer is sitting down the lower end does not touch his thigh.

In doing the tricks the Brahman first has to find the knots, pull them to the front, and disentangle and untwist the cord by drawing the loops round and round,

using the fingers of the left hand as a comb. In the end he gets what, for purposes of manipulation, are three separate loops of string. To know which cord is which, I call one the black, one the dotted, and one the white. In doing the figures it is advisable to have three loops of different appearance, each loop five or five-and-a-half feet in perimeter. These are put over the left shoulder and under the right arm.

A.—Hold the left hand, palm facing you, fingers and thumb spread, and pointing upwards.

Place the white loop over the middle finger, so that the radial (white) string goes over the left shoulder, and the ulnar (white) string goes under the right arm.

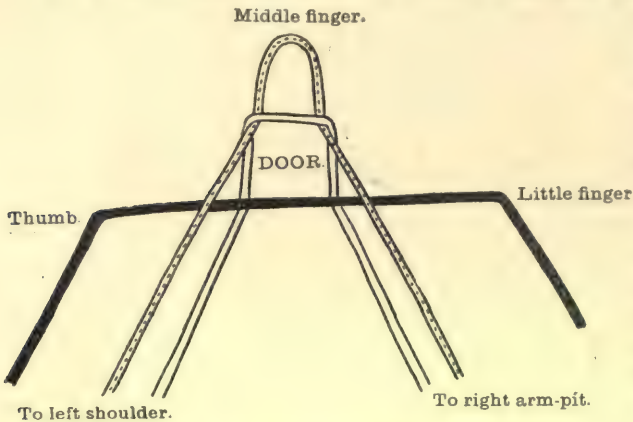


FIG 1.—TEMPLE DOOR.

string on the left hand in Position I., distal to the white loop, which is on the left middle finger.

Place the dotted string over the left middle finger distal to the white and black strings.

“Navaho” the white string, keeping the dotted string near the tip of the middle finger, so that the navahoed end of the white loop turns up at right angles to the general plane of the long white strings.

The figure is now in three dimensions, and represents the “Entrance to a temple” (Fig. 1), with a door about 1 inch square.

Pick up the dotted loop close to the middle finger, lift it off this finger, and place it over the thumb and little finger of the left hand in Position I.

“Navaho” the black loops off the thumb and little fingers and arrange the figure by drawing towards you the white palmar string that runs across from the ulnar to the radial dotted strings.

The figure now represents the “Tank in front of a temple,” with steps down to the water on three sides (Fig. 2).

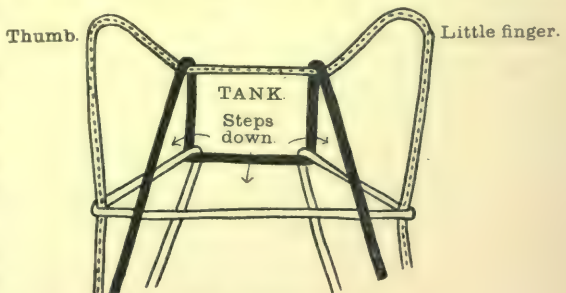


FIG. 2.—TEMPLE TANK.

Pass the right index finger under the three (black, dotted, and white) ulnar strings, under the centre of the tranverse white string, and over the centre of the transverse black string, and pull the black string about 2 inches towards you.

The figure now represents a “Sacred *Lingam* stone of Sivaite temple.”

This stone is a simple vertical cylinder with a hemispherical top, diameter about

one-fifth or one-quarter of the height. It stands on a stone base, called the *avadi*, which is, I think, represented by the dotted string (Fig. 3).

If the left index finger takes up from below the left thumb loop, the left thumb can then take up from below the right index finger loop. The figure is then carried on the left hand, and by bending the wrist downwards the figure appears the right way up to an observer in front of the performer.

B.—This figure is done with the whole Brahmanic cord as one, and is therefore described as if done with one string placed over the left shoulder and under the right arm.

Put the loop over the left index finger, which is pointing upward, the palm of the hand towards you. With the right hand take the ulnar string and wind it once round the left index finger, clockwise.

Pass the right index finger over the ulnar (arm-pit) string and down into the short palmar string, crossing the left index finger, and pull this loop forward about 3 inches.

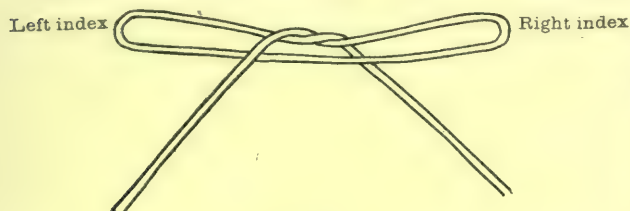


FIG. 4.

right, passing over the arm-pit string, the palm being turned downwards, while the left index finger goes to the left under the original shoulder string (left index proximal radial string) which slips off the left index finger. The shoulder and arm-pit strings should now meet at a knot in the middle between the two index finger loops. Draw these two loops out to a length of about 3 inches each, wriggling the knot if necessary (Fig. 4).

Put the right index finger loop over the middle finger of the left hand, keeping the index and middle fingers together, so that the ulnar index and radial middle finger strings lie close together.*

This figure represents the "Caste mark of a Vaishnavite," as painted on the forehead, our "Broad arrow" inverted, but not quite so broad (Fig. 5).

* My informant told me to put the loops as stated. I think it would make a better representation if one loop was put on the index finger and one on the ring finger, but he would not allow that.

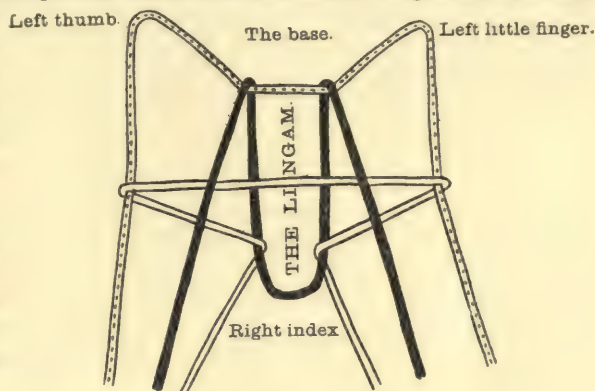


FIG. 3.—THE LINGAM STONE.

[This figure should be looked at the other way up.]

Bend down the left index finger so as to catch its short radial string only (not the long radial string to the right shoulder) and draw the two hands apart; the right index finger taking its loop (the original left index palmar string) to the

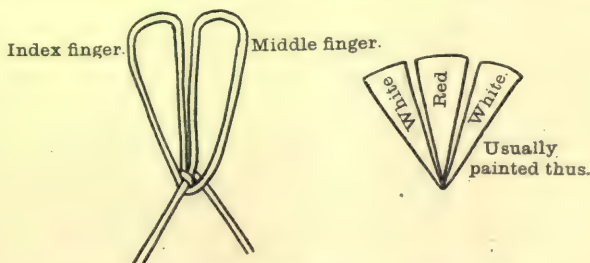


FIG. 5.—THE CASTE MARK OF A VAISHNAVITE.

For the purpose of the next figure I call the above the V-opening.

C.—My instructor would not tell me the name of this figure, but I think it represents a *yōni*, another “sacred” Hindoo emblem. Three strings are used.

Make the “V” opening with any two strings, say the black and dotted, making the “caste mark” rather large. Place the third string (the white) in “Position I.” distal to the “caste mark.”

Pass the right hand below the three armpit strings and insert the right index and middle fingers from below into the index and middle finger loops of the left hand, and over the white string crossing these loops. Draw the white string down through the loops with the two fingers and withdraw the left hand entirely. Push the right hand away so as to extend the figure, the palm of the right hand being away from you and the fingers pointing upwards. (Fig. 6.)

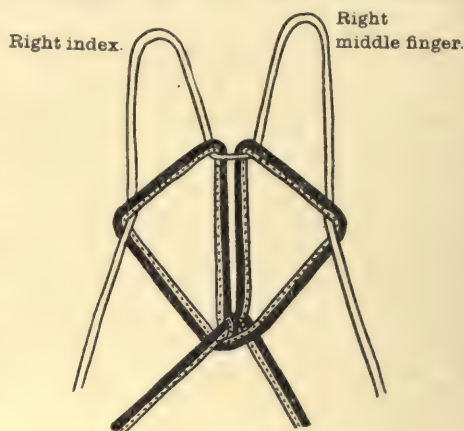


FIG. 6.

D.—The last figure represents “Fields and irrigation channels.” Three strings are used.

Hold the left hand as usual with the palm facing you and the fingers pointing upwards.

Put one loop, say the dotted one, over the index finger.

Put another loop, say the black one, over the middle finger so that the radial middle finger string (black) is distal to the ulnar index finger string (dotted).

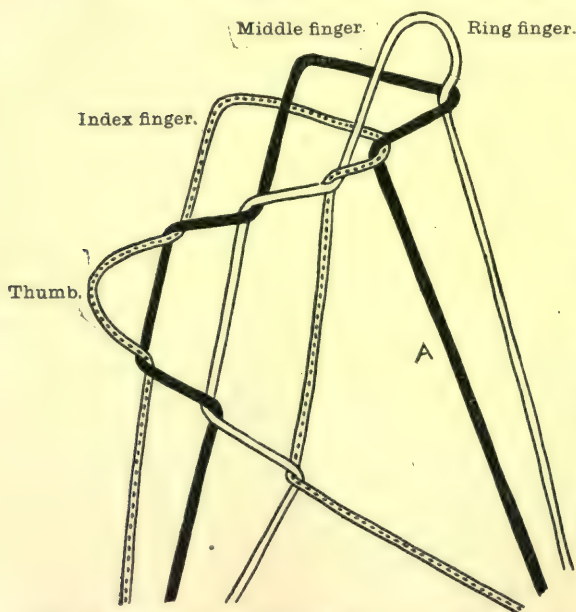


FIG. 7.—FIELDS AND IRRIGATION CHANNELS (FIRST STAGE).

Similarly place the third string (white) over the ring finger.

Pass the right thumb and index finger under the ulnar white ring finger string and catch hold of the ulnar black middle finger string about 4 inches away from the rest of the finger; with the tips of the thumb and index finger pull the black string to the right and then upwards, then, supporting the black string on the back of the right index finger, push the right thumb and index finger under it to the left over the white ulnar string and pick up with the tips of the right thumb and index finger the ulnar left index finger (dotted) string.

In the same way pull this dotted string to the right, lift it up, support it on the back of the right index finger, and passing the right thumb and index under it and over the white and black ulnar strings, pick up the white radial ring finger string.

Continue this as before, picking up in turn the black radial middle finger string and the dotted radial index finger string, which you finally hook over the thumb.

This makes five plucking motions in all, and gives the figure shown in Fig. 7.

Repeat the above process, picking up first the black ulnar string at A in Fig. 7, and after four plucking motions, hook the black radial string on the thumb.

Repeat again, picking up the black radial string, and finally hook the white radial string on the thumb, which gives the final figure, which is too complicated to draw.

C. L. T. GRIFFITH.

NOTE.

This account of some figures made by Brahmans with their sacred thread was sent to me by Mr. Griffith, and in writing it out I have ventured to recast it slightly; the figures are copied from his drawings.

It is extremely interesting to get string figures from India, as hitherto only two tricks and one figure of any wide distribution have been recorded from there. These Brahman figures are not at all complicated and may represent an initial stage in the evolution of cat's cradles, having been evolved simply by the wearer's habit of fingerling and twisting his threads, and not, I should imagine, by any conscious desire to produce a representation of some object. In this respect they contrast with most of the other native cat's cradles, for it is difficult to see how the extremely complicated figures done, for instance, by the Eskimo could be fortuitous. The use of more than one loop of string is unusual; in some of the figures from the Caroline Islands two players, each with a loop of string, co-operate to form one figure, but apart from this I know of no other example. In this case of the triple sacred thread the reason is, of course, obvious, each movement producing a far greater effect.

Mr. Griffith adds that he has come across a very religious Brahman who does not quite approve of these figures being made; it is using a sacred emblem for profane purposes. One proper use of the thread, however, is to make knots or loops with it on the fingers when repeating Vedas, so as to keep count.

KATHLEEN HADDON.

Religion.

Hocart.

Mana. By A. M. Hocart.

46

The last edition of the *Notes and Queries* of the British Association has, on p. 250, the following account of *mana*: "Many uncivilised peoples (so, at least, it appears) attribute personality not only to human beings and to animals, but to all those natural phenomena which attract attention and make a distinct impression on the mind; and these ideas result in practices which must be classed as religious . . . The observations on primitive ideas of personality led to the recognition of a whole class of words actually to be found in the languages of the uncivilised, denoting those impressive, mysterious, effective, or 'sacred' qualities, in virtue of which men, animals, and things attract attention, evoke awe and wonder, and influence their surroundings. Of these the Polynesian-Melanesian word *mana* has become almost a technical term for European anthropology."

Such is the official definition, if one may say so, of *mana*. Let us consider the definitions given by Melanesians and Polynesians.

Neither group of languages distinguishes adjectives, verbs, or nouns; a word which belongs to any of these three classes also belongs to the others. They will say "a *mana* charm," or "the charm *manas*," or "the *mana* of the charm."

Let us begin with Eddystone Island (commonly called Simbo), in the Solomon Islands. The definition given in "Pidjin" to Dr. Rivers and myself is "you speak true." It is applied only to ghosts and spirits (*tomate*), and to old men who

possess shrines dedicated to ghosts and spirits. For ordinary men the word is *sosoto* ("true," "right"). The opposite of both *mana* and *sosoto* is *koha* ("to lie," "to be wrong").

The meaning of the word was further illustrated by a concrete case. There was a very old man called Rinambesi who was said to be *mana*. "Rinambesi," explained one, "is like a ghost (*tomate*), if he says, 'Go, you will catch plenty of fish,' and the man is successful, Rinambesi *mana*. Before going out the man will say, 'You *mana*.' If he is unsuccessful he says, 'Rinambesi lied (*or* was 'wrong')." Note that the point of comparison is a ghost, as if a ghost were a typical example of *mana*.

It must be remembered that these natives have no word restricted, like our "lie," to deliberate falsehood. *Sosoto* means "to be right," as well as speak the truth, and a man is said to *koha* if he is merely mistaken. In speaking "Pidjin" they use *lie* and *true* in the same wide sense.

The above definitions are supplemented by the use of the word in prayers, of which we collected a great many. They always contain the verb *mana* in the imperative. They would say, for instance, "I am treating this man, ye ghosts, you *mana*, 'let him live, let him recover.'" The word may be translated, "put forth your power" or "be effective"; it may equally well be translated, "answer our prayer, 'grant us our request.'" With the suffix *-ni*, *mana* becomes an active verb, and takes as its object the thing prayed for. Thus *manani kami iso* may be translated "obtain by your power a bonito," or "grant us a bonito."

Exactly the same definition is given by Fijians, who likewise do not distinguish "true" and "right." Says one informant: "If it is true (*ndina*), it is *mana*; if it 'is not true, it is not *mana*.'" In fact, the words are almost interchangeable, and natives will speak of a sacred stone as *mana* or as *ndina* ("true"), or, if it is uncertain in action, they will make it *ndinandina* ("rather true").* In winding up a prayer the words *mana* and *ndina* are always coupled; "*mana, ē i ndina*" ("let 'it *mana*, let it be true"), is the Fijian "Amen."†

"A thing is *mana* if it operates; it is not *mana* if it does not," says one authority. A Fijian cure, which is *mana* for one complaint, may not be *mana* for another, although the symptoms may be so indistinguishable that the leeches themselves may not be able to tell which variety it is, until they have tried various cures and watched the effect.

In Fiji the word *mana* is only applied to ghosts and spirits (*kalou*), to chiefs (who are representatives or incarnations of ghosts,‡ and whose curses come true), and to medicines. As for the last, some are still made effective through spirits, and the rest were probably so originally; anyhow, the *mana* is not merely in the leaves, but always depends upon personality; the leaves are not *mana* in the hands of any man.

* When the missionary speaks of God as *ndina*, he means that all other gods are non-existent. The native understands that He is the only effective, reliable god; the others may be effective at times, but are not to be depended upon. This is but one example how the teacher may mean one thing and his pupil understand another. Generally the two parties continue blissfully ignorant of the misunderstanding. There is no remedy for it, except in the missionary acquiring a thorough knowledge of native customs and beliefs.

† Professor A. Kugener, of Brussels University, has kindly supplied to me the following information about the word Amen: "Le mot hébreu *Amen* signifie 'vraiment, certainement, qu'il en soit ainsi!' " La racine de ce mot a les sens suivants: 1° *être ferme*, d'où 'être sûr, certain, vrai'—et 'être 'assidu, constant, persévérant.' 2° (sens dérivé) *considérer comme sûr*, certain d'où 'croire, avoir 'confiance.' Les substantifs ont le sens de 'fermeté, fidélité, sécurité, vérité, sincérité, foi' et 'constance, persévérance.' En syriaque on trouve en outre pour cette racine le sens de 'façonner 'avec art, artisan, artiste, habileté, artifice.'" I draw attention to the last meaning. There is a close analogy therefore between *amen* and *mana*.

‡ See a coming paper on "The Theory of Chieftainship in Western Polynesia."

I have known the word to be used in connection with a wraith. One of my windows was once found broken; my servant thought it was *mana*; it portended the death of someone; perhaps the soul of a living person had done it. (When a man is about to die his wraith is apt to wander about.)

So rooted is the tendency to look for a spirit behind *mana* that natives who want to be orthodox Christians, and yet believe in the *mana* of a thing, ascribe that *mana* to God. Speaking of a stone by which men could cause heavy breakers, a Pillar of the Church observed: "God is doubtless its spirit in that He made it *mana* so."*

I do not remember having ever heard the word applied to "natural phenomena" which attract attention." Hurricanes are a yearly topic of conversation from November till April, but I have never noticed the least suggestion of a native theory about them or the slightest tinge of religious awe. Medicine and sacred stones, *mana* though they be, do not evoke awe in a Fijian.

Wallis Island (*alias* Uvea) is a Tongan colony. They are all Roman Catholics and have almost entirely forgotten heathendom, or else do not like to talk about it. But they still use the word *mana*, and it is interesting to see how they use it now. Sosefo, aged about 19, gave in his own language the following illustration: "If you go to the Father and ask him to pray that I shall die, and the Father consents, he holds a mass that I may die; suddenly I die, and the people say, 'The Father's mass is *mana* since a boy has died.'"[†]

The same informant explained the expression, "the medicine is *mana*," as meaning "it is effective" or "useful" (*aonga*). He paraphrased *mana* by *lave*, which means "to strike," "to hit the mark."

In Tonga I got a definition in English from an intelligent Tongan who was educated in Sydney. "*Mana* means if a man puts medicine it takes effect at all" (*sic*). Another Tongan explained it in Tongan thus, "If I am angry with my relations and say I wish them to die and they die, it is *mana*."

Pratt, in his Samoan dictionary, defines *mana* as supernatural power, and gives the example, "He came with the *mana* of Tui Manu'a." Tui Manu'a was the most sacred chief in Samoa. It is significant that the example chosen should refer to person, and that there is no mention of natural phenomena.

In Rotuma the word occurs in the expression, *qit mana e la ne langi* ("the *mana* spirits at the horizon"). They were invoked in curses.

If we look up *mana* in Tregear's *Comparative Maori Dictionary* we find the following Maori meanings: "Authority, having authority, influence, prestige, supernatural power, divine authority, effectual, effective." Of the three examples given all refer to persons or "gods." The second is to the effect that "the prayer invokes the *mana* of Tu." (*Me te karakia inoi ki te mana o Tu*.) Tu is described as a war-god. The third example (which illustrates the meaning "effectual") runs: "His words are *mana* words." (*He kupu mana tana kupu*.)

If the reader goes through the comparative list that follow the Maori he will find everywhere the idea of power, influence. I will single out the following:—

Hawai'i—Supernatural power such as was supposed to be the attribute of the gods.
Mangareva—Divination.

Malagasy—To predict, prophecy.

* See "Pierres magiques au Lau, Fiji"—*Anthropos*, 1911, Vol. VI.,⁵ pp. 726 ff.

† The Fathers are not to be held responsible for this heterodox view of the mass. It is merely another instance how missionaries and natives may think at cross-purposes without ever finding it out. The case is all the more striking as there are no more devoted missionaries or more intimately acquainted with their flock and all their affairs than the Marist Fathers. At the same time it gives us an insight into some of the true causes of missionary success, and the sooner our illusions on the subject are dispelled the sooner will real solid work begin.

The "official" account of *mana* is mainly based on Codrington. Let us see what this most valuable authority has to say:—

Florida (p. 52): "The origin of the power of the chiefs (*vunagi*) lies entirely in the belief that they have communication with powerful ghosts (*tindalo*), and " have the *mana* whereby they are able to bring the power of the *tindalo* to bear."*

Walurigi, Northern New Hebrides (p. 57). The reader will find an account how, when the chief Mairuru died, a man claimed that he went to the place where Mairuru used to hold intercourse with the *wui* or spirits, and that Mairuru himself appeared and gave him the *mana*, the magic chant, to produce pigs.

Mana is used in connection with prophecy (p. 209, *f.*).

To quote all Dr. Codrington's instances were too long. I refer the reader to his index. He will find that the other instances are either neutral or confirm the meanings we have found elsewhere. *Mana* in the New Hebrides appears never to be spontaneous, but always to respond to some prayer or charm.

As for Dr. Codrington's inferences, they are somewhat inconsistent, because he is too much under the influence of the dominating school to fit his theories to his facts, and too honest to fit his facts to his theories. He tells us (p. 119) that " this power (*mana*), though impersonal, is always connected with some person " who directs it, all spirits have it, ghosts generally, some men. If a stone is " found to have supernatural power, it is because a spirit has associated itself with " it . . ." How can it be impersonal if it is always connected with personal beings? Would it not be just as reasonable to say, "Talent, though itself impersonal, " is always connected with some person who directs it. If a book exhibits talent, " it is because a man has written it . . ." ? The natives certainly never told Dr. Codrington that it is impersonal, because they certainly could never express such an idea, unless they are vastly superior in powers of abstract thinking to the semi-civilised Polynesians. And if they are, are they primitive?

It will be noticed that *mana* is almost invariably manifested in answer to a prayer or curse, and that informants almost invariably select prayers and curses which are realised in order to illustrate the meaning of *mana*. The fundamental meaning appears to be "to come true," and we might almost define *mana* a "response " of spirits to prayer." Fijian and Polynesian medicine, however, stand in our way ; there is no conclusive evidence that they were originally accompanied by prayers. They can easily be conciliated, however, by adding to our definition "and charms." And, perhaps, to eliminate all element of assumption we might keep it a bit loose by saying that it is "the response (generally, if not always, of spirits) to prayers and charms." As a permanent attribute of ghost, spirits, and persons, it is the power so to respond.

So far from being præanimistic, the word is out and out spiritualistic ; it is almost, if not entirely, confined to the action of ghosts and spirits, who, whatever their origin, now go under the same name as the ghosts: *tomate* in Mandegusu, *kalou* in Fiji, *'atua* in Uvea,† *aitu* in Samoa. It would seem that the word is simply a technical term belonging to a spiritualistic doctrine which it is the task of Ethnology to reconstruct, and that it has been carried all over the Pacific as part of that doctrine by a people whom we have to identify.‡

The wide diffusion of the word *mana* is sufficient refutation of the prevailing views. It is hardly likely that we should find primitive thought underneath a word that is spread over the vast Pacific Ocean, and across the Indian Ocean, is found

* Yet on p. 191 he tells us "no man, however, has this power of his own, all that he does is " done by the aid of personal spirits." This is not quite consistent.

† Wallis Island.

‡ Probably the diffusers of sacred chieftainship as found in Western Polynesia.

where centuries ago men were able to rear the megalithic structures of Tonga and Ponape, and is used by a people who were by no means uncivilised when first discovered, and must have been even less so in the distant past. A. M. HOCART.

REVIEW.

Africa, East.

Stigand.

The Land of Zinj: Being an Account of British East Africa, its Ancient History and Present Inhabitants. By Captain C. H. Stigand. London: Constable & Co. Pp. 351. Thirty-two illustrations and map. 47

Captain Stigand's long experience and linguistic accomplishments qualify him to speak with authority on any matter relating to East Africa, but, unfortunately, the effect of the volume before us is somewhat scrappy and disappointing. It is a great pity, too, that the only map which seems to have been available is one published a good many years ago, avowedly only provisional, and containing some serious inaccuracies, *e.g.*, placing "Fazi" (= Faza or Ghasin) on a separate island called "Fazi," whereas it is really in the island of Siyu (or Pate), as correctly stated by Captain Stigand in the text (pp. 141, 149, &c.).

The exceedingly interesting chapters (II-IV), headed "Ancient History from Swahili Sources," are stated to be "culled from old Pate records" and communicated to the writer by "Bwana Kitini, who is a direct descendant of the Pate Sultans." Captain Stigand says that "for some reason or other" he "was not allowed access to the original documents, except one relating to recent Zanzibar history." I was expressly assured at Witu, and, I think, also at Pate, that no old documents are now in existence at the latter place. A well-known MS., *The Book of the Kings of Pate*, which seemed to be the chief authority for the history of that town, was, so I was told, taken to Witu when the Nabahan migrated thither from Pate about 1837, and destroyed in the bombardment of October, 1890. There are, however, two recent chronicles of Pate and Lamu, the latter written by the late Faraji bin Hamad il-Bakari, which no doubt embody much information derived from older authorities. Indeed, *The History of Pate* seems to be derived from Captain Stigand's informant, since the scribe of the MS. in my possession,* Hamad bin Saleh Muhammad, says: "We have copied it from Muhammadi bin Fumo Omari il-Nabahani, called Bwana Kitini,† and he obtained it from his grandfather, Muhammadi bin Bwana Mkuu Linabahaniya, called Bwana Simba." The account given to Captain Stigand is frequently fuller, and throws light on some puzzling passages in Faraji's MS.

Chapters V and VI are full of interesting notices, though conveyed in a somewhat disconnected manner and containing several points open to question. Thus, in his remarks on the Amu and Pate dialects, the author seems to overlook the fact that the presence of two consecutive vowels is due to the dropping of an intermediate consonant found in older forms of the word, not to its introduction by people whose pronunciation is "thicker" (*sic*). Thus, he says, at Kilwa, "you even hear 'lira' and 'kwera,'" but these are the recognised forms in Chinyanja (in Yao, which is geographically nearer to Kilwa, we have *lila* and *kwela*), which are much closer to the original stems than the slurred *lia* and *kuea* of the northern coast. We cannot agree with Captain Stigand, moreover, in thinking (p. 120), "What a pity it is that practically all the exercises, grammars, and treatises, on the Swahili language have been written in Roman and not in Swahili [= Arabic] characters." To go no further, the impossibility of distinguishing

* Given to me in 1911 by Mr. A. C. Hollis.

† The typist employed by Mr. Hollis has transliterated this name as Kisheni, but though the original is not very clear, I think the letter is not ش but ت.

between *i* and *e*, *o* and *u*, *g* and *ng* (both these last being written ġ, which represents a different sound from either), makes the task of acquiring the language unnecessarily difficult. It is, of course, a good thing to add a knowledge of the character as soon as practicable, on account both of the existing literature written in it and of its use in correspondence by educated Swahilis, among whom, however, I find a very general desire to learn the Roman character. Surely it is an error to say (p. 119) that "in Pate, Amu, and Mombasa we have five different 't's,'" one of them being "the English cerebral *t*." The English *t* is a dental, or rather alveolar. In Swahili this sound is purely dental, as in *kitwa*, *toa*, *taka*. The other, the cerebral *t*, is heard in *tatu*, *mti*, *tenda*, &c.; both these are aspirated, making, in all, four *t*'s. It seems doubtful whether ٲ and ٳ indicate distinct sounds from the above; if so, it can only be in purely Arabic words.

It seems a little too sweeping to say that "Kikae or the old language differs "more from modern Swahili than does Chaucer from modern English," that is, if all present-day dialects are taken into account; and I believe it is a moot point whether Kingori (or Kingozi) ever existed as current speech or was at any time other than a literary dialect. In this connection a note on p. 38 seems to call for comment. The Perfect formed by suffixing *-ile* or by change of vowel (as in *ulele*, from *lala*) is not such a very rare term, being still constantly used by natives of Lamu, Shela, and Siyu; nor, I suspect, has the author quite succeeded in conveying his meaning when he says that *ulele* means "he is in the act of sleeping," as opposed to "*analala* or *yualala* = 'he is sleeping.'" *Analala* means "he is in the act of lying down." *Ulele* (or, in Mombasa Swahili, *amelala*) = "he has lain down," i.e., "he is sleeping." The note on p. 254 seems to ignore the existence of cerebral *l* and *r*, the real solution of the difficulty.

Before passing from the subject of language it may be pointed out that *mbuzi* (see Glossary, and p. 110) is not precisely "a hook," as all who have seen the implement will agree; that *ramli* can only in a very elastic sense be called the Swahili for "lots, magic stones"; that *nyangwa* is the plural of *wangwa*, which I have heard constantly used in the neighbourhood of Mombasa, and does not mean so much a "mangrove-swamp" as the sandy flats at the head of the tidal creeks, which can be crossed at low water; and that I cannot discover any Portuguese word resembling *chela* (p. 157). I have never heard *sukani* (p. 140) used in the sense of "pilot"—the usual word is *rubani* (from رٲان), but it is only fair to add that Krapf gives *sukuni* (*sukani*?), "steersman."

The interesting chapter on "Native Shipping" gives a full account of the various kinds of craft to be seen on the east coast of Africa. The "eyes painted "on either side of the bow" (p. 144)—often reduced to a mere triangular space, or, as more usually in the islands, to a circle with or without a central dot—are an interesting survival. I do not quite know what to make of the remark that they were "perhaps the forerunners of our hawser holes."

It is unfortunate that, with the excellent opportunities Captain Stigand has enjoyed, his writing should be marred by a vagueness, not to say inaccuracy, which greatly impairs the value of his ethnological observations. Thus it is difficult to understand his use of the term, "Wanyika"; he expressly differentiates these people from Giriama (p. 179), Rabai, Duruma, and Digo (p. 180). Again (p. 118), "the Bantu words in the Lamu Archipelago bear the stamp of the "Giriama language" (it would be equally correct to say of the Pokomo), "that "of Mombasa Kinyika." Needless to say there is no such thing as a "Nyika" language, apart from Giriama, Rabai, Duruma, etc.

Again, the "hunting tribe" of the Wachoni (p. 175) is puzzling. The Wachonyi are not a hunting tribe, but one of the five minor Bantu tribes included

(with the four greater ones mentioned above) in the general designation Wanyika ; and their headquarters are at Kaya Chonyi, between Mtanyanyiko and Rabai. It hardly seems possible that this name can be a mistake for Juan or Juwana. "The Galla on and near the Tana . . . call themselves 'Warde'"—an appellation of which I can make nothing, unless, indeed, it is the not uncommon personal name of Worede. This, when used as, *e.g.*, by the Government headman at Kurawa, who calls himself Abarea Worede, adding his father's name to his own, might conceivably be mistaken for a tribal name. I have never heard these Galla (except, of course, when speaking Swahili, when they say "Wagalla") call themselves anything but Orma. However, I find that Mr. I. N. Dracopoli says the Galla of Jubaland are "locally called Werdey." Vannutelli and Citerni (*L'Omo*, p. 159), give "Uarda" as the name of former inhabitants to whom the Borana attribute the curious ancient wells to be found in their country. On the same page it seems to be implied that the Borana and the Galla are distinct, though it is admitted that they speak the same language.

The last two chapters contain much that is suggestive and stimulating, together with some dicta to which the reviewer, personally, finds it impossible to subscribe. Pages 312-317, in particular, deserve the closest attention. The remarks about the Baganda on p. 318 are very striking, but one wishes they had been a little more fully developed. Why is "the country flooded with husbandless women"? Does this result from the discouragement of polygamy by the missionaries? And is it a fact that the women greatly outnumber the men? According to Mr. Weeks, this is not the case with the Congo tribes, where the prevalence of polygamy means a large number of unmarried men.

Elsewhere, too, a little more clearness in definition would help us materially in estimating the value of the author's conclusions—*e.g.* (p. 303): "It is not always "the most moral tribes who are the finest or the most intelligent; rather the reverse, "*e.g.*, the Masai and Nandi in East Africa, the Baganda in Uganda, and the Yao in "Nyasaland, all of which are much above the average native in intelligence, though "notoriously lax in morals." What is here meant by "laxity in morals"? Does it mean a disregard of known standards, or conformity with a code which, however eccentric, and even vicious from a European point of view, yet implies a sort of moral sanction of its own? If the latter, it is hardly the right expression. There is all the difference in the world between the immorality of a certain type of Swahili, whose carelessness of the formalities of marriage and divorce amounts to virtual promiscuity, but who, in theory, recognise adultery as a crime, and the pre-nuptial license allowed by custom to Kikuyu girls, who, once married, are usually faithful wives and good mothers. As regards the Yao, if Captain Stigand refers to their immemorial *unyago* custom, they should be placed under the second head; if to comparatively recent abuse of this custom, and other vice introduced by Swahilis from the coast, it is possible that the injurious effect on the race has not yet had time to manifest itself. But the subject needs to be discussed with thorough knowledge and great discrimination.

Perhaps the most interesting chapter (so little having been published on the subject by other writers) is that on "The Lamu Archipelago." To this belong the two beautiful photographs of the "Bridge Mosque" (*Meskiti wa Darajani*), just outside Lamu as you go towards Shela, which Captain Stigand calls a Persian monastery. It is a little surprising to read that "the women of Faza affect kerchiefs "tied about the head, either of the red bandanna type or black, as amongst the "Somalis." This scarcely conveys the idea of the characteristic and peculiar *msuwani*—a kind of wide-meshed net made by drawing the threads out of a small square of silk or other fabric. Under this the hair is tied into a roll on each side in a fashion recalling some ancient Egyptian coiffures.

The temptation to linger over this chapter is great, suggestive as it is of pleasant recollections connected with the same places. Captain Stigand's visit would seem to have taken place some years ago; he speaks of Sheikh Utiro, who died, I believe, in 1910, as "the present Liwali of Faza." The house of Utiro's father, containing some beautiful plaster work in fairly good preservation, was pointed out to me among the ruins of Tundwa. It was at Faza that I heard the story of Baki-umbe (*see* p. 40), and also that of Mngwame, king of Vumbe, who, dispossessed of his kingdom by Ereï of Chundwa (Tundwa) came down to hawking matting-bags for a living. (See Taylor, *African Aphorisms*, section 81.) The story related by Captain Stigand's informant (p. 33) of the Shanga maiden miraculously delivered from the soldier's pursuit, recalls the legend attached to the site known as "Kwa Waanawali Sabaa" ("The Seven Maidens"), a few miles north of Kipini, but is evidently quite independent. According to this, seven young girls, flying from the Galla who had sacked the town, cried to God for help (or, in another version, to the earth: *Nti, atama tupate kungia tiati!*) and were swallowed up—the pursuers, when they arrived, finding only a half-yard of *leso* to indicate what had become of them.

There are some very interesting photographs, besides those already mentioned. Among the best are those of the Kisii, facing pp. 302 and 318. A. WERNER.

PROCEEDINGS OF SOCIETIES.

International Congress of Americanists.

The XIX Session of this Congress will be 'held at Washington, 48 October 5-10 next, under the presidency of the Hon. John Foster, and with the co-operation of the Smithsonian Institution, the Universities, and the Anthropological Society of Washington. The promoters hope to make it both pleasant and profitable for students of the archæology, ethnology, and linguistics of the Americas. The new National Museum will be open, with its unrivalled collections.

It contains a reference series of ancient skeletal material from Peru, including 2,500 skulls from Pachacamac, of the highest value, and this will be freely open to scientific investigators who may wish to consult it.

An afternoon will be spent at the ancient workshop-site of flint implements at Piney Branch. At the conclusion of the meeting there will be an excursion of several days to the principal cities of the eastern States and their magnificent museums, followed by a trip to the Mounds of Ohio (where excavations will be made), and to the Pueblos and cliff-dwellings of New Mexico and Arizona, under favourable arrangements with the railway companies. Members with sufficient time at their disposal could easily go on by steamer from New Orleans to Barrios for Guatemala and the great ruined cities of Quirigua and Copan, continuing to Colon for Panama and returning by Jamaica.

Thirty-five delegates had already been appointed in April, and fifty papers were announced. Persons desiring to join may become members on payment of five dollars (which includes the "Proceedings" illustrated), or an Associate for two-and-a-half dollars. Fees should be sent to Dr. Ales Hrdlicka, Secretary, National Museum, Washington, D.C.

It will be remembered that the eighteenth Congress was held in London in May, 1912. The twentieth Congress will be again in Europe, probably at the Hague, in 1916.

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FIG. 2.—BATWA MAN PRODUCING FIRE BY "TWIRLING."



FIG. 1.—BATWA WOMEN WITH RICHLY ORNAMENTED MANTLES MADE OF SKIN OF THE SWAMP ANTELOPE.



FIG. 4.—DANCE IN BATWA VILLAGE.



FIG. 3.—BATWA MAN PLAYING ON HIS BOW, WHICH RESTS ON A SOUNDING BOARD CONSISTING OF A CALABASH.

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FIG. 1.—BATWA MAN, WHO HAS DIVED FOR A WATER LILY.



FIG. 2.—BOWMAN. BATWA TRIBE.



FIG. 3.—BATWA WOMEN.



FIG. 4.—BATWA MAN AT HIS HUT.

ORIGINAL ARTICLES.

Africa, Central.

With Plates G. and H.

Von Rosen.

The Swamps of Bangweolo and Its Inhabitants (being a translation from the Swedish of Chapter VI. in Count Eric von Rosen's *Från Kap tell Alexandria*, Stockholm. 1914). 49

After a halt of a few days at the beautiful situation at the south-western corner of lake Bangweolo, we continued our march in an easterly direction to the point where the Luapula river leaves the lake.

Already on the day before we arrived at the river, large swamps covered with grass were seen between the dry land and the lake. Besides a quantity of large waders, hundreds of lechwe antelopes (*cobus leche*), the bucks with fine lyre-shaped horns, were to be seen in the bogs.

These animals, which I have never seen on dry land, are not easy to approach, since they can without any difficulty run through marsh land where it is impossible for a hunter to make his way. I had myself to follow them for four hours in the swamp before I succeeded in killing the three bucks that I wanted. Sometimes I sank more than knee-deep in the slush, at other times I had to crawl prone through the mire in order to get within range. As I encountered the animals when the sun was nearly at its zenith, I need hardly mention that it was very tiring, and that when I came back to dry ground I was absolutely exhausted. But the head of the biggest of the bucks that had fallen to my gun was a hunting trophy that fully compensated for any exertion.

A narrow peninsula extends from the mouth of the Luapula towards the large papyrus swamps at the south of the lake. The western and southern part of the peninsula is bounded by open water, while the papyrus bog extends to the east in its dreary monotony as far as it is within sight. Numerous Babisa villages are to be seen in the peninsula, and moreover some swamp dwellers of the Batwa tribe,* who have preferred to move on to dry land, have erected their huts here.

We set up our head camp on the east side and near the south edge of this peninsula, this being an excellent starting point for excursions to the Batwa living in the swamps.

I had received valuable information from Captain Harrington at Fort Rosebery, and also from Mr. Hughes, the otter hunter, as to the best way to get in touch with these shy people, whom, as I mentioned before, had been seen by only a few white men. Captain Harrington laid especial stress on the fact that if a Batwaman should see that I or any of my people bore arms, we should never be able to get near them, and that if any of my blacks insulted them in the least way, it would be very probable that the culprit would expiate his offence with a fish spear between his shoulder-blades.

I had among my carriers a swamp dweller of another tribe, a Waunga† from the eastern part of the swamps. I had expected to be helped by him in approaching the Batwa people, but he explained that between the Batwa and Waunga tribes, which had each their separate district on either side of the swamp, there was a standing feud, and that the Batwa would have no hesitation in slitting his throat, should they get the chance. On the other hand, they had never shown enmity towards the few whites who had approached the swamps, but had preferred generally to disappear in good time in the recesses of the papyrus.

The day before I intended to make my first attempt to get in touch with these

* Batwa signifies swamp dwellers, or perhaps more correctly the people of the wilds. A man of the Batwa tribe is called Mutwa; a man of the Babisa tribe is called Mubisa.

† Waugna, see "Bangweulu Swamps and the Wa Unga," by Frank H. Melland, *The Geogr. Journ.*, Oct. 1911.

people, whose acquaintance I had so long wanted to make, information was received from a negro village that a herd of elephants was in the banana plantations of their village. It was only one day's march to the village where the elephants were, and the temptation to put off my ethnographical researches was great, I admit, but the rainy season was approaching and I was aware that when it had set in there would be an end to all visits in the mosquito-filled swamps. Every day was therefore precious, and my ethnographical interest prevailed over my eagerness for the chase.

Fries and I left the camp early in the morning, followed by some blacks. When we had gone a short distance past the village of the Babisa chief, Kaminda, we caught sight of some small grass huts in the swamps. We understood at once that they were the dwellings of the mysterious Batwa, but in spite of the minutest inspection with our Zeiss glasses we could not discern any living being near the huts, and then we understood that the watchful swamp-dwellers had seen us and had already managed to hide themselves among the rushes and reeds. I now asked Fries to stop with our people

and went myself towards the huts, carrying in my hands large clusters of tempting white glass beads. I believed that alone, and without any visible weapon as I was, the swamp-dwellers would not have any fear for me, and that their curiosity and desire for the glass beads would entice them to draw near.

The ground became more and more boggy, but I pushed on and was soon at the grass huts,



FIG. 1.—BATWA HUTS IN THE QUAGMIRE.

which were so small and wretched that one might have believed that they were built by dwarfs. I stood there a long time and waited but no Batwa appeared. I made a sign to Fries to come to me so that he also could see the strange dwelling-place.

On further examination we perceive more huts out in the swamps and soon catch sight of some black forms emerging among the distant huts, but every attempt to advance in that direction is prevented by the oozing slush. I continue, however, waving with my bead-strings, and after half-an-hour's patient waiting a long narrow canoe is pushed out. A youth who is standing in the stern manœuvres skilfully through the slimy water with the aid of a long, coarse papyrus reed to which a wooden crotch is attached with which to hold on to the reeds and grass, when the mud is too loose to offer sufficient resistance.

The endless swamp, with its papyrus teal and its lovely water-lilies blending shades, the small grass huts dotted here and there in the far distance, and inhabited by an almost unknown people, the slender canoe gliding noiselessly through the reeds, all combine to form a picture so peculiar and strange that I almost imagine myself experiencing some adventure from Jules Verne's fantastic journeys.

When the canoe comes near to us, although out of reach, the boy hesitates as to whether he shall advance, but then takes another powerful pull with the pole so that the canoe is driven up on the land.

It is a youth evidently not yet full-grown. His skin is dark-brown, without tattooing; he has a snake-skin belt round his waist to which two small tiger-cat skins are fastened. He has brought with him a long bow of beautiful shape; it is entirely covered with snake-skin, a suitable adornment for the weapons of the swamp-dwellers. I give him a handful of glass beads and point to the bow, which, to my surprise, he immediately hands to me.

I now want to step into his canoe, but before I can achieve my intention he pushes out and punts away, heedless of me, to the huts, where his folk are probably awaiting his return with anxiety.

We stood there long by the banks, but no Batwa approached again, and so we go away after I had hung up some rows of beads on an easily visible place by the huts, as a present to the shy inhabitants. After lunch we went down again to the swamps.

This time I needed not to wait long before the same youth appears again, and he now lets me get into his canoe. I should have liked to have had Fries with me, but the canoe cannot bear us all.

The boy now punts towards the huts. The canoe consists of a hollowed-out tree trunk, so narrow that even with my slight form I am unable to sit in it. From my childhood I have been accustomed to canoeing, but I have never seen anything to equal this swaying craft, and to keep one's balance standing is no easy matter.

I have to show much respect for the bottomless slush that soon surrounds us on all sides. We arrive, however, at the island without mishap, and I go on land. To say on land is, however, an incorrect expression, for the island consists entirely of quagmire, which is made firmer by layers of bunches of grass and reeds, and at every step the ground shakes and water and mire often rise above the ankles.

The island is at most twenty metres in diameter, and some ten huts are crowded together. They are surrounded by papyrus and a species of stunted rush. A plant resembling *Sagitaria*, also some smaller rushes of papyrus, are even growing out of the grass walls of the small huts.

The huts have a beehive shape of about two metres height and diameter, with door openings scarcely eight decimetres in height. In front of them men, women, and children are sitting. They sit squatting, some fairly dry, thanks to an under-layer of reeds; but the children particularly seem to prefer to take their rest in the middle of the mud, in which they crawl about like big ugly frogs.

I succeed in breaking the ice sooner than I had dared to hope, and make acquaintance with my hosts, and then am able to proceed to the business of exchanging goods. I open the little door fastened with rush and crawl into one of the huts. In the middle of the floor there is a simple clay pot put on some glowing embers; here porridge had been boiled, consisting, as I heard later, of meal prepared from the roots of water-lilies. On the floor (which is so marshy that I could in the hut without difficulty drive into the ground a stout stick a metre long) were lying some woven grass mats, and on lifting one of them I found an under-layer of split reeds bound together so that the mats should not be soaked

by the damp ground. Spoons and bowls from the shells of mussels, turtles, and rinds of gourds, together with some burnt-clay pots, form the most important domestic appliances. A rush mat some decimetres long has evidently just served as a general dish, and water-lily porridge has been dipped into a wooden pot with grease in it.

A bow and a dagger, both ornamented with snake skin, hang from the ceiling (?) and arrows are stuck into the walls. The arrows are poisoned and have barbs as sharp as needles. A few decimetres from the points of the arrows a little cross-bar is fastened so that the arrow, in case of a miss-shot, shall not cut through the reeds and disappear into the sludge. On the walls there are also some lechwe and sitatunga horns, ornamented with strips of skin, pieces of wood, &c. They are fetiches and bring good luck in hunting.

I creep out again into the open air. Some of the men have resumed their occupations. They are tall and strongly built. One is occupied in carving intricate but particularly beautiful ornaments on the hairless side of a lechwe skin. All the women I see are wearing such skins, with varying ornament, as mantles. The men generally wear shirts of leopard



FIG. 2.—CUPPING: THE AIR IS SUCKED OUT OF THE CUP HORN. BATWA TRIBES.



FIG. 3.—CUPPING: THE HORN STICKS FAST THROUGH AIR PRESSURE. BATWA TRIBES.

and tiger-cat skin, while the young boys go naked or content themselves with lechwe calf skins.

Near one of the huts I perceive a narrow wooden drum, a metre high, covered with lizard skin; my attention is also attracted by another musical instrument with strings of twined grass. Later I saw the drum used at a dance performed by the swamp dwellers on the undulating ground, a dance which was almost identical with that which in a previous chapter I described at the village of the Balenge chief, Chirukutu. In this connection I will also mention that the Batwa people understand how to play on their bow-strings, one of the most primitive methods of producing music, and possibly the basis of all string music.

Outside the hut there are hippopotamus and fish harpoons, also long spears with reed handles. These are thrown at game in what we call Finnish manner. With these spears they kill the lechwe and sitatunga antelopes, and also the enormous pythons, which are to be found in the swamps.

The Batwa, as many other wild people, know how to poison the waters in the swamps, so that

The Batwa speak a dialect of Chibisa (the language of the Babisa people), and many have a hoarse bass voice that is characteristic of the swamp people. The neighbouring negro tribes, all of whom look down upon the Batwa as inferior beings, like to imitate their bass tones, just as they make fun of them in other ways. For example, they say that they have webbed feet. The same reproach is made, according to C. Chekleton,* against the dwellers in the Lukanga swamp, a people whose manner of life much resembles that of the inhabitants of Bangweolo.

In order to ascertain how skilfully the Batwa dive and swim I arranged competitions, and it was really wonderful what a long distance they could swim under water, even where the water-vegetation would seem to bar all progress. Forty - two seconds was, however, the maximum time for such dives through the swamp, full as it was of all kinds of under - water growth. My first visit to the Batwa did not last long, but now the ice was broken, and I

renewed my visits every day, penetrating to villages farther distant in the swamps.

I was astonished that human beings could exist in these mosquito-ridden districts, but I learned through my Babisa interpreter that the Batwa say that they do not suffer much from fever. I had myself the opportunity of seeing how they try to cure themselves when they suffer from fever. An incision is made in the temples, immediately over which a short antelope horn with a perforated point is

Karta öfver
EXPEDITIONENS FÄRD GENOM BANGVEOLO-OMRÅDET.



FIG. 4.

* In a report to the Rhodesian Scientific Association.

placed. A companion sucks at the point of the horn and quickly closes the little hole in the point of the horn with a pitchy substance. Through the outer pressure of the air the horn remains firmly to the temples of the patient and works as an ordinary cupping glass.

During the whole period of my stay with these peculiar people, whose manner of life I have briefly depicted in this chapter, I was not once molested in the slightest way. When the Batwa had once grasped that I wanted to get information regarding their life in the swamps, they seemed to be delighted to help me so far as lay in their power. I am also indebted to them to a great extent that the ethnographical collections which I have acquired have been so complete, collections which enormously facilitate the work of the monograph on the Batwa tribes with which I am at present occupied.

The sketch map is taken from "N.E. Rhodesia Provisional Map, by O. L. Beringer, from information collected in the Survey Office, etc." The districts occupied by the different tribes are inserted by Eric von Rosen.

ERIC VON ROSEN.

New Zealand.

Best.

Cremation amongst the Maori Tribes of New Zealand.
Elsdon Best.

By **50**

In the first place it is well to state that cremation was never a common racial custom among the Maori. It was never practised as a general custom to the exclusion of other methods of disposing of the dead. So far as we are aware, the circumstances under which cremation was practised by the natives of these isles were as follows:—

1. When a tribe occupied open country wherein were found no suitable places for the final disposal of bones of the dead after exhumation.
2. When a raiding party (or even peaceful travellers in some cases) lost members by death outside their tribal boundaries.
3. Occasionally practised in order to stay the spread of disease.

In regard to the first condition, we may cite such examples as the Ngati-apa tribe of the Rangitikei District; as also those occupying the Waimate Plains; who, according to Colonel Gudgeon, often cremated their dead at Te Taheke, an old earthwork fort near the present township of Manaia. In this instance some open pits were pointed out by the natives as the places where their dead were sometimes burned in former times.

The Maori was always very particular in concealing the bones of his dead, lest they be discovered by tribal enemies, who would be in great glee at such a discovery, and would at once proceed to manufacture fish-hooks, piercers, flutes, points for bird-spears, &c., out of the said bones.

As to the second condition; cremation of the dead in an enemy's country was common, we believe, to all tribes. When members of a war party were slain under such conditions, their companions would, if not too hard pressed, cremate the bodies. In some cases they would retreat to some secluded spot in the forest, bearing their dead with them, and there burn them. In the case of men of rank, the heads were often cut off, steamed and cured, and taken home, to be wept over by their friends; in which case only the bodies were burned. We have heard of cases in which, when pressed by the enemy, the wounded also were thrown into huge fires and burned. Being too badly wounded to travel, the only thing to do was to burn them, lest their bodies be eaten, and their bones converted into fish hooks, etc., a terrible degradation in Maori eyes. Thus an old native known as Tahu-ora explained that he was so named from the fact that his father, when

seriously wounded in a raid on the west coast tribes, had been burned alive, as the name signifies. Again, when the west coast tribes attacked Ngai-tara at Miramar, two of their chiefs, Te Toko and Whakatau, were slain, and, under cover of night, were cremated at Haewai, in Houghton Bay. So much for cremation in war.

An old native of the east coast informs us that the burning of a human body would be carried out at some rocky or sterile spot, or other place whereat there was no likelihood of food being cultivated in the future, for such would spell misfortune; the place of the dead being intensely *tapu*.

In the case of a person dying when on a visit to a friendly clan, the latter would be almost sure to ask that he be buried at their place, but, in most cases, his friends would carry him home for burial. At such a juncture, one would probably hear quoted the highly curious aphorism, "*He mata kai rangi; k  p   he mata kai aruhe*," meaning that the deceased is a person of some standing, not a nobody, and hence they will carry the body home for burial. The Maori ever likes to bury his dead on his own tribal lands. We have seen bodies carried over the roughest bush-clad ranges for several days so that they might be laid with the tribal dead.

In some cases, however, when the task of carrying a body home was reckoned to be too arduous, or possibly for some other reason, a suitable place would be sought away from the path, on the homeward journey, and the body there buried, though the head might possibly be taken.

Again, in the Bay of Plenty district, a singular custom obtained in former times in regard to the bodies of persons who died of *kai uaua*, which, we take it, was consumption. In such cases the body was burned in order to prevent the spread of the malady, and all ashes were carefully buried.

The following account of the burning of the bones of the dead after exhumation was gathered from the northern tribes; we have not heard of it as having been practised as a custom elsewhere. The custom seems to be a singular one, and one marvels why the natives should go to the trouble of carrying out inhumation and exhumation when the bones were to be burned. However, we do not profess to know native modes of thought, as we have only been a little over half a century among them.

"When a dying person is near his end (or just after the breath of life has left the body) his legs are doubled up and a cloak wrapped round him. The body is placed in position for the mourning ceremony, which continues for some days. At the conclusion of this ceremonial, the body is buried, or placed in a tree. Having disposed of the body, the priests return, and proceed to a stream or pond whereat religious ceremonies are performed, and there set up a wooden rod in the water, which rod or wand represents the spirit world and the defunct. The *tohunga ariki*, or head priest, then recites the following formula:—

"Thou wand of the Po (spirit world): the great Po, the long Po, the dark Po, the unseen Po, the unsought Po. Stand there, ye wand, wand of *tane*, wand of the Po: Depart for ever to the Po."

The wand and ritualistic utterance are both for the dead, and the object is to cause the *wairua* or spirit of the dead to proceed at once on its way to the Po or spirit world, to join the myriads who have already gone there, lest it remain in this world and plague the living.

The officiating priest then sets up in the stream another rod or wand, which represents this world and the living denizens thereof, and recites:—

"Thou wand of this world: the great world, the long world, the dark world. Stand there, ye wand, the wand of Hikurangi, the wand of this world, of the world of light. Remain in this world."

The priests then return to the village, the items presented as "wrappers" for

the dead are handed over to relatives, the *Taumaha* ritual is recited over the foods for the funeral feast.

Three summers pass away, the bones are reclaimed from earth or tree, and burned with fire. Prior to such burning certain foods for a ritual feast are cooked in *tapu* ovens, while the priest extracts the teeth from the skull, ties them to a wand, and then, holding up the wand in his hand, he repeats a certain formula. Then, when the shades of night fall, the bones of the dead are burned.

The second charm is to preserve the life and welfare of the living. Hikurangi is a mountain in the original homeland of the Maori race, a famed and sacred mount, the abode of the Bird of the Sun.

These brief notes comprise all that we have to offer on the subject of cremation among the Maori folk of New Zealand; the custom was never a common one, and was only resorted to under certain circumstances, as we have shown.

For the benefit of non-residents in these isles, it may be as well to state that the practice of cremation has long been discontinued among the Maori, though cases are known in which the bodies of our dead were burned by the hostiles during the late unpleasantness in the 'sixties.

ELSDON BEST.

England: Archaeology.

Peake: Manley.

Description of a Bronze Flat Celt in the Newbury Museum. By 51

Harold Peake. *With a Report on an Analysis of the Alloy by John J. Manley, Daubeny Laboratory, Magdalen College, Oxford.*

The flat celt which is here illustrated belongs to the Borough of Newbury Museum, and was formerly in the museum belonging to the Newbury Literary and Scientific Institution. It is said to have been found near Newbury, but the exact site of its discovery is unknown.



In a MS. catalogue of the old museum compiled in 1854, by James White Roake, the curator at that time, it is thus described: "I. 63. Three bronze spearheads or celts. Supposed "to have been manufactured and used by the ancient Britons. "Exhumed in the neighbourhood of Newbury. Deposited by "J. W. Roake."

Then follow extracts from the *Encyclopædia Britannica*. The two other celts are of a later type.

This celt is 170 mm. long, 76 mm. wide at the cutting edge, 34 mm. wide at the other end, and 11.5 mm. thick. Its sides seem to have been hammered so as to exhibit faint traces of flanges; there are no signs of a stop ridge. Its weight was 520 grams, but 3 grams were removed for analysis by Professor H. J. Bowman, and were handed over to Mr. John J. Manley, who has kindly contributed the following account.

H. PEAKE.

THE CHEMICAL COMPOSITION OF THE BRONZE.

In December 1911, I received from Professor Bowman 3 grams of drillings which had been removed from the above-named flat bronze celt. These drillings have recently been analysed under my supervision by one of my pupils, Mr. E. A. Berrisford, of Queen's College Oxford. Two perfectly independent analyses were carried out, and, with the object of securing the greatest possible degree of accuracy, all the weighings were effected with a previously fully-tested and highly sensitive long beam Oertling balance, by the methods of reversal and vibration. Beyond stating that every care was taken to exclude the introduction of foreign matter and

to obtain the separated constituents in a pure condition, it is probably unnecessary to detail the methods of analysis. The results may be conveniently summarised as follows :—

				No. 1.		No. 2.	
				Gram.	Per Cent.	Gram.	Per Cent.
Weight of bronze taken -	-	-	-	0·5107	gram.	0·4410	gram.
Weight of tin found -	-	-	-	·0453	= 8·87	·0371	= 8·41
Weight of copper found	-	-	-	·4664	= 91·33	·4029	= 91·36
Total	-	-	-	·5117	= 100·20	·4400	= 99·77
Means :—							
				Per Cent.			
Tin	-	-	-	-	8·64		
Copper	-	-	-	-	91·35		
Total	-	-	-	-	99·99		

It may be observed that in analysis No. 1, the found "total" is 0·001 grams in excess of the weight of bronze actually taken, whilst in analysis No. 2 the found "total" is deficient by a like amount. These variations are ascribed to unavoidable errors associated with the particular methods of analysis employed. As will be seen, they are equal to ± 1 part in 500.

An initial qualitative analysis revealed the presence of a minute trace of iron the quantity of which was too small to be duly estimated. The iron may possibly have been introduced during the operation of drilling. J. J. MANLEY.

Africa, West.

"Bori" among the Hausas. By H. R. Palmer.

Palmer.

In a recent work* dealing with Nigerian tribes there is mention of *bori* dances among the Hausas. The author in a fascinating chapter discusses the origin of *bori*. It would appear, however, that Dr. Frobenius misconceives in some respects the meaning of the word *bori*.

He uses such phrases as "The Bori have a religion," "The Bori's religion," "The Bori has . . . been fused with the old clan organisation," "The Bori's usual appearance in the streets," etc., from which it is to be inferred that he regards *bori* as people, though in another passage he writes, "Animism is the religious basis of the Bori, a philosophy which, through the agency of spirits or demons, endues every object, and especially parts of nature such as stones, trees, and rivers, with a soul."

Bori is a Hausa common noun, and means a sacred and occult force which resides in *matter*.† It is distinguished from *maita*, which is more particularly the power exercised by certain persons, *maigú*, i.e., wizards or witches, over *bori*, and the objects in which it is resident, and *boka*, which is the science of medicine—the science of medicine, however, of the Middle Ages.

The word *bori* itself seems to be from the same root as the Hausa word *borassa*, which now means distilled spirits, as opposed to the native palm wine and other similar drinks. The original meaning of *borassa* may be seen from Professor Masqueray's note on this word—Berber form *aurassen*.‡

* Frobenius, *The Voice of Africa*, Chap. XXVI.

† The same idea apparently as the Melanesian *maúa*.

‡ Quoted by Rinn Berbers, p. 228.

"This word *aurassen** is very remarkable. It is used to denote those things the Mozabites† were debarred from using, such as tobacco for smoking, and wine. It is too like the word *auras* (*aurēs*), of which it seems to be the plural, not to be suggestive. One may perhaps hold that the name *aurēs*, of which the meaning is now lost, was a sort of equivalent of the Latin *sacer*. There are several hills called *ighil aures* ("Hill of Aures"). These hills were surely in remote times hills of sacrifice?"‡

The writer has a note, taken some years ago, that a Mallam once told him that there were two words in the Hausa language of which no one knew the origin. One was *aras*, which, he said, was equivalent to "Allah," the other was *serbu*, which meant "with deference to," e.g., *serbu adamu*, with due deference to Adamu.

Aras seems to be the old Berber singular of *aurassen*, of which Professor Masqueray conjectured the existence.

Another Hausa word which contains the same idea as *bori* is the word *baura*. A *baura* is a metal bracelet with two sharp rims like flanges worn on the wrist by players at the game called *baura* (now practically obsolete). It was a "sacred" game. The object of the players was to cut open the head of an opponent with the *baura*, which was worn on the right arm. The left arm had simply a small shield of hide, while an apron was worn in front. The blood from a cut head was particularly virtuous, and the sick assembled from far and near to get some and anoint themselves with it. *Baura*, in fact, was very much like the Fulani game of *sharro* or *shadi*, except that the *baura* above described was used instead of a whip like *sharro*.

Baura was probably part of the initiation ceremonies at puberty.

Dr. Frobenius, in describing these dances, states that they are presided over by a female called *magadja*. The real Hausa word is not *magadja* but *magajia*, i.e., "she who has inherited" (masc. *magaji*), and is more usually called *sauraunia* ("Queen").

He also writes "that the Hausas have kept the *bori* faith freest from adulteration . . . [in] the ancient realm of Korowfa. . . . We shall get the best "insight into the original significance and import of the *bori* among the Benne-Hausa." *Bori* still flourishes freely in the Hausa countries, and, viewed as a Hausa institution, is more "pure" (if such a word can be used) in Hausaland where the people speak "Hausa."

Among the Maguzawa (Hausa Pagans) it is a chief who presides at the dances, and sacrifices to the deities. It is only in the large towns that their cult has got into the hands of professional *bori* men and women, who not only direct the dances but in many cases make quite a good income by foretelling the success, or otherwise, of mercantile ventures, aiding in love troubles, etc.

Still, to the mind of the Hausa, these deities are, as Dr. Frobenius implies, "Spirits of the Corn and Wild," and that is why the Hausas call the Pagan or Bush Fulani *Aborawa*, that is to say, the people who worship the spirits of the wild.

The connection of prostitution with these dances is an interesting subject. "Uwargona," the Hausa earth mother, has a dual personality. She is *ta hwanchi* (i.e., "the sleeping = winter" and *ta tseyi* (i.e., "the uprising = spring"). *Uwagona*. *ta tseyi* is typified in the *gugua* whirlwinds of sand which come in the spring before the first rains fall.

* Cf. also the word *merissa* ("ale") used in the Egyptian Sudan.

† i.e., the Beni M'Zab of the Aures Mountains, in Algeria.

‡ One of the two Hausa words for native brewed beer, *bam*, is also apparently connected with the same ideas. A *bāma* was a "high-place" or shrine in Hewbreu. (See Robertson-Smith Pr. el Sem. p. 490.) The intoxication of *bori* girls is sometimes produced by a species of "hemp" grown in Borga.

At the great spring *gâni* festival (noticed by Dr. Frobenius), at which there was a good deal of *bori* dancing, very great license was permitted, and it was thought no shame if a maiden at this feast did what would have meant summary punishment at any other time of the year. The word *gâni* is derived from a root which means to "foretell" or "augur." It was at the *gâni* festival that omens were sought as to the success, or otherwise, of the ensuing season's crop, either by planting trial plots and watering them, or by pouring out seeds from a calabash taken up a high tree, and auguring from their distribution.

It has been observed by French scholars that, as a rule those Berber roots, which are termed Boto-Semitic, that is to say, those which are, as far as can be judged, not borrowed directly from classical Arabic, or other Semitic tongues, show a root in two consonants where the Semitic languages have three. Hausa having no strong gutturals *nh*, *h*, and *h* are represented by "k," sometimes by "h," and sometimes by "f"—while *k* again often becomes "g." For instance, the Arabic root of *karim* ("noble") *k-r-m* is represented in Hausa directly by the word *girma* ("greatness"). This word is borrowed, but the two first consonants of the root, namely, *k* and *r*, are found in many Hausa and Berber words which convey the same meaning. The following are some examples:—*Gar'aa*, or *gal'aa* ("sacred enclosure"), *gari* ("town"), *karifi* ("strength"), *g'ar* ("rock"), *gilgiji* ("storm cloud"), *garkwa* ("shield"), *kore* ("to defeat in battle"), *kurchia* ("a dove—sacred"), *ka(r)chia* ("circumcision"), *kirrari* ("song of praise for a spirit"), *kurmi* ("a grove"), *k'raria* (the Hausa form of *galau*, a sacred place really for *kharraria*), *kurum* ("silence"), *kururua* ("cry aloud"), *kurua* ("soul" or "spirit"), *ma-kurwa* ("partridge which the 'soul' inhabits," cf. Egyptian *ba*), *hurma* ("deaf"), *kura* ("hyena"), *kuri* ("son of Uwardawa"), *kurege* ("jerboa"), *korto* ("adulterer"), *korjini* ("terrifying"), *karri* ("a dog"—dogs are sacred among most Berber tribes).^{*} All the above words centre round the two ideas of (a) nobility, (b) holiness, which are very closely allied and are both *sacer*, as opposed to "profane."

In Arabic the root of the words *haram*, *harim*, etc. ("holiness") is *k-r-m*, which is borrowed by Hausa in words like *hurumi* ("land reserved"), *haram* ("evil"), etc.

As with the root *k-r*, so with *h-r*. In Hausa we have—

Hura—to blow (cf. *kuruwa*, "soul").

Hore—to punish (cf. *kore*, "to defeat").

Hurua—to put earth on the head ("adoration").

Harafi—letters (cf. *tafi*, "palm of hand," and *tafinar*, "the Tuang script").

Furuchi—to make confession.

Fara—to begin (cf. Arabic *fara'a*, "first fruits").

In Arabic it is apparent that the ideas conveyed by the roots *k-r-m* and *h-r-m* are cognate. Similarly in Hausa the two roots *k(g)-r* and *h(f)-r* are cognate, and connote "holiness" (*sacor*) and things which are made or are "holy," by what Robertson-Smith termed the "infection of holiness."

The "*bori* dances" are looked upon as disreputable, because the *bori* girls on the occasion of these dances commit immoral acts, and, nowadays they are, in fact, usually prostitutes (*karuwé*).

In Hausa the word *karua*, the singular of *karuwé*, means at the present time a person of immoral character, male or female. *Karma* is a derivative of the same root *k-r*, meaning "profligacy."[†] It is, however, obvious that *karma* had not always an altogether bad sense, because there still exists in a great many Hausa towns the office of *Sarkin Karma* ("King of Karma"). The *Sarkin Karma* was called in other places, *Sarkin Selmayi* ("King of the Youths"), and in some places (e.g.,

^{*} The Hausa Pagans do not eat "dog," like the Gwari, Yomba, and other tribes to the south.

[†] Cf. *korto* (adulterer) *supra*.

Katsina) was chosen every year at the time of the festival to be a kind of "King of Misrule." Among the chief forms of amusement at the festival was the *Wasau Kara*, or play of "corn stalks." This consisted of lighting torches made of corn-stalks and throwing them about. Another form of *Kara* and its diminutive is *Karmâmi*.

*Kurua** by etymology may therefore be either the "mother of the corn stalk," that is to say, Uwargona the mother goddess, or "the noble or holy one." In either case it would appear that the *bori* dances were held in Uwargona's honour at the time of the spring festival of *gani* and the *karnuw* were identified with her. We have noted the connection between *bori* and the game of *baura*. It may be added that *baura* again is probably the same word as *bûra* (*phallos*), which is a derivative of the Berber root *our* or *eiur*, which means "man" (*vir*) and "the moon." The "moon" is in Hausa and several Berber dialects masculine, the story being that it is a boy (*yaro*=*eiuro*) which his mother the sun (*rava*) chases round the sky.

Another aspect of the mother goddess of the Hausas is as Uwardawa ("mother of the bush"). She is then usually associated not with Gajimari but with Kûri, whose name again appears to be derived from this same root *our*.† Kuri is sometimes stated to be the son and sometime the husband of "Uwardawa," and becomes the "hyena."

The word *serbu* mentioned above suggests a further group of native ideas in the same category. At the beginning of the "Kano Chronicle" printed some years ago in the *Royal Anthropological Journal* is mentioned the worship of something called *tchuburburai* or *tchunburburai*. The writer was for some time unable to find out precisely what was meant by this word, but finally elicited from the best authority in the country that it "was the same thing as a *jigo* or *Gamsami* (lit. "Son of the Queen," i.e., phallic pole). *Tchububurai*‡ is obviously a plural, of which the singular must be some such word as *tchuburi*.

Tchuburi, which, as now vocalised, is pronounced *chibiri*, *tsibeli*, or *tsiberi*, usually means either (1) a ball of mud, or (2) an island. Later on in the "Kano Chronicle" it is used of some magical object which could be carried into battle. The connection seems to be supplied by the word *shûri* (a contraction for *shûburi*), which means an "ant-hill," that is to say, a "cone" (*phallos*). The identification is made practically certain because the Bush Fulani—and probably others—hold these "ant-hills" sacred, and pour milk into them as an oblation to the immanent deity.

It would, then, appear that the *Tchibiri* mentioned in the "Kano Chronicle" were "cones" similar to the "Tanit cones" which have been found in such numbers in North Africa. These "cones" were worshipped in a grove which included a *g'alaa*—the *g'alaa* of *Tchuburburai*.

Now *g'alaa* is not a modern Hausa word; nor has any possible explanation of it come to light, unless it is the *g'alaa* or *g'eloa* of the North African Berbers, a well-known institution; in fact, the sacred storehouse of the clan.

Hausa is a Berber language. Whatever may be said of the people there is no possible doubt that the language came from the Sahara—and probably the north of the Sahara, for it has more in common with the dialects spoken there than with Tamashék.§

There seems, therefore, to be no valid reason why an explanation of the name "Tanit," which would occur to any student of Hausa, should not be correct, that is

* Cf. *korto* (adulterer) *supra*.

† Compare the words *gûri* ("lust") and *dûri* ("vagina"). The Berber root *err* ("to burn") seems to be cognate to all these words.

‡ Cf. the word *burbura* (Hausa) of "boys to feel manhood."

§ See René Basset, *Kabyle Grammar*, p. i.

to say she was *T-inna-t* (*inna* is the Fulani word for mother and the Hausa word for maternal aunt).

"Uwardawa," the mother goddess of the bush, is called either *ba-filatana* (i.e., the "Fulani woman") or *inna*. The former name is considered a euphemism, and her name of *inna* is rather avoided by the Hausas, who appear to stand in particular dread of her and Gajimori.

A rather interesting point which I noted is that her face is never seen, but only her feet, and the interesting speculation arises as to whether this has any connection with the fact that at Carthage Tanit was always "Pere Baal," i.e., with the face of Baal-Ammon.

The Fulani worship *sambo*, the son or husband of *inna*, by pouring milk into ant hills.

Sambo is peculiarly the "cattle god," and, as far as is known, the Pagan Fulani have no other divinities but *inna* and *sambo*.

In view of the observations made above the writer feels justified in suggesting that the Hausa Pagan religion was not a local animistic cult, but rather a reflex of the Berber religions of North Africa, and that the *bori* dances were dances held in honour of a mother goddess called by the Libyans Tanit, and that the "prostitutes" who now frequent these dances were originally devotees.* H. R. PALMER.

Fiji.

Hocart.

Masks in Fiji. By A. M. Hocart.

53

Mr. Joyce once directed my attention to the Fijian wigs in the British Museum. On my return to Fiji I accordingly made enquiries as to their use, and thus came into possession of the following facts, which are of some interest, as they bring Fiji into the circle of peoples who use ceremonial masks.

I am indebted to my learned friend, Saimone Ngonedha, of Naokorosule, in South-Eastern Dholo,† for the first and best account. His memory, which is remarkable, was assisted and amplified by Nafitalai, an exceedingly old man.

"Wigs (*ulumate*) were used for the *nggidha* of the Brazilian plum (*wi*) and the *nduruka*.‡ The Brazilian plum trees were not very common, and when ripe might not be eaten, but men came and told the people who planted the trees, 'We want to bear the *nggidha* of the plums.' This was approved; it was not refused, but always approved; but if the plums were not brought to the owners they got angry. Men called *nggidha* were selected to look after the trees. They wore wigs and a bandage of bark cloth was tied over the face below the eyes, and was called *mata vula* (white face). The whole body was covered with banana leaves. Their speech consisted in 'ksh, ksh.' They never walked, but ran. People fled before them; the reason was that he (*sic*) wore another man's hair and might spear anyone. It was taboo to resist a *nggidha*. It was taboo to call him by his name; he was addressed as *nggidha*.

"The fruit might not be gathered by anyone, but the *nggidha* went with their men to gather them and bring them to the common house (*mbure*). When the time to 'pour out' the plums had come, notice was sent round to all the common houses in which it was intended to pour them out. The women would then prepare food.

* It is rather curious that the word for "bitch" in Hausa (*karia*) is the same as the word of "prostitute" (*karna*), for the feminine terminations *ia* and *ua* are the same. In the temples of Astarte both male and female "sacred prostitutes" were called *kelbim* ("dogs"). See Barton, *Semitic Origins* p. 251, note (2).

† For the sense in which I use South-Eastern Dholo, North-Eastern Dholo, &c., see *An Ethnographical Sketch of Fiji*.

‡ A kind of cane, of which the inflorescence is eaten raw, boiled, or roasted, and makes an excellent vegetable and a constant dish in Dholo in May and June. The leaves are used for thatch.

The plums were brought and distributed among the owners. The *nggidha* took off their wigs and ate the food. They might speak when their wigs were off. After eating they put their wigs on again. The people gave them spears and other articles (*iyau*), which the *nggidha* kept till all the plums were fallen; they then divided them.

"Plums taken to another village were paid for in manufactured articles (*iyau*).

"There was a *nggidha* also for *nduruka*, but not every year as for the Brazilian plum, but only when the crop was reserved for presentation to another village."

It should be noted that in Verata, on the eastern coast of Viti Levu, *nggidha* is the long and unwashed hair worn by children during their period of *yaws*.

In Waisomo, a little higher up than Nakorosule, they had *nggidha* for Brazilian plums and *nduruka*. The man was not selected from any particular clan, but he must be a man in his prime, as he had to run. He wore a wig and dressed in bark-cloth so as to be *tambu*.

Josua, of Sowiri, of North-Eastern Dholo, had nothing of interest to add. In his country the *nggidha's* face was blackened and his head crowned with leaves; his body was covered with leaves so that no part might appear.

Among the Noikoro, a South-Western Dholo tribe, we find the custom under the name of *veli*. Now the *veli* among the High Fijians is a dwarfish being that still lives in the woods and re-echoes the shouts of men. This suggests that the masked figures represent some non-human being; but I have not been able to find anything in Fiji that would add to this bare suggestion. Other parts of Melanesia may supply the necessary facts.

Among the Noikoro the elders (*turanga*) in council would decide to have the *veli* when the sugar cane or the fruit trees were taboo. Some men put on wigs of black hair* and covered the whole body, even to the face, with spathes (*vulo*) of the cocoanut. They wore high caps of the same material. This dress was called *turi*. They spoke in a high-pitched voice. They carried spears and throwing clubs, with which they struck people, who fled in fear to the bush.

My Noikoro informant told me that a festival (*solevu*) was held that the man might no longer enter the *veli* (*me oti ni dhuruma na veli*), that is, to end his *veli*-ship. He explained the expression he used by saying that the man "entered the cocoanut spathes." This and the expression quoted above, to bear, or carry, the *nggidha*, suggest that the attire was not merely a disguise, but had originally some individuality of its own.

Among the Kai Nдавutukia in Saru, a Lower Singatoka tribe, we have an interesting example of the degeneration of a serious custom into play, for the *veli* is there no more than a buffoon. Two men would dress in faded banana leaves and wear a mask of cocoanut spathes with eyeholes burnt into them. They would sit in a house with spears in their hands and keep putting out their tongues to make the people laugh; then they would move on to another place. Their only use was to provoke the jests of the assembled people.

A. M. HOCART.

REVIEWS.

Africa, South.

Junod.

The Life of a South African Tribe. By Henri A. Junod. Vol. II. 9 inches by 6 inches. Pp. 1-574.

54

This second volume of Mr. Junod is full of valuable matter, though it cannot be said to be equal to the first in interest. The same careful study so abundantly manifested in the first volume has been maintained, but the writer has had to meet greater difficulties in dealing with his subject. The difficulties seem to be due to

* That is, hair that has not been dyed

changes in the tribe owing to contact with higher culture and an advanced code of civilisation. Many customs have been modified, leaving only a few indications of their importance; for example, in agriculture we are given a number of restrictions (pp. 28-30) which are deeply interesting, but they also point to others which have been dropped, and that the work of investigation has been great. The introduction of new kinds of trees, such as orange, lemon, and mango must necessarily have helped to weaken old tree spirit beliefs, and the new methods of agriculture have tended to break down old habits and beliefs. Again, in industrial life, carpentering, pottery, smithery, &c., the introduction of new ideas with new tools such as we note (pp. 111-136), especially in carpentering, with the common use of chairs, tables, and houses with a new type of architecture, these new habits kill the old, which are banished and swept away without any record kept unless there is some person on the spot to note them. Again, in dress the change is complete, so also in social life the old is almost forgotten. Hunting seems to have retained more of its early customs; the incestuous act of a father before going to hunt hippopotamus (p. 60) and the many carefully explained taboos, are of deep interest and value to science. Primitive religion has passed into an entirely new phase, there seems to be little of what must have been deeply instructive left. Great attention and care has been devoted to the reproduction of music and folk-lore, with excellent results. Great credit is due to Mr. Junod for the care with which he has carried out his work, and we are indebted to him for his valuable contribution to the Anthropology of Africa. The printer's arrangement of the book may be distasteful to most English readers. A map would have been useful, and a fuller index would have added to the value of the deeply interesting work.

J. ROSCOE.

Art.

Spearing.

The Childhood of Art. By H. G. Spearing. With 16 plates in colour and 482 illustrations in black and white. London: Kegan Paul, Trench, Trübner & Co. 1912. 55

Mr. Spearing has set himself an ambitious task, but one which needed doing and is well worth the effort. The keynote of the book is given in the sub-title, "The Ascent of Man, a sketch of the vicissitudes of his upward struggle, based chiefly on the relics of his artistic work in prehistoric times." The author is quite aware of the manifold difficulties to be overcome in treatment, interpretation, and matter. With regard to the last he points out that "the historian has to gather the crumbs that fall from the explorer's table, and the food he gets is sometimes not easily digestible. Occasionally the law of copyright about illustrations prevents him from even picking up the crumbs." We are thankful to him for the trouble he has been at to give the original sources of the very numerous, beautiful, and apposite illustrations. The labour of selecting these and acquiring the permission for reproduction must have been very great.

The book deals with the art of the cave period of palæolithic man in Europe, North African petroglyphs, the art of Ancient Egypt, Chaldean art, Cretan art, the humble origins and the triumph of Greek art, and contains various discussions on the origins of drawing, schematism and stylisation, and the like. A few references are given in the text, but more will be found in the useful notes at the end of the volume. The author has evidently taken great pains to ensure accuracy in his statements; he has, however, unwittingly done injustice to the artist who carved the wonderful horse's head shown in Fig. 13, as the drawing is nearly twice the actual size—not "half." Mr. Spearing's book can be commended to those who are interested in pictorial and religious art, and archaeologists, ethnologists, and art students especially will find it informing.

It is not to be expected that all Mr. Spearing's inferences will be accepted by his colleagues. For example, on p. 61 he says, "Children and savages will often say that the vague lines they scribble do really represent certain definite things. Are we justified in accepting their assertions? No. Unless the meaning they attribute to their scribbles can be recognised independently by some other people these marks cannot be said to have any meaning at all. Recognition, therefore, would seem to be the test of their art value." Mr. Spearing in this remark shows, what indeed is evident in other places, that he has not followed with sufficient attention the work which has been done by various investigators in the decorative art of diverse backward peoples. It is a well-established fact that the Plains Indians of North America, in their porcupine quill embroidery, beadwork, and painted skin robes and parfleches, draw a number of simple designs which may vary in significance. They have a definite meaning for the artist, but unless information is given it is not possible in many cases to say what a particular simple design is intended to represent, still less the concept of the whole design. The Arapaho, for instance, as Kroeber points out, admit the significance of all their designs. "We make nothing without a reason." "It is difficult to get an Indian to communicate to comparative strangers or foreigners anything of a religious or a private nature, as the ornamentation always is. He will hardly ever express a guess at the meaning of any design which he has not personally made or seen made in his own family, and is even then unwilling to express his opinion of its meaning" (a lesson some of us might well learn!) Everything that looks like an ornament or decoration, however simple it may be, while it may have to the Indian a decorative value, "has, at bottom, a realistic meaning," and invariably "has a connection with religion" (*Scientific American*, Supplement, November 10th, 1900, p. 20784). Designs of this kind have an absolute decorative value; the details of the design can be variously interpreted, but the design has a special significance for the artist, and may express a prayer or even a dream.

A. C. HADDON.

Mexico: Archæology.

Joyce.

Mexican Archæology. By T. A. Joyce. With many illustrations and a map. London: Philip Lee Warner. 1914. **56**

It was a bold venture to attempt to condense into one small volume the work of four centuries of writers and investigators on ancient Mexico, but Mr. T. A. Joyce has achieved success by going to the fountain-head, to Sahagun and the other early Spanish historians, and by presenting their evidence in simple and coherent fashion. Details have been omitted necessarily, but the history, religion, gods, the calendar, festivals, and the general condition of the people are skilfully sketched, and readers may be led to continue the study for themselves. For this a bibliography is needed, as the works are difficult to find in the British Museum catalogue,* and one should be supplied in a future edition. That by Dr. W. Lehmann (to which reference is made) is not easily available.

The clear account of the complicated Maya calendar-systems is particularly helpful to beginners in that abstruse subject, and so are the provisional scheme of dating and the comparative table of migrations and rulers given in Appendix III. All Maya reckoning, recorded on dated monuments, is from a certain day, i.e., "4 ahau 8 Cumhu," and on stela C at Quirigua this is seen to be the concluding date of a "cycle 13," which must be the last cycle of the preceding grand cycle. Mr. Joyce gives reasons for suggesting that this zero point was the year 3643 B.C.,

* For instance, Cogolludo's *Historia de Yucathan* must be looked for under "Lopez, Cogolludo." There is an excellent bibliography in Dr. Spinden's *Maya Art*.

not an excessive period for the development of an art so elaborate and conventionalised as that associated with the Maya. The Mexican calendar was simpler, but the twenty day-names and their signs, the eighteen months and the feasts belonging to them in the solar year of 365 days, and the *tonalamatl* reckoning of 260 days with the accompanying gods, need some patience to learn and a knowledge of the Nahuatl or "Mexicano" language. This resembles German and Japanese in the matter of composite words. Place-names are often long, but are easily understood because each part has a definite meaning. Few of the foreign writers on things Mexican have troubled to learn the language, although the power of conversing freely with the Nahuatl-speaking people would be a great help to the understanding of their history. Many traditions must be kept alive among them, secluded as they have been in remote farms and villages, whence they come only occasionally for markets or pilgrimages. The owners of those refined, thoughtful faces would be well worth knowing. The peons of the haciendas are now quite a mongrel race, different from those who have kept their independence in isolation.

Nahuatl is especially worth study because, owing to this isolation and the fact that it has been chiefly a spoken tongue, there are many variations and dialects. Two students at the Museo Nacional, from different districts, found that each could add to the vocabulary of the other. The many shades of ceremonial and polite expressions indicate a long period of cultivation. The Nahuatl towns of Tuxpan (Jalisco) and Amatlan, near Cordoba, would be suitable places for study, though Tepoztlan considers itself the intellectual centre, and had a newspaper a few years ago printed in the ancient language. At Tetlama, near Xochicalco, the men mix many Spanish words with their own. It is probable that the women everywhere speak their language with greater purity.

A few comments may be made on the vast store of information collected in this work. It is scarcely correct to say that the Mexican plateau is bordered by converging chains of lofty mountains, because the great volcanoes stand up as islands and in many places the plateau lies open to descent on one side or the other. The apparent high mountain range seen from the low country north of Vera Cruz is really only slightly raised above the edge of the present plateau. On the Pacific side, speaking roughly, there is no mountain barrier between the plateau and the lower country. The valley of Mexico itself is partly shut in by mountains but there are wide levels between them. Very great changes have taken place in the topography, owing to the country having been at some time raised up far beyond its present height; immense denudation followed, and there was recent volcanic action on an equal scale. Discoveries of antiquarian importance are likely to be made in the limestone regions that lie beyond these disturbing forces.

The tradition of the journey of the dead to Mictlan (p. 102) seems based on recollections of the former Anahuac in the Sierra Madre of Guerrero (once thickly inhabited). The dead may have been taken back there for burial, after a migration, when they would have had to pass between mountains, over deserts, to encounter huge boa constrictors and Gila monster lizards, and to cross the deep Rio de Mexcala. In the notice of Tlaxcala (p. 114) it is said to have been "erroneously" mentioned as a republic, but the early Spanish writers used that word for any form of political government. The "four cities" named were adjacent quarters of the capital, Tepeticpac and Ocotelolco being on opposite hills overlooking the modern town of Tlaxcala. The State contained many other towns, such as may be seen at present, with a *teocalli* (now replaced by a church) and a plaza surrounded by flat-roofed dwellings, each with its enclosed bit of garden land, each owner a peasant proprietor. The making of tortillas, which occupies so much of the women's time, is not described, though it must have been always a fundamental part of

existence. The transition from the maternal nourishment to the dry tortilla accounts partly for the high mortality amongst children.

The full account of Mexican daily life is followed by a too short notice of some of the architectural remains. The niched pyramid, known locally as El Tajin (p. 182) is not at Papantla but four or five miles away, and the sculptured stone reliefs there are of great interest. According to tradition, the inhabitants of the important ancient city (supposed to be Tusapam) on a mesa near Chicualoque, migrated in consequence of a famine and settled there. Niched buildings, similar to the Tajin, form a square on a site below Cuetzala, some distance south of Papantla. The ruins of Cempoala are at the modern village of Agostadero, north of the station of San Francisco, on the railway between Jalapa and Vera Cruz. Explorers lose much time through scanty or erroneous information as to the places they are seeking.

The great variety of hand-made pottery found on the island of Sacrificios (p. 193) is due to the sacred nature of the spot and the coming there of pilgrims from all parts of the Gulf of Mexico and from a wide region inland. It is probable that places where fine hand-made painted pottery is still produced were always famous for that art.

Information from many sources has been gathered in the second part of the book, devoted to the religion, calendar, and life of the Maya. Criticism is not needed, and where so much pains has been taken to secure accuracy, it is rather ungracious to mention minor errors inevitable in a compilation. It should be noted, however, that there are no reliefs on the inner walls of the Ball Court at Chichen Itza (*see* Fig. 60). On page 348 these reliefs are correctly described as being in a building attached to the Ball Court. This appears to be an audience-chamber rather than a temple, and is on the outer side of the wall, on ground-level, and facing what must have been a great square in front of the Castillo.

The useful map has Mitla where Etla should be, Mitla being east of Tlacolula. Tzintzuntzan should be on the peninsula in the lake of Patzcuaro. Mr. Joyce has added yet another spelling to Montezuma. The early Spanish writers called him by that name, or Moteçuma, presumably as they heard it pronounced.

There seems insufficient reason to assume that Palenque is a late site because the present buildings are late in style, any more than an English cathedral could be dated in the same way. A place so sacred as appears from the number of buildings still standing, which were almost certainly temples, and the remains of mounds containing burial chambers, and covering a large space of ground in all directions,* must have been frequented for a long period. The buildings may have been renewed and the dates of the first foundation retained. The fact that the early dates are on stone slabs in sanctuaries and that the archaic looking figures in relief at the Palace are on stone, in contrast to the stucco ornamentation in general, would lead one to suppose that they belonged to a different period. The extreme damp of Palenque may have caused it to be considered a special abode of the rain deity. That particular area is peculiar for its heavy rainfall.

The bottle-shaped stone chambers called chultunes, in Yucatan, are similar to those in Peru, in Ecuador, in Grand Canary, and in Central France (Charente), where they are known as *silos*. The tripod bowls with feet which terminate in animal or human heads (p. 309) have been found on the border of Michoacan and Guerrero, in the valley of the Rio de las Balsas. That region has produced great quantities of fine stone ornaments and masks. The destruction of "idols" by Landa is probably the cause of the small number of images in Yucatan. The processions of loaded carts at that time astonished a contemporary writer.

Mr. Joyce's "conclusions" are cautious, sane, and afford good foundation for

* Maudsláy, text, Vol. III., p. 15.

future research. He will find that the name Toltec has been confused owing to its application to the inhabitants of Tollan=reed (*tolora* in the Quichua of Bolivia), or marshy place, and to the *total* people, the blue turkey people=*Tutul xiu*, the "blue bird." At the Toluca museum there are some reliefs with blue turkeys, discovered in the neighbourhood.

In a work of this kind the illustrations are an important feature, and in this case represent well the different subjects treated, though some more examples of the complex ornament on Maya façades would have been welcome. The frontispiece is an especially fine example of reproduction.

A. C. B.

Linguistics.

Johnston.

Phonetic Spelling, a Proposed Universal Alphabet for the rendering of English, French, German, and all other Forms of Speech. By Sir Harry Johnston. Pp. vi. + 92. Price, 3s. 6d. net. Cambridge University Press, 1913. 57

Towards the close of this booklet the author says that if any change is to be made in the direction of spelling English, etc., phonetically, that change must be a complete one and the system adopted be severely logical; and elsewhere he expresses himself with fitting severity on the hermaphrodite ideas of the Simplified Spelling Society, which do not justify serious discussion. The R.G.S. system, which casts an antediluvian gloom over the last edition of *Notes and Queries on Anthropology*, is naturally unworthy of mention.

If we ask what are the requisites of a phonetic system, the reply is that it must be (a) adequate and (b) convenient both for script and print. The success of the author in actual transcription, though a subsidiary point, is not without its bearing.

Before we can judge of the adequacy of this system, we should have some information as to its basis, i.e., as to which variety of English speech the author regards or chooses as ideal. In the present system *ō* represents the vowel sounds in "store" and "Maud," which for many people are absolutely distinct; on the other hand, a digraph *eo* is employed for the vowel sound in "there." Again, *ω* represents the vowel sound in "soul," usually a diphthong, but is likewise employed for the simple closed *o* in German.

It is legitimate to argue that each nation shall be permitted to simplify a universal phonetic system to suit its own needs, and from this point of view there would be no objection *in practice* to Sir Harry Johnston's usage; but if he aspires to give us a universal alphabet, he cannot slur over international differences of this sort. The same criticism applies to his provision of only two "a" vowels (if we exclude the sound heard in "but"). Is our English "a" in "father" an adequate rendering of this sound in "Schwamm" or "madame"? Again, I do not find any sign provided for the sound of *ö* in "könig," or the *eu* sound in "precieuse."

The author commits himself to the use of new letters rather than diacritical marks, more especially for the indication of vowel sounds; but even then his sixteen vowel signs contain five with diacritical marks, one diphthong (*æ*), and two pairs of variant forms (*a, a;* *e, ε*). I note as a grave defect that *e* (short open vowel) as in "met," and *ē* (long closed vowel) as in "grate" have only one character. No sign is provided for the long open sound, and the author writes "même" as if the vowel were identical with the *ē* mentioned above. Among minor peculiarities of transcriptions I observe "Abendz" (= "Abends"); I have never heard any pronunciation but "Abents."

Much more might be said, but it suffices to add that even those who cannot accept the author's system in its entirety will be grateful to him for throwing his weight into the scale of spelling reform. Criticisms such as I have offered on points of detail will be more welcome to him than indiscriminate praise.

N. W. T.

America, South : Ethnology.**Labrador.**

El Paraguay Catolico. By J. Sanchez Labrador. 2 vols. Imprenta de Coni Hermanos, 684 Peru, Buenos Aires. 1910.

58

The manuscript of this work, forgotten for more than a hundred years, was obtained from the R. P. Gomez Rebeldes and published by the University of La Plata, in pursuance of a policy of diffusing knowledge of ancient South America. The author was a learned Jesuit born in Spain in 1717, who, after being Professor of Philosophy and Theology in the Academy of Nueva Cordoba (Argentina), devoted himself to missions among the Mbayá, compiled a grammar and dictionary of their language, and wrote eleven quarto manuscript volumes on Paraguay, with descriptions of the country, climate, natural history, botany, etc., illustrated by his own good and careful drawings. Of these volumes part has disappeared, and we have here chiefly the diary and topographical record of the missionary's journeys (not arranged in due sequence), but much valuable information is scattered through the pages about everything that came under his observation, especially as regards the native peoples. There is a long account of the Mbayá, and notes on his visits to the Chiquitos and Chanú. From 1760 to 1767 he was in charge of the village or Reducción of N. S. de Belen, which he had founded, on the east bank of the Paraguay, north of Asunción. He and the other missionary Jesuits were suddenly deported to Italy, and Sanchez Labrador died at Ravenna in 1799. He makes no comment on the strangely abrupt manner in which they were carried off, to the despair of their Indian flock.

The book begins with the account of a journey made by Sanchez Labrador, in 1766-7, to the Chiquitos mission station, Sagrado Corazon, north of Belen, on the west side of the Paraguay, accompanied by three Guaraní and two Mbayá men. Great energy and vitality were needed for his travel on horseback through a country of swamps, sun-scorched by day, enduring heavy storms at night, lying on the ground soaked to the skin whilst the myriad minute flies "well supplied the want of fire by" "their burning stings," swimming rivers, and living on the shoots of palms and such game as his companions could secure. They made light of the obstacles to progress. Their horses were as intrepid as the riders, and went through mud-holes and into and out of rivers as if the whole land were a highway. Owing to the necessity of hunting, the daily journeys were short and there was time to take solar observations and to make notes, including the names of every halting-place and stream in Mbayá and Guaraní. Among the trees described is one called Nivadenigo (Vol. I, p. 29), with the method of extracting from the nuts a red dye much used by the Mbayá for body-painting. From another tree, the Notig-igo, black ink was made for painting when going to battle. "They say that if they were painted red" "then their own blood would flow" (Vol. I, p. 308). There were also indigo and at least three trees which gave a yellow dye. Yellow was a favourite colour and the Mbayá succeeded in producing yellow feathers on green parrots (Vol. I, p. 215) by plucking all the feathers from parts of the birds' body, and rubbing the bare places sharply with a yellow dye made from the roots of the plant Logoguigo. The bird was left free until the feathers grew again, and usually they came yellow, but if any were green the process was repeated. Then the feathers continued yellow, no matter how often they were plucked.

The Mbayá were also known as Guaycurú and Eyiguayegui. Mbayá is the Guaraní word for mat (Vol. I, p. 268), and was applied to this people from their custom of constructing dwellings with mats. Guaycurú (also from the Guaraní) is a corruption of Guacurú-Ygua—those who drink the water of the Guacurú (Vol. II, p. 59). In D'Anville's map, printed in 1733, he gives two rivers of this name. They called themselves Eyiguayegui—dwellers in the place of the Eyiguá palms.

This was on the west bank of the Paraguay. Needing more space, they moved to the eastern bank, and were persuaded by the missionaries to inhabit Belén. Previously nomad hunters, they learned there to cultivate mandioc (Vol. I, p. 163), though the ploughing had to be done by Christian Guaraní. Wild rice (Vol. I, p. 185) was used by the Payaguá and Guachicos, and to some extent by the Mbayá, but they did not know how to clean it. The wild cotton was spun and woven into fine materials by the women. There was also a kind of wild sugar-cane and the juice had medicinal properties. The Mbayá doctors employed none of the many medicinal plants. Their methods were singing, shouting, occasional bleeding, sucking parts of the patient's body, and when death was obviously near, pressing or punching his abdomen (Vol. II, p. 42). Sometimes they would boast of killing a man to make themselves more feared. Among simple remedies was the use of a rattlesnake's fang to cure headache, by pricking the sufferer's head and neck with it.

In the short notice of the Chiquitos (Vol. I, pp. 75-88), they are said to have cultivated in their orchards rare and exquisite fruits, but neither wheat nor vines would grow, so that bread and wine for the service of the church were sent regularly from Peru. The Chiquitos were so called by the Spaniards from the small doors of their huts. They were of good stature, well built, with pleasant faces, and grave, serious manners. Some details are given of their ten towns. Their principal diversion was a ball game in which there were 200 or more on each side; the ball was thrown to a great distance, although it might be hit only with the head. The side lost that failed to return the ball. For this game and for their dances they adorned themselves with well made feather ornaments. They also practised using arrows with protected points. Two competitors shot at each other, both moving their bodies with great agility to avoid the arrows. Against the Portuguese they had formerly used arrows touched with a poison so strong that death followed a wound almost instantaneously. They traded to Peru with coarse linen and wax, had churches with three aisles and of good architecture and excellent music. In 1766 there were nearly 34,000 souls.

The Mbayá, both men and women, differed little in appearance from Spaniards or from Italian peasants, especially those near Ravenna. The children were born white, but had a dark-coloured spot on the lower part of the back, which spread and gradually disappeared as the whole skin darkened. As the women were always fully covered, their skins remained pale, but the men went unclothed usually and became dark. They removed all the hair from their faces and bodies, although naturally bearded; even the eyebrows and eyelashes were pulled out. Before they could procure small mirrors they saw themselves in the water, and spent whole days in plucking out hairs or removing them with a shell (Vol. I, p. 246). {The hair of the head was kept quite short and coloured red. The men were painted with black designs on a red ground. On certain days they added suns and stars in white by cutting out the pattern in leather, which was placed on the body and the white applied as in stencilling (Vol. I, p. 285). Women of the lower class tattooed their faces. This was a mark of inferiority; the cacicas and the wives of captains spared their faces but had their arms tattooed from shoulder to wrist. The pricking was done with a fish-bone and the black with ashes of the leaves of the Eabuigo palm or Notique ink. Girls were tattooed when from fourteen to sixteen years of age. "Whilst the female captives were collecting wood, bringing water and cutting palm-shoots, and the males were hunting or fishing, the lords sat quietly drawing lines "over their bodies." In this way they forgot their hunger.

A Mbayá-Guaycurú in gala costume is described (Vol. I, p. 280). He wore anklets of glass beads with some metal bells. Below the knees was a fringe of small feathers. The waist-belt was a woven scarf covered with a handsome design of

coloured beads, except in front, where thin plaques of yellow metal added to the effect. Ten or twelve large metal bells were hung round the waist by the rich. From waist to throat the body was painted red, or red and black. Round the neck was a feather fringe, which covered the shoulders, and a quantity of tin beads, both long and round, much ornamented. In the ears were a number of rings made from coco-nuts (Vol. I, p. 160) or silver half-moons. Failing these there would be small tubes of tin or cane filled with red paint, the front ends stopped with a tin button. There were varied adornments of feathers for the head (Vol. I, pp. 213-15 and 247). A piece of bone or wood, sometimes covered with silver, hung from the lower lip, and there were bracelets and feathers on the arms. Women embroidered their mantles and added small pieces of mother of pearl.

The necessity of frequently moving camp to obtain food caused the Mbayá to use portable dwellings made of reed mats. A sufficient number of forked posts were planted in the ground in three rows, and the mats were tied together, raised with poles, and laid over to form the top of the roof. More were added, and from this roof, on each side, with another row of posts, there was an outer corridor of mats. To make the mats, the reeds were dried, then laid together, and fastened across with thread; when damp, they swelled sufficiently to keep out the rain. The houses, ten to twelve yards long and nearly as wide, were arranged in a semi-circle with a space in the centre for games. Horses were not allowed to enter this, and the stables were outside at the back of the houses. Cooking was done in the outer corridors, and all the arrangements were clean and orderly. The people slept on skins, with palm leaves or grass beneath, on the ground. Mats were placed over the skins for sitting, and they had a great aversion to sitting on the bare ground. Meals were served to the chiefs by their servants.

The Mbayá were capable mechanics; they made lance-heads of metal, fish-hooks from iron nails, and one man borrowed a fine Barcelona knife and produced an equally good copy in iron. By dint of much hammering they made the circular silver plates worn by the women, and other metal ornaments (Vol. I, p. 296). Skins were well prepared by stretching, drying, and rubbing hard with something rough, usually a stone, until they became soft and pliable, for use as cloaks when the cold south wind blew. Short coats were made of tiger skin for war, and were thought to communicate the animal's fierce courage to the wearer. As weapons they had arrows, lances, and small swords. The arrows were about two yards long, and had bone points not barbed, fastened to sticks of a hard wood carefully shaped. The upper half of the arrow was of cane, as thick as a forefinger. The bow was so strong that "only arms as robust as those of the Guaycurú could bend it." The arrows were carried in the left hand or stuck in the belt. The Mbayá women wove stuffs and ponchos, invented patterns for embroidery, and made pottery. All this was considered recreation. To show their capacity, Sanchez Labrador relates that a woman happened to come into a town near Asunción and to a house where the sisters of the priest were embroidering a beautiful vestment. Asked jokingly when she would do one for the church at Belen, she answered that it was not difficult, and taking the needle she continued the work perfectly, to the surprise of those present.

The second volume begins with an account of the solemn drinking ceremonies, the foot races (followed by terrible scarification of their bodies by the runners), games, and other customs. There was a great festival at the re-appearance of the Pleiades, for the beginning of the season of plenty; everything was cleaned, the reed huts were taken to pieces, and the mats shaken. Then came visitors from other settlements and great boxing matches took place between the young men. War was made to obtain captives (Vol. I, p. 311); children were taken by preference, even those of Spaniards, and some adult women were kept alive, the others and the men

being killed. The Mbayá did not marry their daughters to captives and their aristocracy married only amongst themselves. All the relatives of caciques and their descendants of both sexes formed a hereditary aristocracy, quite distinct from the servant class. A kind of life-honour was also conferred on a male infant chosen when a son was born to a cacique. On such an occasion there were ceremonial dances and drinking (Vol. II, pp. 14-19). Marriage was usually at the age of twenty-five to thirty, but could be terminated as soon as the husband tired of his wife. Infanticide was practised, so there was seldom more than one child in a family. Twins were killed.

In November, 1761 (Vol. II, p. 269), Sanchez Labrador accompanied a party of 400 Mbayá (men, women, and children) on a visit to a Chaná town on the west side of the Paraguay, about sixty leagues from Belen, between it and the Chiquitos country. He notes with admiration their method of travel. The men rode bare-back, guiding their horses with a rope tied round the jaw. The ladies had comfortable pack-saddles and carried ostrich feather parasols. The female servants and captives were laden with mats, pots, and all their other possessions. The main party went on each day to the appointed camp whilst the hunters ranged widely to provide game. When they came to the Paraguay, within half an hour all had crossed and were marching on the other side, although twenty minutes were occupied in swimming the wide stream. Children, pots, and most of the women were sent over in skins fastened up at the sides.

A crowd of about 2,000 Chaná received the visitors, painted black, with crowns of white ostrich feathers on their heads. In general appearance they resembled the Guaraní. They were gentle and of good disposition, the women clever housekeepers, skilful in weaving, and careful of their children. To the Mbayá they acted as vassals, and were as good tillers of the soil as the others were hunters. Their town was in a cleared space of about a quarter of a league in an extensive forest. It had wide streets and a centre square. The houses were from 16 to 20 yards long, dome-shaped without pillars (Vol. II, p. 275). The posts which formed the walls were arched and tied together without quite touching at the top, where a hole was left as chimney. The sides were filled in with straw, plaited in and out, from the ground to the top. Each captain lived with his brethren and family in one house, which had five doors. Near the doors were the cooking fires with three stones, between which the ornamental pots were set. On the opposite side were the beds, reed mats laid on the ground. There were about 6,000 souls in the town, and as infanticide was not practised the numbers increased. Mandioc, maize, beans, calabash, sweet potato, tobacco, and cotton were cultivated. The men cleared and dug the ground sitting, using a long-handled spade. Having sown their fields, they went away for the dry season to hunt and fish, returning when the crops were ready for harvest. Their seven towns were near enough for mutual protection.

The author complains of the number of names given in the *Historia del Chaco* to the Chaná and other native tribes. The name Enimagas, applied to some of the Lenguas, was only a rendering of the Spanish *enemigos* = enemies, the Lenguas being in constant feud with everyone. An amusing example, too long to quote, illustrating the pitfalls of those who employ interpreters, will be found in Vol. II, p. 115. He adds, "Speaking to the Indians through an interpreter is waste of time." There is a short note on the Guachitos, Vol. II, pp. 134-5; on Itatine burials, Vol. I, p. 62; Payaguá burials, Vol. II, p. 93; Mbayá funeral ceremonies and mourning, Vol. II, pp. 46-49. Stone hatchets are described Vol. I, p. 161.

According to Boggiani, by 1897 the Mbayá had disappeared from the Chaco and the modern state of Paraguay and were reduced to scarcely more than one hundred

persons of pure race living higher up the river. Taunay about the same time speaks of Guaycurú and Chané, on the Miranda river, in Matto Grosso (Brazil). The Caduveo appear to be the modern representatives of the Mbayá, and have recently been studied by A. Frič.

A. C. B.

ANTHROPOLOGICAL NOTES.

Anthropology and Research in India.

In a paper read recently before the Royal Society of Arts, the Hon. Mr. E. A. Gait, C.S.I., C.I.E., late Census Commissioner for India and Member of the Executive Council for Bihar and Orissa, expressed his cordial approval of the suggestion made last year by the Council of the Institute to the Secretary of State for India, that anthropology in the widest sense should be made a subject of study at the Central Research Institute, which it is hoped the Government of India may be in a position shortly to establish.

59

Meeting at Oxford.

The meeting at Oxford, on the 14th May 1914, to which the Oxford University Anthropological Society invited the Institute, was held in Christ Church, when Professor Gilbert Murray addressed a large gathering on the subject of "Folk Influence in Greek Literature." In moving a vote of cordial thanks to the distinguished lecturer for his brilliant and stimulating address, Dr. Marett, at the request of the President, who was unavoidably absent, conveyed to the meeting an expression of gratification with which the Institute had accepted the invitation to the meeting, and had noted the growth of the Oxford School of Anthropology in recent years. The representatives of the Institute present at the meeting included Mr. Henry Balfour, past President; Mr. Edge Partington, Chairman of the Executive Committee; the Honorary Secretary; and a considerable number of Fellows.

60

The School of Oriental Studies, London Institution.

At the Mansion House meeting held on May 6th, 1914, in support of the School for Oriental Studies (which will occupy the premises of the London Institution, Finsbury Circus), with the Right Hon. the Lord Mayor in the chair, Lord Curzon laid eloquent emphasis on the fact that the real key to success in the East was a knowledge of the national character of the peoples, and their point of view, their religious beliefs, their scruples, their prejudices perhaps, and expressed the hope that at the school would be set up machinery for teaching those whose careers took them abroad into the East among alien cultures, what was from some points of view even more important than languages, an acquaintance with the ideas, traditions, customs, and beliefs of Oriental peoples. Other speakers took the same line, and there can be but little doubt that the Social Anthropology of India will be included in the curriculum of the School.

61

Library of the Royal Anthropological Institute.

The re-arrangement of the Institute's library is beginning to take definite shape, and it is hoped that a catalogue will be issued in due course. A disinterested member of the Council has undertaken to check the entire stock of periodical publications with a view to discovering deficiencies in series, and communication will shortly be opened with publishing institutions with a view to filling gaps. It is hoped that Fellows of the Institute and others who possess back numbers of scientific journals dealing with or bearing upon Anthropology for which they have no use will communicate with the Secretary of the Institute.

62



FIG. 1.—TREE FROM WHICH BARK HAS BEEN REMOVED FOR MAKING A CANOE.



FIG. 2.—TREE FROM WHICH BARK HAS BEEN REMOVED FOR MAKING A FOOD—OR WATER—CARRIER.

EVIDENCE OF BARK CANOES AND FOOD-CARRIERS ON THE RIVER MURRAY
SOUTH AUSTRALIA.

ORIGINAL ARTICLES.

Australia, South.

With Plate I-J.

Basedow.

Evidence of Bark-Canoes and Food-Carriers on the River Murray, South Australia. By Herbert Basedow, M.A., M.D.; Local Correspondent for Australia of the Royal Anthropological Institute of Great Britain and Ireland. **63**

The photographs reproduced in the accompanying plate (I-J) show "gum-trees" (*Eucalyptus rostrata*) bearing traces of the handicraft of extinct South Australian tribes. I came upon them on the banks of the River Murray, in the neighbourhood of Tailem Bend. All the original native inhabitants have practically vanished, but there is ample proof to bear out the writings of early explorers and the reports of old residents to the effect that the area was at one time thickly populated. Very numerous heaps of bleached shell-fragments, principally of the fresh-water mussel (*Unio species*), and burnt pieces of limestone, the remnants of native ovens, exist among the sandhills. The method of cooking was to lay the game upon stones and rock surfaces previously heated by an open fire. It was in the same district that during the Government Reclamation Works at Swanport, over a hundred skulls and more or less complete skeletons were recently unearthed in an excavation. These bones, which have found their way to the Adelaide Museum, are regarded as being those of natives reported by the late Rev. Taplin to have died during an epidemic of small-pox.

Illustration No. 1 shows how a long elongated oval patch of bark has been cut and detached from the tree-trunk for the purpose of constructing a canoe. Quite a number of trees, from which the bark had been removed in like manner, were observed in the immediate neighbourhood.

In Illustration No. 2 we have a very much smaller and more circular patch removed, the thickening of the bark along the edge giving a very fair idea as to the time that has elapsed since the cutting took place. Pieces of green bark of the shape indicated are still used in many parts of Australia in the manufacture of food and water carriers, known as "coolemans" or "pitchis." They are bent into the required shape and dried over a fire. They are then scraped longitudinally on the inside and outside surfaces with a stone-implement.

Both photographs betray the fact that the trees now stand on cultivated lands of a modern farm.

H. BASEDOW.

Africa, East: Religion.

Werner.

A Galla Ritual Prayer. By Miss A. Werner. **64**

The following prayer was dictated to me by a Galla, who specially desired me not to mention his name in connection with it. I subsequently obtained corrections and additions from other informants, but have not yet succeeded in getting a complete copy, as the invocation for the Mandoyu clan is still missing, in spite of all my efforts to get it supplied. The original informant did not give a complete translation into Swahili, only explaining in a general way that it was a prayer for peace and plenty. As far as I could make out it is recited at festivals, such as the Jara (though he did not mention this especially), by a man who stands with his hands held out before him, palms upward and somewhat hollowed, on a level with his chest. The rest of those present respond at intervals: *Toche!* (which he said was equivalent to "Amen!") *Kanye! Jelachisye! Davié!* (last vowel accented) *Jawesye! Galche! Magache!* I could not get at the meaning of these ejaculations (except that the last two mean "wealth" and "many" respectively), nor could I arrive at any satisfactory conclusion as to whether they are used in a fixed order, except that from line 11 onwards (if I understand rightly) every line is followed by the response, *Toche!* The Galla who helped me to correct the first version explained most of the

lines (though, I fancy, in very paraphrastic fashion), but said that he did not know the meaning of all, some of the words being very old. He was induced to recite it into the phonograph, but the record is not very satisfactory, and does not tally with the written version, either because he became confused and forgot the order of the lines, or because he was reluctant to communicate it at all. My first informant, after communicating it quite spontaneously at Mambrui, grew nervous at his own village, saying the other men had been asking how I knew this, and begging me to say, if asked, that I had read it in a book of the Europeans, or heard it at Golbanti—anything, in short, except that he had told me!

1. Nagea ana kanu - - - (God), give me peace!
2. *Uta Laficho* antolechu - - - Make (that) Uta Laficho (may have peace)!
3. Waka laf anjelachisu - - - May God (Wak) love me and the land!
4. Nam Wak sobet antolechu - - - Make (that) a man (*nam*) may pray to Wak!
5. Mil laf itandabu - - - Let (my) leg stand on the land!
6. Galet anjabesu - - - Let (my) side (ribs) be strong!
7. *Karar Dulo* antolechu - - - Give peace to Karar Dulo.
8. Gerars karan galechu - - - The song of great wealth (?).
9. Soda *Kareyu Dul* antolechu - - - Give peace to his brother-in-law, Kareyu Dul.
10. Karafulan magachu - - - [?] many!
11. *Denich* gamo antolechu - - - Make the Denu [?].
12. Namwongame wamet antolechu - - - ?
13. *Gardyed* kale antolechu - - - Make that the stomachs of the Gardyed,
14. Kale lachu ankufsu - - - That their stomachs may be filled.
15. Galech korm ambul antolechu - - - Make . . . ?
16. Galech *Meta* fayō antolechu - - - Give peace to the Galech Meta.
17. Wanfay wacomangowu - - - Make them to wear beautiful garments!
18. Bitalani antolechu - - - Give peace in the north!
19. Mida bita tan holfolechu - - - Save me both in the north and the south!
20. *Ilani* karwoms antolechu - - - Make the Ilani numerous as the stars!
21. *Sunkena* wordalea antolechu - - - Make the Sunkena . . . ?
22. Dalsánama bir antesisu - - - Let people and cattle multiply!
23. *Bujaji* antolechu - - - Give peace to the Bujaji,
24. Kachir anjaweswo - - - Let the backs of their heads (*kachir*) be hard!
25. *Wayu* Cherēte antolechu - - - Give peace to the Wayu Cherete,
26. Ak chirecha an magachu - - - Let them be numerous as the gravel!
27. *Hajej* antolechu - - - Give peace to the Hajej,
28. Ak hajijia an magachu - - - May they be many as the *hajij* aloes!
29. *Guji* māmbas antolechu - - - Give peace to the Guji,
30. Māmbas sánama anhorsisu - - - May they have plenty of people and wealth!
31. *Gámadu* antolechu - - - Give peace to the Gamadu,
32. Wamwongame wamet antolechu - - -
33. *Machitu* antolechu - - - Give peace to the Machitu!
34. *Kodyega* diko antolechu - - - Give great peace to the Kodyega,
35. Dik anbalisei - - - ?
36. *Itu* antolechu - - - Give peace to the Itu,
37. Hrime ana itiechu - - - Let me increase and multiply!
38. *Digalu* holagafa antolechu - - - Make the Digalu like a ram,
39. Wongafa anosisu - - - Give me (plenty of) horned beasts!
40. *Abole* antolechu - - - Give peace to Abole!
41. Abwom anbiesisu - - - (God) forgive me if I have wronged my people!
42. Soda *Wamaji* antolechu - - - Give peace to (his) brother-in-law, Wamaji.

Line 8.—*Gerars* is more especially the song of praise (Zulu, *isibongo*), which a man chants after performing any notable feat, such as killing an elephant.

Line 9.—There seems to be a special relationship between Karar (Irdid) and Kareyu (Barietuma). The ancestors of these two clans descended from Heaven immediately after Uta Laficho, and married each other's sisters; hence they are said to be brothers-in-law (*soda*).

Lines 13, 14.—My informant said that both *kale* and *lachu* are equivalent to the Swahili *tumbo*. The usual Galla word is *gara*.

Line 15.—I have been unable to make anything of this line. *Korm* is a bull, or other male animal (not used of human beings). *Galech*, as explained elsewhere* means "witness" (or possibly "sponsor"), and seems to refer to the special position occupied by the Gardyed and Meta clans.

Line 18.—*Bitu* = north, also "left hand"; seems to show that the Galla entered this country from the west.

Line 20.—*Karwoms* is a word expressing the twinkling of the stars.

Line 21.—My informant could not, or would not, give the meaning of *wordalea*. *Wor* is "a village"; *dal* = "to bring forth."

Line 22.—Explained rather confusedly in Swahili as "Kama mtu amezaa ng'ombe na binadamu, naketi pamoja nao"—"as if a person had given birth to cattle and human beings and lived together with them!"

Line 26.—*Chirecha* = small pebbles or gravel, evidently a pun on the second name of the clan Cherete.

Line 27.—*Hajej* (or *hajij*) is, I believe, a species of *Sanswiera*, very abundant in the forests of Tanaland and the Seyyidie Province, and noted for its prolific and rapid growth. I do not think it is in any sense a totem of the clan (whose special *tabu* is the liver of any animal); but, as in the last case, the resemblance in the names is probably a mere accidental coincidence. I cannot learn that the Hajej have any special beliefs or observances connected with the plant.

Line 29.—*Māmbas* is *sifa tu*, a mere laudatory epithet. I could not get its exact meaning.

Line 33.—*Machitu* (it is difficult to tell whether the *t* following the accented *short i* is doubled or not) was quite distinctly given as the name of the clan which I at first noted as Manjitu.

Line 37.—*Hrime* (*hrume* in the Rev. G. W. Howe's vocabulary) means "pregnancy"—so, according to my informant, does *itichu*. *Ana* = "I."

Line 38.—*Hola* = "sheep"; *gafa* = "horn": "a horned sheep."

Line 41.—*Abwom*, says my informant, is "to beat a child without a cause"—to commit an injustice. He paraphrased the line in Swahili as, "Muungu anisamehe kama nimefanya makosa kwa watu wangu." *An* = "me"; *basa* = "forgive."

The Bedi, Bolazu, and Ababia clans, of whom I only heard Bedi, Bolazu, from the Wasanye, are not included in these lists. Perhaps they and the Mandoyo are recent subdivisions. The sub-clans of the Ilani, Hajej, and Karar are not mentioned in the chart, which probably dates back to the time before these clans were divided.

A. WERNER.

Africa, Central.

Stannus.

Nyasaland: Angoni Smelting Furnace. By S. N. Stannus, M.D.

65

At the present time, when iron is fairly easily obtained in Nyasaland from traders, smelting has almost become a lost industry among the natives. It may be, therefore, of some interest to put on record a smelting operation I witnessed some three years ago in Northern Angoniland.

* *Journ. Afric. Soc.*, Jan. 1914, p. 140.

The type of furnace differs essentially from that which was used by the Anyanja and Yao, but I am unable under my present circumstances to state whether it should be associated with the Angoni of Zulu origin or with the Atumbuka, a division of the Batumbuka from further west, among whom they came as a conquering race and among whom they settled and intermarried.



ANGONI SMELTING FURNACE.

The furnace, *ngango*, is an upright one, about 10 feet in height, somewhat bottle-shaped and made of clay, supported by wooden poles let into the ground bound round the outside. At the base there are eight holes through which earthenware pipes having an internal diameter of 3 inches are inserted to create the draught (*nchelwa*). The furnace is built on a slight slope, which allows of a hole being made at the lower side from which the slag escapes; slag is called by the word used for faeces. A rough platform of logs is made up against the upper side for convenience of those filling the furnace. It is filled almost to the neck with charcoal (*makala*) made from the "Kamponi" tree; this is then ignited from the top and a mixture of charcoal and iron stone (*tari*) in equal proportions is added at intervals. The operation lasts for two

days; an opening is then made at the base of the furnace and the iron, which has collected in a circular trough at the bottom, is extracted. H. S. STANNUS.

New Zealand.

Maori Beliefs concerning the Human Organs of Generation.

By Elsdon Best.

Best.

66

One of the most singular beliefs of the Maori of New Zealand is that concerning the inherent power of the organs of generation in the *genus homo*. This belief is by no means clear to us, hence we can but give the few notes we have collected on the subject. So far as we can see into this curious belief, the general idea seems to be that the power of the female organ is destructive, and that of the male organ is preservative and protective in its nature. In perusing a collection of old time myths and beliefs obtained from the Awa folk of the Bay of Plenty district, we often encounter a singular expression applied to the female organ; it is termed the *whare o aitua*, which we can only render as "the abode of misfortune"; it is the emblem of trouble, if not of death itself. The following sentence occurs in an old cosmogonic myth: "The aperture of misfortune is below, with Papa (the 'Earth Mother')"; the realm (or origin) of life is above." Also, when Taue was seeking the female element, the Sky Parent said to him, "The female element is below."

An old man of many summers once said to the writer, "It was the *tawhito* of Hine-nui-te-po that destroyed Maui." Now this word *tawhito*, in the

vernacular, means "old," but is applied in myths, &c., to the generative organs. Hine-nui-te-po is a queen of the underworld, whose care is the spirits of the dead, and destroyed Maui, the hero, as he was entering her body by way of the *tawhito* in order to gain eternal life for man.

Tane, who represents the male element, Tane the fertiliser, is sometimes said to have been the cause of the introduction of death into the world, apparently because of his incestuous act towards his daughter, who thereupon descended to the underworld, where she is known as Hine-nui-te-po.

The Maori ever recognised sex in nature, and his views concerning the male and female elements are highly interesting. The Tama-Tane, or male element, and Tama-Wahine, or female element, enter into all nature, apparently. Thus, the right hand is the male hand and the left the female. The ocean to the east of these islands is the female sea, that of the west the male sea. Both elements also enter into religious rites, hence the introduction of women into many ceremonies, the singular acts of the *ruahine*, who first crosses the threshold of a new house, and also lifts the *tapu* from a newly erected fortified place. The power of sex is also recognised when the services of the first-born female of a family of rank is employed to step over the body of a man who has lost his spiritual health and intellectual vigour by transgressing some law of *tapu*, which act will restore him and bring him back to normal conditions.

The way by which man is born into the world is termed the house of death, because, so soon as he enters the world from that organ, he is subject to trouble, misfortune, disease, and death. He resembles not the primal beings, the offspring of the Sky Parent and Earth Mother. Observe the Children of Light (the heavenly bodies) on the breast of Rangi (sky), who live for ever, and know not death—such was a remark made to us by a native. Another remarked, "The female organ is the destroyer of mankind." Now, compare the following given by a native of India, "The goddess Kali is the emblem of *sakti* (i.e., of the feminine principle, symbolising in this case destructive energy) and the image gives a vivid idea of the destruction and havoc inevitably to follow on the exercise of *sakti*. The *sakti* is inherent in all, but in a sleeping state while not in action, and the moment it is stirred up, it manifests itself in overwhelming force."

Tutaka, an old man of the Tuhoe tribe, once said to the writer, in response to certain queries: "The male organ is a destroyer of man in one sense, for, by its powers, the workers of magic are confounded. But it is really the saviour of man. The male organ is the *tangata matua* (? parent person). If two persons are engaged in a contention, and one thinks that the other has an intention of bewitching him, he at once withdraws to a secluded spot, takes hold of his penis, and draws back the foreskin. He then returns, holding his hand half closed as though still grasping his penis, expectorates into that hand, and makes a motion with it towards his adversary as though throwing something at him. That act will save him, and will destroy his opponent (or render his magic futile)."

In this account no mention is made of any charm uttered by the operator, such as are given by other informants. Tikitu, of the Bay of Plenty, said: "The performance termed *kai ure* is to avert magic. If you are endeavouring to bewitch me, I grasp my *ure*, draw the foreskin back, and repeat these words:—

" Kai ure nga atua,
Kai ure nga tapu,
Kai ure ou makutu.

" This act will deprive your magic of all power; if correctly performed, that magic has no effect, it becomes powerless before the powers of the *ure*."

A very old man of the Awa tribe, with whom the writer was on most intimate terms, sent the following message:—"Friend; I am sending you the means by which you may ward off the magic arts of your enemies. This charm that I send you is the *kai ure*; it is the salvation of man. Now, when you are aware that a person is trying to bewitch you, though he be before you, or at your very side, yet will this destroy his magic powers, and turn them against himself. Slip your hand down inside your clothing and grasp your penis, and repeat the charm quietly, so that none may hear it. Thus shall you retain life."

The same old fellow, when discoursing on the subject of the vitality and fertility of the white people, as opposed to the decadent Maori, remarked: "To my mind, the cause of the health and universal welfare of the white folks is found in the fact that, ever as they sleep, they keep within their rooms the *koutu mimi* (chamber), it is never absent; and assuredly that vessel (*i.e.*, the contents thereof) represents the *tawhito* (penis) that is the saviour of man, preserving his welfare."

These are samples of the mentality of the Maori, and the extraordinary channels of thought in which his mind has run for many centuries. Nor is it any light task to get at the meaning of these amazing beliefs, so different are our modes of thought.

It is of interest to note that, in Southern Asia, the urine of cows is, or was, used in purification rites, and that the holding of the penis, when wishing to impart power or solemnity to a verbal compact, as a promise or vow, is alluded to in the Bible.

In former times, when a native wished to dispel a frost that might injure his crops, he took a firebrand to the *mianga*, or urinal, and there waved it to and fro.

More might be written on the subject of the native view of the generative principle in nature, and more information might be collected on such topics. The origin of such customs as ceremonial copulation, and the extraordinary *ngau pagpae* (biting the beam of a latrine) ceremony, seem to be lost, but such items are worth recording for purposes of comparison.

ELSDON BEST.

Archæology.

Passmore.

Rarity of Large Flint Implements in Gloucestershire. By A. D.

67

Passmore.

Canon Greenwall in his preliminary remarks on the district and tumuli of Nether Swell, in N. Gloucestershire,* discusses the remarkable absence of large flint implements, such as axes or adzes.

Thousands of arrowheads, flakes, and scrapers have been found, but only two halves of axes were to be seen amongst an enormous collection.

During a recent sojourn in that region of Gloucestershire, the writer, while finding flints, came to the following conclusions, which seem to explain the absence of the larger implements.

In the horizon under discussion there is no indigenous flint, and therefore the raw material for working into implements, or the finished implements themselves, would be imported, probably from Wiltshire. This means that flint at Nether Swell would be rare, and in troublous times, when commerce was temporarily interrupted, would become scarce and valuable. In Wiltshire, where flints are common, a man who broke a large axe could afford to throw away the pieces and pick up a

* *British Barrows*, p. 443.

fresh lump of flint to chip into a replacement; but in Gloucestershire, where flint is scarce, the reverse would be the case; the axe being broken and flints scarce, the pieces would be immediately used up for arrowheads, scrapers, and the like; hence the scarcity of large implements to-day.

Another fact in the same connection is that before a man started to make a large implement he would, by tapping and minute inspection, ascertain whether the piece of flint was devoid of flaws, fossils, or other impediments to free working. Having found such a mass of suitable material, the favoured flint would be chipped into the axe, and when broken, even when other flints were to hand, it would, on account of its flawless, free-working character, be preferred for working into smaller implements, hence one more reason why axes or large portions of axes are rare in N. Gloucestershire.

This last fact would seem to refute a theory lately propounded regarding fragments of polished axes on Windmill Hill, near Avebury, Wilts. Here for many years worked flints have been picked up by the thousand, amongst which is an appreciable quantity of flakes struck off polished axes, and large pieces which have one part of their surface ground and were obviously once parts of axes. To account for the apparent disproportionate quantity of ground fragments, it is stated that a successful invading race of bronze-using people went round after their conquest smashing up the flint arms of their victims.

Without going so far into the realms of imagination, the evidence seems to yield a much more simple explanation; in fact, the second conclusion of the previous argument fits the case. We here have free working material of known quality, used when broken in preference to new material of untried quality, hence the number of fragments or waste pieces remaining from the conversion of broken implements into smaller articles.

A modern parallel is as follows. In a workshop known to the writer, wood-workers in the repair of furniture use up broken articles for the repair of others, and one day an old table top came in which bore a peculiar yellow polish. This was immediately used for good work, because it was an exceedingly mellow, straight-grained, free-working piece of wood, and from time to time bits were cut off and worked up into parts of other articles, with the result that scores of little flakes and chips showing the peculiar yellow polish may be picked up in all corners of the workshop.

The objection that flint exposed to the weather is not so workable as that newly dug could easily be overcome, and will be understood by those who really know flint.

A. D. PASSMORE.

Papua.

Beaver.

Some Notes on the Nomenclature of Western Papua.

By

W. N. Beaver.

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Considerable difficulty has been experienced in identifying various points and places which have had names given them by travellers. European names are in many instances given, and of course no native can know these, while it becomes correspondingly difficult for persons travelling in the neighbourhood to ascertain the whereabouts of such places. A native name may not always be available, for many obvious reasons, but this should be rectified as soon as possible and at any rate when obtained the native name should be placed alongside the European one on the map. To quote the names of certain rivers in the west, there are the Bensbach and Morehead, the correct names of which are the Turas and Baiamkad respectively; the so-called Wassi-kussa and Mai-kussa are really the Baudu and Toji. As for the Fly, I cannot find any definite name for it, at any rate in the lower reaches, except

auwo oromo ("big river"), and the name Fly itself has passed into somewhat general use among the natives. Frequently a river has different native names at different points. For instance, the Gama has a different name some twenty miles up. Again, it is quite incorrect on maps to add a suffix such as *turi* to the native name of a river. *Turi* itself in Kiwai means creek or stream, and while it is quite correct to put on a chart "Pahoturi," it is not correct to write "Pahoturi River." It is simply a reduplication. The same error is seen in the case of the "Bina-turi River." Similarly the Kiwai word *muba* ("point") is added to the name of promontories as well as "point," for example "Augaramuba Point." This mistake is to be noted all over the map. One's native informants are quite correct in giving the name of a place or point in their own tongue, but there is no need for a European addition. In the Aird delta the word *bari* has been added to place names in a similar manner. The name Goaribari has been popularly applied to a whole district, though as a matter of fact Goari is the name of a village on the island named on the map "Goaribari Island," and *bari* simply means "point" and Goaribari actually refers to a small cape. The same is true of a neighbouring island, "Ibibu-bari."

In obtaining the names of villages the inquirer is very apt to set down either the name of the locality, or the district, or the tribe, or something absolutely different. There are two villages on the Fly River, Adagositia and Tagota, that I have not been able to identify at all. On almost their exact sites are two villages and tribes called respectively "Baramura" and "Weridai." Probably the two former were merely place names or the names of natural features. It is essential that the name of a tribe, the name of a village, and the name of a locality or site should be distinguished. For instance, the Sangara tribe, in the Northern Division, has or had about twenty villages, each of course with a different name. It would have been quite incorrect to call each of these villages by its separate name as a distinct tribe.

There are many other suffixes in various parts of the Western Division that are indiscriminately added to names. In Kiwai the word *rubi* means "people," yet one sees such examples as "Dabura-rubi Tribe" to which one could add indefinitely. The Kiwai word *darimu* ("house") is used in the same way, as, for example, at Ipidarimu, on the west bank of the Fly.

Other instances of reduplication I fancy are found in the suffixes *na* in the district between the Fly and the Bamu, and *mona* on the west bank of the Fly. In the former case one hears of tribes referred to as "Barimona Tribe" or "Adariona Tribe." To write "Barimona" or "Adariona" would be correct, and equally so Barimo Tribe or Adario Tribe. In the case of *mona* I know of Goiamona, Marsamona, and Diwaramona, all of which are used with the addition of "Tribe."

There are many minor instances of the use of wrong tribal names. For instance, the natives of Wabada Island are really the "Siba-rubi" but the name Wabada has passed now in general use with Europeans and to some extent with natives.

It is, however very misleading when an absolutely wrong name is used. On the Kiko River there is a village marked "Tumu." This has never been traced. Now *tumu* in Kiwai means "bush," and the word was evidently accepted in error as the name of the village. Other instances occur where the name of a tribe is given as "Oberi-rubi" ("bushmen") or "Tagara-rubi" ("old time people"). With regard to the name Kiko, it is marked on the map Kikori River, but I feel pretty confident that the *ri* is a suffix, just as the Mamba River in the north has *re* added or the word Kokoda has *da*. At any rate, practically throughout the whole course of the river it is spoken of by the natives as "Kiko."

W. N. BEAVER.

Africa, West.

Tremearne.

Marital Relations of the Hausas as shown in their Folk-lore. By

Major A. J. N. Tremearne, M.A., LL.M., Dip. Anth.

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No. 2.

wanni mutum maikishi ya teffi ya yi gidda a-daji duk
Certain man, feeler of jealousy, he went, he built house in forest both (he)
 da matansa ya che ba maineman matau-hi sai anagerdamma
and wife his. He said (there was) not seducer of wife his. Now there was argument
 a-ga(r)ri sai sa(r)riki ya che kowa ya nema matausa ya ba
in city, and chief he said whoever he seduced wife his, he (chief) would give
 shi zambar derri keauta sai wanni sauraye ya che shi zaya chi
him thousand hundred (as) present. So certain youth he said he, he would seduce*
 matanshi shi ko shina ganni da idonshi† sai sa(r)riki
wife his he (husband) even (while) he was seeing with eyes his. Then chief
 ya che yaya zaka yi sai ya che a ni de na iya
he asked "How will you do (it)?" But he (youth) replied "Oh, me, as for, I can."
 sai ya nemi dan bokko ya sa(ro)ke shi ya zuba da yayan chikki sai ya
So he procured fruit of baobab, he cleaned it; he threw out seeds inside, and he
 zubar kurdi dubu
poured in cowries thousand.

to kofan giddanshi maikishin shina da bokko da
Now, entrance of house his, feeler of jealousy, it was with (=had) baobab in
 yaya bokkon kuwa dogo ne na kofan gidda sai sauraye sai ya dauka
fruit, baobab too, high was, at entrance of compound. And youth then he took
 dan bokkon da ya zubar kurdi achikki sai ya je kofan giddan
fruit of baobab which he (had) put cowries inside, and he went door of house the.
 sai ya che salaam aleikum a-gusun kuka sai mai gidda da
Then he said "Greetings upon you at foot of baobab." And owner of house, when
 ya ji salamma sai ya fitta da kibiya achikkin serkiya
he had heard salutation, immediately he ran out with arrow on bow-string.
 sai da ya gan shi sai sauraye ya pa(s)sa dan kuka sai kurdi
And when he (youth) saw him, then youth he broke fruit of baobab, so cowries
 duba suka waatsi pal sai ya che mi ya kawo
thousand they fell out (in) heap. Then he (husband) said "What it has brought
 ka giddana en ji maikishi sai sauraye ya che a na
you house my?" Let me hear feeler of jealousy.‡ Then youth he said "Oh I
 zo zan wuche ne na ga dan kukanka ya fado
came I was about to pass (it) is (when) I saw fruit of baobab your it fell down.
 to ni ko da na dauka na pa(s)sa sai na ga yayansa duk kurdi
Well, I, now, when I had taken (it) I broke (it) and I saw seeds its all cowries
 ne shi ke nan sai na yi salamma don en gaya ma-ka sai
were. That is all, so I made salutation so that I might tell to you." Then
 ya che ma mata massa ki fitto ki kawo mi-ni tsanina
he (husband) said to wife "Quickly you come out you bring to me ladder my."
 sai ta zo da tsani sai ta sa a-kuka sai ya hau
So she came with ladder, and she set (it) against baobab, and he climbed.

* A hundred-thousand cowries, about 2l. 10s., but the value varies.

† i.e., even in the husband's presence.

‡ i.e., "so said the jealous husband." Even the Hausa listeners often become rather confused, and have to ask *en ja wa*, "Let me hear (know) who (is speaking)"

da ya hau bisssa chan ba daman da ya sauko
When he had climbed up high, no means of (by) which he could descend
 sai da tsanin nan sai mata ta ture shi ya fadi tsanin nan sai
except by ladder the this, then wife she pushed it, it fell, ladder the this. Then
 ta kwanche zennenta ta shimfidda a-ka(s)sa shi kuma sauraye ya
she pulled off body-cloths her, she spread on ground; he, also, youth, he
 kwunche wandonsi sai ya hau ta sai maigidda yana bisssa
pulled down trousers his, and he mounted her. Then owner of house, he was above,
 ya ga suna chi sai ya che a a a ptu ku tashix ptu
he saw they were copulating, so he said "No, no, no" (spit), you get up, (spit),
 ku tashi yana zuba ma-su yawo
you get up." He was expectorating on them spittle.

sai da suka gamma ta dauke zennenta ta daura shi
Now when they had finished, she took body-cloths her, she tied (them on), he
 kuma ya dauka wandonsi ya sa saanan da sauraye ya
also (youth) he took trousers his he put (them on). Then when youth he had
 teffi ya yi nesa sai ta dauke tsani ta sa ma mijjinta sai
gone, he had made distance, then she took ladder she placed for husband her, and
 ya sauko sai ya dauko kayanshi sai ya komo achikkin ga(r)ri ya
he descended. Then he took possessions his, and he returned into city, he
 che ba ya kara kishi ba
said not he would continue jealousy not.

sauraye ya samu aron mata ya samu kurdi wu(r)rin sa(r)riki
Youth he obtained loan of woman, he received cowries from chief
 kuma ya ji dadi
in addition. He felt sweet (happy).

No. 3.

wanni ke nan da matanshi suna gardamma ya che kowa ya
Certain is this and wife his, they were arguing. He said whoever he*
 nemeta da farraka ya sanni ita kuwa ta che ka(r)riya
sought her in adultery, he (husband) would know. She, however, she said "Lie
 ka ke yi ayi tuwo akai ma farraka har
you are telling, there can be made porridge, there can be taken (it) to adulterer, even
 ya bada tukuichin zenne kai ba ka sa(n)ni ba shi ke nan† sai ya
he can give payment of cloth, you not you will know not. But he
 che ka(r)riya ne sai ta che to
said "Lie (it) is." So she said "Very well."

ashe kuwa tana tadi da wanni farraka shi ba ya
Lo! now, she was intriguing with certain adulterer, he (husband) not he
 sa(n)ni ba shi ke nan sai ta che ma farrakan nan to jibi
knew not. And she said to adulterer the this, "Now day after to-morrow
 da almuru ka teffi ka hau makatta a-hainyan giddan iyayena sai
in evening you go you climb rope-noose‡ on road to house of parents my." And
 ya che to shi ke nan da jibi ya yi sai ta che
he said "Very well." So when day after to-morrow it came, then she said
 da mijjinta to uwana ba ta lafiya zan yi tuwo
to husband her "Now, mother my not she (is) in health, I shall make porridge

* This is about a certain man and his wife.

† *shi ke nan* = "it is that," or "that was all," "very well," &c. When followed by *sai* the whole may be translated by "but," "so," or "and." *Ke nan* or *ne* often correspond to *c'est que*.

‡ For climbing trees, it might be called "rope-ladder."

en je en gaisheta sai mijji ya che da keau* sai ya
that I may go that I may salute her. And husband he said "Good." So he
 yenke kaza biyu ya ba ta ta yi tuwo ta sa kaza achikki shi ke nan
killed fowl two, he gave her. She made porridge, she put fowl in.
 sai ta dauka tuwo shi ya rataya kworrinshi tana gabba shi kuma ya
So she took porridge, he, he slung on quiver his,† she was (going) before, he however he
 bi ta abaya
followed her behind.

to da suka zo wu(r)in makattan nan sai ta mika kwariya
Now, when they had come place of ladder the this, then she held calabash
 bissa sai ta che kai kwarakwatta ina ebison kaina sai
up, for she said "Oh, dear! lice they are biting head my."‡ And
 kworto ya dauke tuwo ya sa sakka zenne gu(d)da daya achikkin kwariya
adulterer he took porridge, he put exchange cloth unit one in calabash.
 shi ke nan da suka kara teffiya kaddan sai ta che sai mu
And when they had continued travelling little, then she said "Now let us
 koma gidida ga darre ya yi kuma sai ya che to mu
go back home, see night it has come, also." So he said "Very well, we will
 koma
go back."

da suka komo sai ya che to ki kawo tuwon nan
When they had returned, then he said "Well, you bring porridge the this
 mu chibi kadda ya lalache sai ta che wannu tuwo tuwonda
we may eat (it) lest it spoil." But she said "Which porridge? Porridge that
 akachainye sai ya che wa ya chi sai ta
there has been eaten (it)?" Then he said "Who he has eaten (it)?" And she
 che opp ai ka san akachi tuwo har akabada
replied "Poof, surely you know there has been eaten porridge, even there has been given
 tukuichi zenne sai ya che yaushe sai ta che opp ba tare
payment cloth." Then he said "When?" And she replied "Poof, not together
 mu ke da kai ahainya sai ya che tabbas ku mata ba maiyi
we were§ with you on road?" Then he said "Verily you women not doer (equal)
 ma-ku sai allah
to you except God."

A. J. N. TREMEARNE.

REVIEWS.

Ethnology: Method.

Graebner.

Methode der Ethnologie. Von F. Graebner. Heidelberg: Carl Winter's **70**
 Universitätsbuchhandlung. 1911.

It is in the nature of all sciences to grow more and more detailed, to become progressively careful and even meticulous in method. As their inquiries advance new problems arise, which must be handled by the application of processes unthought of, or even unnecessary, in the earlier stages. Departmental investigations multiply, and the student of necessity becomes more or less of a specialist, limiting his interests to a small portion of the whole area of the science to which he has devoted himself. In this way the general study can best be promoted; without it, indeed, the science would become stagnant—its usefulness would be at an end, its career would be finished.

* Short for *shina da keau* = "it is with goodness."

† i.e., he took his bow and arrows. The man follows so as to be able to protect his wife.

‡ Loads are often held up at arms length to rest the head.

§ A Hausa idiom, plural for singular. Means, "Did you not see?"

To this point, according to Dr. Graebner, had anthropology other than somatic—what the Germans distinguish as ethnology—arrived when Ratzel pointed out the existence of cultural groups and insisted on the necessity of correlating them. The method of inquiry expounded in the little book named above, the method now usually associated with Dr. Graebner's name, is intended to serve this purpose, and thereby ultimately to unveil, so far as that is possible, the history of civilisation. Psychological considerations are thrust aside. The history of humanity is not one great epic of evolution in which some peoples have progressed more rapidly than others. It is a number of small tales of the rise and spread and inter-action of cultures originating in different centres, from different causes, and thence diffused throughout adjacent areas, and, indeed, to the most remote and unexpected corners of the world. The older method of inquiry, to which Bastian had given something of a philosophic form by his theory of *Elementargedanken*, is useless. Humanity has no elementary ideas. The psychology of one people differs as much from that of another as the psychology of one individual from that of another. To trace cultural similarities to a common root in human nature is mysticism, which has nothing in common with science. All cultural phenomena—be they myths, beliefs, institutions, tools, dwellings, weapons, or whatever else they may be—can have arisen but once in some definite area or cultural complex, and must have spread thence, whatever distance in space they may have reached, whatever apparently unsurpassable barrier they may have had to cross, and however improbable the journey may seem *à priori*. Moreover, every cultural phenomenon is an integral part of a whole culture. It cannot be separated. Its existence at any given point of the earth's surface is evidence of the diffusion, though possibly in an attenuated form, of the whole culture in the direction in which it is found. Every people bears the marks of a series of cultural deposits. They have overflowed it, like the waves of a sea, coming now from one direction, now from another. The problem, therefore, is to investigate these deposits, and in each cultural group to determine their succession and the direction from which they have come. So only can the scientific knowledge of mankind make any real progress. To do this, we must eliminate all subjective interpretations of the phenomena, we must confine ourselves to a strictly objective consideration of the facts. Though when we are baffled for the moment we may have recourse to hypothesis, it must be recognised as a mere guess. It may help us by indicating the direction in which we may hopefully look for a solution of the question, but until that solution be actually found we must keep steadily in mind that the hypothesis is nothing more than a guess. This, and this only, is the true scientific method as applied to ethnology. For here statistics do not help us, and we cannot, as in some sciences, make experiments to verify our conjectures. The facts cannot be reproduced at our will. We must take them as they are, and by comparison and reasoning endeavour to ascertain their meaning. Among the more civilised peoples, indeed, we have records that will yield us a certain amount of information. But for all the more backward peoples and the more backward stages of civilised peoples the only means of discovering the succession of cultures is analysis of the existing complexes, inquiring into the coherence of individual phenomena—that is to say, whether they appertain to this or that element of a cultural complex—and their comparison and correlation with the phenomena of other cultural areas.

Now, it may at once be said that there is much that is attractive in ethnological method as thus conceived. It does at least seem to promise results more minute, more accurate, more definite, more certain than much that has been attained by the older method of comparison. Nor are its claims altogether without foundation. It has offered plausible, and perhaps fairly certain, solutions of many problems. This is because it brings into play the historical conception which ethnologists have been

prone to overlook. Having little more than the facts observed within the last few generations, they have too often forgotten that the phenomena with which they are dealing are but the latest links in a chain of causation stretching back for as long a period as that which has resulted in the evolution of the European culture of to-day. This does not mean that of necessity the chain of causation has as many links in a savage culture as in the culture among the distinguishing characteristics of which are motor-cars and telephones. The conservatism of the lower culture is proverbial, and can be proved over and over again. What it does mean is that a superficial resemblance of two customs or two artifacts is not enough for strict parallelism. We must be careful to inquire into the surroundings, and not the least into the psychological atmosphere, before we can decide whether we have a true parallel. What we call survivals may not be the result of the growth of one part of a given society at a greater rate than another part. They may be, as Dr. Graebner contends, the result of the inter-action of two or more distinct cultures. On this we can only form an opinion after careful examination of all the facts. And we may conceivably find that the meaning attached to such a survival is not merely different from that attached to what looks like a similar phenomenon in another community, but quite opposed to it. What is important to note is that when we have arrived at a judgement upon the facts, it is after all an opinion only. It may be reached after consideration of a larger number of data, or by a more judicial use of the evidence than by other inquirers; it is still no more than a conclusion of the reason.

Here we touch upon Dr. Graebner's most cherished illusion. He continually insists on the objectivity of his method. He claims it as a peculiar virtue, in opposition to the subjectivity of Bastian and the older school, which he looks at with eyes of scorn. Over and over again he comes back to this point. Yet it is a claim, with all respect to him, grossly exaggerated, if not quite unfounded. Having laid down his tests and enlarged upon their objectivity, for example, he goes on to say: "The best tool does not render service of itself, but needs correct application. Universal rules for this purpose can hardly be laid down. It is in great part a matter of tact, of nicety of feeling, and, above all, of self-criticism" (p. 125). Again: "What, therefore, is necessary first and foremost to the ethnologist is a wide, practical knowledge of the human mind, a comprehension of human nature in all its most delicate emotions. These endowments, which are not to be learned like the results of a science, but are inborn and must be developed by training, render possible first of all a many-sidedness of the understanding, an abstraction from the bonds of his own mental world, a grip of the frequently numerous possibilities, the consideration of which will prevent one-sided conclusions" (p. 169). He repeatedly dwells upon the necessity for tact, and describes this or that hypothesis as thinkable or unthinkable. And he seems all the while unconscious that this is pure subjectivity. Take two cases in which he comes to two opposite conclusions. On the Rio Negro, in South America, he finds a paddle which, in the shape of its handle and of its blade (typical curving, handle-piece, position of its greatest breadth, and so forth), exactly resembles Indonesian and Melanesian forms. A theory of independent origin must, he says, hark back to some mystical predisposition of mind affected by similar natural or cultural environment; but this is anything but science (p. 145). In other words, the independent origin of this isolated South American form of paddle is unthinkable to him: it contravenes his dogma of the impossibility of independent origins. He forgets his repudiation on a previous page of Professor von Luschan's suggestion of a genetic connection between the head-rests of New Guinea and the Ionic capital (p. 118). The forms coincide here in a manner that must strike everyone, but the purpose is different. Therefore, for Dr. Graebner,

genetic connection is as unthinkable as the independent origin of the paddle on the Rio Negro. What are these but purely subjective judgments?

Whatever truth, indeed, there is in Dr. Graebner's method and theory, it is as purely subjective as that of his opponents. If the independent origin of two cultural phenomena be unthinkable, convergence of phenomena arising out of different cultural and natural environments is almost equally unthinkable. Accordingly, if he does not absolutely repudiate it, he puts it aside as incapable of proof, or, if proved in some particular case, quite unimportant. But cultural phenomena do not issue from nothing. They grow out of the common soil of human nature, in response to human needs or aspirations, physical, economic, mental, or emotional. Without this basis they would be inexplicable. Human needs and aspirations are not peculiar to one tribe or one race. *A priori*, therefore, there is no reason why the same invention should not be made more than once. The inquirer who starts from the dogma that the same things, whether beliefs, tales, customs, institutions, or artifacts are not invented twice is no more likely to arrive at the truth than one who starts determined to attribute to every separate cultural phenomena a disparate and independent origin. Neither of these opinions can be enforced; in every case it is a question of probabilities after weighing the evidence without prepossession.

There are dozens of examples of ideas and practices which are to all intents and purposes universal, such as (to name no more) the uncleanness of a woman at certain seasons, the life after death, the practice of sympathetic magic by obtaining a portion of something that has once formed part of a man's body, clothing, or food, and performing certain rites upon it. Will Dr. Graebner assert that they must have come from a single centre, that they must have been evolved once for all in a single social atmosphere? If not, where will he draw the theoretical line? Apparently he would venture on this assertion, for he insists that no available criterion has yet been found to establish the repeated independent origin of homogeneous cultural phenomena. Where his tests fail, he counsels suspension of judgement and a clear recognition that any other conclusion than that of cultural connection is purely hypothetic, with the evident implication that it is of no value, practical or theoretical.

With him the tests of form and quantity are conclusive, and he can only admit as a bare possibility, and for the sake of argument, that they can fail. He throws the burden upon objectors. "What is to be expected from a sound criticism," he says, "is not general negative theoretical objections, but positive proof that the "tests are not universally applicable, that is to say, that results which, according "to the presumption of the tests, are only brought about by cultural relationship, "may have arisen and *have in fact arisen* in another way" (p. 123). But this proof is precisely what he puts out of court to start with. And he quotes in a note from Soltau a remark concerning certain parallels between European and American myths. Soltau says: "Only a fool can believe that here a relationship "exists with the Greek myths of Styx and Cerberus"; to which Dr. Graebner replies: "To be sure nobody but a fool may 'believe'; but it approaches to proof." This is not a fair method of argument. The burden of proof lies on him who makes the assertion. When Dr. Graebner in a given case asserts that, to take an illustration already mentioned, the paddles of Rio Negro are genetically connected with those of Indonesia, it lies upon him to *prove* it. It is not enough to apply his tests of form and quantity. They prove no more than a striking similarity; they do not prove genetic connection. To show that such a result has in fact arisen in another way may be the most conclusive reply to the inference of genetic relationship; but it is a reply by no means incumbent upon the opponent. A negative theoretical objection, based, let us say, on distance, or on general diversity of culture, or on the limited number of possible variations of form, may be quite sufficient, in the

absence of more cogent reasons in favour of genetic relationship than striking similarity.

If, therefore, we welcome Dr. Graebner's method of investigation, it is rather because it is in harmony with the tendency of every science to grow more and more minute in its investigations, more exacting in its demands for proof. With much of the criticism he applies to "the older school" everybody must agree. The fate of all pioneers is to be in time superseded. There would be no progress if it were otherwise. On the other hand, we cannot shut our eyes to the fact that much of the reasoning with which the distinguished author supports his claims is purely subjective, not to say prejudiced by his initial repudiation of the psychic unity of mankind. It may be true that the *psyche* of different human families differs as much as their *physis*. But after all there is an underlying basis which Dr. Graebner ignores, though in his final paragraphs he is forced to admit it, in graciously according to psychology the rank of an auxiliary to the true science of ethnology. If there were no such underlying basis, even his own conclusions would be without support. It is the psychic unity of mankind that renders the diffusion of culture possible.

Considerations of space prevent the detailed examination of Dr. Graebner's method as expounded in the book before us. That has been done with effect by others, notably by Dr. Lowie and Dr. Goldenweiser in the *Journal of American Folklore*. It took its rise naturally among students interested chiefly in the material products of civilisation. It is in tracing the provenience of these that its most important successes have hitherto been won; though many of the results claimed are still contested even by anthropologists, who are, in general, favourably inclined to it. Whether it can be applied equally well to ideas and institutions we shall be better able to judge when Dr. Graebner's promised work on Australia is forthcoming.

E. SIDNEY HARTLAND.

Africa, West.

Thomas.

Ibo-speaking Peoples of Nigeria. By Northcote W. Thomas, M.A., F.R.A.I.,
etc., Government Anthropologist. London: Harrison and Sons, 1913.

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This work deals with a small section of the Ibo people, one of the most important and interesting races of Southern Nigeria, and reputed to number over 3,000,000. Of the three slender volumes, the first deals with the law and customs of the Ibo of the Awka neighbourhood. The illustrations are excellent, and many facts have been got together, which, however, would have been more valuable from an ethnologist's point of view had the author given some indication as to the amount of corroborative evidence obtained for each. The second volume consists of an English-Ibo and Ibo-English Dictionary, and the third contains proverbs, vocabularies, and grammar, with some interlined stories of considerable value to the linguist.

It is to be feared that the usefulness of the dictionary and vocabularies will be greatly lessened for the ordinary student, to say nothing of the hard-worked official on the spot, by the complicated system of transliteration followed. About fifty forms of letters are used, as well as four tones and two accents. As pointed out by Sir Harry Johnston, it is improbable that the dots, dashes, and angles beneath the letters will ever come into practical use for ordinary writing.

Under the circumstances of the great variety of pronunciation and dialects used even in the few towns examined—as witnessed by the author's statements, "Each town has its own dialectical peculiarities; at Awka, for example, the word "for 'evening' is *ainyase*; at Nibo, a mile away, it is *añase*. Even within the

"limits of a single town great variations can be found; at Nibo I noted the following variations of the word *afó*, ("stomach"): *ahó*, *awó*, *awhó*, *avó*, *avo*"; and again, "The pronunciation varies considerably even in the same town"—it seems a pity that so much time should have been spent in getting the exact pronunciation of a few men, instead of adopting a wider system. In the words of Sir Harry Johnston, "It would be absurd to expect of any phonetic system that it should give the exact pronunciation of a clique or a tribe either in England or Africa" (*Phonetic Spelling*, p. 8). Possibly had this latter excellent monograph appeared a little earlier, Mr. Northcote Thomas would have adopted this system, at least in part.

P. AMAURY TALBOT.

Folk-lore.

Andrews.

Ulster Folk-lore. By Elizabeth Andrews, F.R.A.I. London, 1913.

72

In this volume Mrs. Andrews has brought together and revised several essays on Ulster folk-lore and archæology, which have either appeared in the pages of the *Antiquary* or have been read before the Belfast Naturalists' Field Club, and their appearance in this convenient form will be welcomed by anthropologists. The greater part of the work is devoted to the souterrains of Ulster, especially in the Counties Down, Antrim, Derry, and Donegal, and to the folk-lore connected with them and with the mounds and raths which exist in great numbers in the same country. With regard specially to the souterrains, this work may be read in connection with Mrs. Hobson's paper in the *Journal of the Institute*, entitled "Some Ulster Souterrains" (*Journ. R. Anthr. Inst.*, 1909, Jan. to June). The subject of the relation between the beliefs in fairies and small-sized races, and possible late survivals of prehistoric races, has been already dealt with by Mr. D. MacRitchie in various publications, and in Dr. C. A. Windle's edition of Tyson's *Essay Concerning the Pygmies of the Ancients*, and Dr. Kollmann has found a neolithic necropolis of pygmies near Schaffhausen, in Switzerland, where similar beliefs as to small people are prevalent. These little fairies, or the short races known as "Pechts" and "small Danes," are, in Ireland, especially associated with the souterrains, which there is good reason to believe were inhabited not only in prehistoric but in more recent times. Mrs. Andrews argues that there is a probability that some of these pygmies survived into Christian times, and that the souterrains and hill-raths were their places of refuge. There is certainly something to be said in favour of this theory, but the absence of actual remains of pygmy races in the British Isles is a negative argument against it. Nevertheless, the Swiss discoveries show that such races did exist in Western Europe, and time may bring to light similar remains in our own country. The evidence from tradition and from the existing souterrains is carefully compiled and set forth by Mrs. Andrews. A good deal of miscellaneous folk-lore, especially from Donegal, is also brought together here. The perched blocks near Glenties, said to have been used as missiles in the war of the giants, that is, between Finn MacCumhal and Goll MacMorna, may be paralleled elsewhere. Mrs. Andrews alludes to Rob Roy's putting-stone, mentioned by J. F. Campbell in his *Tales of the West Highlands*, and I was myself as a boy very familiar with the boulder on the hill above Rostrevor known as "Cloughmore," supposed to have been thrown at Finn by the giant on the Carlingford side of the lough. The giant was killed by Finn's stone, and his profile can still be traced in the outline of the Carlingford Mountains as seen from the Rostrevor Strand.

There are many other interesting points in Mrs. Andrew's work, which is a valuable contribution to Irish folk-lore and archæology.

M. LONGWORTH DAMES.

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MANGANJA HEAD-DRESSES.

ORIGINAL ARTICLES.

Africa, Central.

With Plate K.

Marett.

Manganja Head-dresses. By R. R. Marett, M.A., D.Sc.

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Sir John Kirk, G.C.M.G., K.C.B., who, as Dr. Kirk, took part in Dr. Livingstone's expedition which resulted in the discovery of Lake Nyassa, has allowed me to publish the accompanying rough sketches, made at the time, under conditions that did not favour "art for the sake of art," of Manganja head-dresses. The explorers were engaged on their first voyage up the Shire, which, as far as they could discover, had never before been ascended by Europeans.* Hence we have here an opportunity of studying native fashions in an entirely unadulterated form. One set of sketches is marked, "80 miles up the Shire—Jan. 1859"; and the other (which occupies the lower portion in the reproduction), "Jan. 9, 1859—River Shire at Cataract," namely, the Mamvira (or Mamvera) Cataract, the first or lowest of the Murchison cataracts, which for the time being checked the progress of the little steamer, the "Ma Robert."

R. R. MARETT.

Papua.

Beaver.

Some Notes on the Eating of Human Flesh in the Western Division of Papua. By W. N. Beaver.

74

Under the Western Division of Papua I include all that area lying between the Anglo-Dutch boundary and the western end of the Purari Delta, an area which embraces very many distinct tribes of varying types.

Speaking in general of cannibalism, I am under the impression that the majority of authorities regard the eating of human flesh as an act of ceremony or ritual, but a long experience of almost every district of British Papua makes me incline to the view that while ritual or ceremonial does in many instances form the prime reason for cannibalism, in by far the greater number of cases human flesh is eaten because it is a food and is liked. I do not wish to imply, even in the case of frankly cannibal tribes, that a diet of this sort was an everyday occurrence; such a statement would be obviously wrong.

For a long time it was maintained that cannibalism did not exist in the west, but I think that view has long since been abandoned, at any rate there is ample proof that the practice did and does still exist.

I have no actual knowledge that cannibalism exists among the tribes of the extreme west of the division, although Beardmore was told by the Mawatta people that the tribes on the Baxter River (Maikussa) ate men. Chalmers states, on the other hand, that the Buji people were not cannibals. In the inland district known as Dudi, a case occurred at the end of last year where a man was killed by sorcerers and buried by his relatives. The same sorcerers subsequently came back to the grave, exhumed the body, and ate at any rate a considerable portion of it. In this instance the body was, I think, eaten for a specific purpose, not as a food. I am told that the exhumation and eating of corpses was not uncommon in this inland district. It should be noted that there is no lack of either animal or vegetable food. I have also been informed that human flesh was eaten in the ordinary way as well.

Even at a village like Parama, at the mouth of the Fly, a native of the tribe told me that in his grandfather's time men were eaten. I am inclined to think that among the Kiwai-speaking tribes the same practice was not unknown. On Kiwai Island when a head was brought home pieces of the muscle behind the ear mixed with

* D. and C. Livingstone, *Narrative of an Expedition to the Zambesi and its Tributaries* (London, 1865, p. 75).

sago were given to the lads to eat to "make strong." Bevan in *Toil, Travel, and Discovery in British New Guinea*, refers to the Kiwai tribes as eaters of flesh.

Last year at a village called Iwi, on the eastern bank of the Fly, a man belonging to a neighbouring village was killed and eaten.

In the Bamu River district cannibalism was until recently more or less common. Mr. Jiear, lately resident magistrate of the Western Division, in one of his reports notes seeing at Sisiame human joints, and similar sights have been recorded by other observers, including myself, in various villages. The less civilised tribes are quite frank about the subject. Man-eating, I think, prevails through the Gama and Turama River districts. In the Aird Delta all the village are openly cannibal. It is noted that the bush villages on the lower and middle Kiko River usually provide the necessary victims for the Delta people, and the latter in return state that the "bushmen" eat them.

In 1911 I travelled up the Kiko for about seventy miles, and thence inland due north and west for a considerable distance. Among the many natives met, I can only say that I have no evidence at all to enable me to make a definite statement one way or the other.

As far as the Paia and Urama peoples are concerned, lying between the Aird and Purari Deltas, I believe them to be man-eaters.

In regard to methods of cooking, all food in the west is roasted, for there is no pottery. In the Iwi case noted above, the body was cut up and mixed with sago. At Sisiame (in the Bamu River) the joints were roasted, and the same practice prevails elsewhere in the district of the Bamu River. The flesh may also be mixed with sago. The victim is always killed first before roasting, and there is no particular care taken as to the cutting up except that in the Bamu River the arms and legs are cut off. These portions, especially the hands and calves, are esteemed as food, as also are the breasts of women. In the Kumusi River region (Northern Division) I am informed that it was frequently the practice among several tribes, the Dobodura among others, to roast their victims alive, principally with the idea that the meat tasted better when treated in this manner.

From the Bamu to the Purari the whole body may be eaten, but in the case of a male the testes are thrown away. At any rate this is the case among the Torobina, Anaidai, and Bina tribes in the Bamu. On the other hand, at Kondua, on the Anglo-Dutch boundary, whether the tribe is cannibal or not, the testes are cut from dead enemies and used as ornaments or charms.

From the western bank of the Fly eastwards it seems that in the case of a male the penis, and in the case of a female the vulva, were always cut out. These portions were used for various purposes. The penis is bitten into immediately after being cut off, especially by a young warrior. This is for the purpose of "making strong." Small pieces are eaten with the same object. To use almost the exact words of one informant "a man must eat a little before fighting, and it is very sweet." Very often the part is dried and used as a battle charm and in the ceremony before fighting, in which case a little is eaten. The female privates are used in a similar manner to the male.

As far as I know there is no restriction on the eating of human flesh in the west, that is to say, anyone may eat it. On the other hand, among the Koko of the Yodda Valley (Northern Division) a man may not partake of the person he has himself killed. Much the same practice occurs at Baimura, the extreme eastern limit of the Western Division; in an actual case before the courts in 1909 the following statement was made: ". . . It is not our custom to eat a person whom you have killed. If, after killing a man, you sit on a cocoanut with a " cocoanut under each heel and get your daughter to boil the man's heart, you may

"drink the water . . . and may eat a little of the heart, but you must be sitting on the cocoanuts all the while." In this instance the eating of human flesh by the village may be considered as being of a ceremonial nature, for when a large new canoe is launched, a man, a cassowary and a pig must be killed.

Such practices as the eating of portions of the penis or the muscle behind the ear are forms of almost entirely ritual cannibalism, but in the main, apart from such cases, cannibalism seems to me to be carried on for dietary purposes.

I have heard it stated that snake-eaters are always cannibals. I do not know if it is a fact, but it certainly is a coincidence that the majority of snake-eating tribes in Papua are also cannibal. For instance, the so-called Kukukuku in the Gulf Division are both, as also are many of the Northern and North-eastern tribes. It is noteworthy that a new movement called *baigona* has within the last couple of years started northward from about Cape Nelson; in this cult the killing of snakes is forbidden.

I have only noted here the existence of cannibalism in the Western Division. The eating of human flesh of course is known in many other districts of Papua.

W. N. BEAVER.

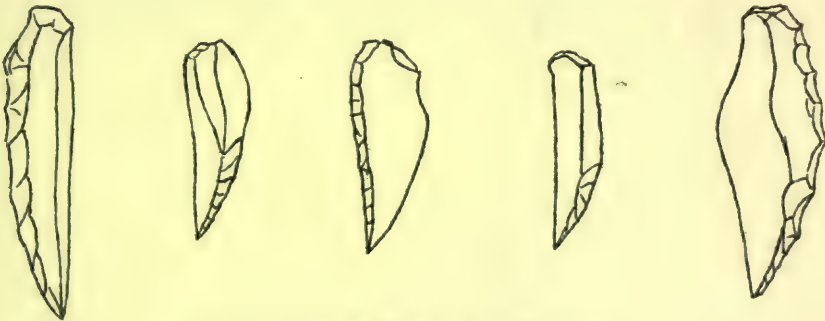
Archæology: Australia.

Johnson.

Pygmy Implements from Australia. By J. P. Johnson.

75

I can sympathise with Mr. Lewis Abbott in his surprise (expressed in his paper on "Pygmy Implements from Cape Colony" in the September number) at learning that pygmy implements similar to those of South Africa occur in Australia.



PYGMY IMPLEMENTS FROM AUSTRALIA.

I experienced a similar surprise on recently seeing examples from Western Australia in the Perth Museum, and others from Eastern Australia in the Sydney Museum.

It does not seem to be realised by writers on this subject that the South African pygmies, with the exception of the crescent type, are merely diminutive forms and varieties of what the French archæologists term the Audi, Chatelperron, and Gravette *pointes* or *couteaux*. These are characteristic of the Aurignaco-Magdalénien assemblages of North-western Europe where the crescent is absent, and are prominent in the Capsian assemblage of Sicily where the crescent is present.

I am now able to announce that this is also the case with the Australian pygmies. They are all varieties of the Audi, Chatelperron, and Gravette *pointes*, the crescent being absent. The accompanying drawing of specimens collected by Mr. Whitelegge, of Sydney, and now in my possession, will demonstrate this. These, it should be noted, are of more than average size. In Australia, however, they do not appear to be associated with "scrapers" as in Europe and South Africa.

J. P. JOHNSON.

Africa, West.

Tremearne.

Marital Relations of the Hausas as shown in their Folk-lore. By
Major A. J. N. Tremearne, M.A., LL.M., Dip. Anth.

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No. 4.

wanni da matanshi yana da kishi dayawa en
Certain (man) and wife his. He was with (had) jealousy in plenty, whenever
 zata fisari yana tsaya akan ta en zata
she would (make) water he was standing above (beside) her, whenever she would
 kashi yana tsaya akan ta sai ta che mi-shi wata rana wanni
excrete he was standing beside her. Now she said to him one day "Certain (man)
 zaya chi ni kai kana kai na ya che ka(r)riya ne
he will have me, (even while) you you are beside me." He said "Lie (it) is."
 sai ta che ai ga mu tare
*But she said "Verily see us together."**

shi ke nan sai ta che ma kwortonta* shi zo shi shigga
Well, now, she said to adulterer her he (must) come, he get amongst
 kaikai shi kwanta ringinni shi rufe jikkinshi duka sai bura awoje
chaff, he lie on back, he cover body his whole (leaving) only penis outside.
 sai ya che to en ji kworto sai ya zo ya rufe
And he said "Very well," let me hear (so said) adulterer. So he came, he covered
 jikkinshi duka da kaikai duk sai ya ber bura awoje
body his whole with chaff all, only he left penis outside.

sai ta che ma mijji zani fisari sai ya che to
Then she said to husband "I am about (to make) water," and he said "Very well,
 tashi mu je to shi kuma rana ya fadi almuru ba ya yi ba
get up, let us go." Now he also, sun it had set, late evening not it made not.†
 shi ke nan da zuwanta ta ga bura awoje sai ta tsuguna abissa mijji
and on arrival her, she saw penis outside, so she squatted on top. Husband
 yana chewa yi fisari ki tashi ita kuwa tana chewa ma kworto
he was saying "Make water, you get up." She, however, she was saying to adulterer
 kai ma yi ka kare manna sai mijji ya che da wa ki
"You, now, do (it) you finish please." Then husband he asked "With whom you
 ke yi maganna sai ta che wa ka ganni sai ya che
are making conversation?" But she replied "Whom you do see?" Then he said
 yi fisari ki tashi ita kuwa sai ta che ma kworto yi ka
"Make water, you get up." She, however, only she said to adulterer "Do (it) you
 kare manna shi ke nan sai mijji ya che ko da wanni
finish, please." And husband he said "Perhaps (is it) with certain
 aljan ki ke yi maganna da shi
demon you are making conversation with him?"

da kworto ya kare sai ta tashi tsaye sai kworto ya yi
When adulterer he had finished, then she arose standing, and adulterer he made
 bup dagga chikkin kaikai sai mijji ya che a a a kin
"boop" from under chaff. Then husband he said "Oh! Oh! Oh! you have
 zambacheni sai ta che ai na gaya ma-ka to tun dagga
betrayed me." But she said "Of course, I said (so) to you." Well, since after
 nan ya che shi ba zaya kara kishi ba
that he (husband) said he not he would continue jealousy not.

* i.e., "We shall see."

† i.e., this was against him, the sun had set, etc. About 7.0 p.m.

No. 5.

wanni maharbi ke nan ya teffi daji ya ber matanshi a-gidda sai
Certain hunter is this. He went forest, he left wife his at home. Now
 wanni kworto ya zo da rana ta che shiggo manna ai maigidda
certain adulterer he came by day, she said "Come in, please, truly owner of house
 ba shi nan ba ko ya dawo yanzu kuma da ya shiggo ta
not he here, not either he will return now either." When he had entered, she
 nuna ma-sa wota tukuniya ta che shigga da ya shigga
pointed out to him certain pot, she said "Get inside." When he had got inside,
 ke nan wanni kworto ya zo ta che marhaba sai suka hangye
another adulterer he came, she said "Welcome." Then they espied
 mijjinta yana zuwa
husband her he was coming.

da mijji ya zo shi kworto nabiyu ya che sanu da zuwa
When husband he came, he adulterer second he said "Hail to (you) coming,
 anaiko ni ne en dauka tunkuniya sai ta miko
there was sent me (it) is (so that) I might take pot." And she indicated
 mi-shi tukuniyan da kworto na-fari ke chikki sai ya dauka
to him pot the which adulterer first was inside, and he carried (it) away.

yana teffiya sai ya che kai ashe yau na yi
He was going along when he said "Dear me, verily to-day I made (= was in)
 azzikki sai nachikkin tukuniya ya che kai ne ka yi azzikki
luck." Then (one) inside of the pot he said "You (it) was you were in luck
 ko ni sai ya che wanene ya ke tama mi-ni maganna sai ya
or I?" Then he (other) said "Who he is joining to me words?" And he
 che ko eblisi na daji ne
thought perhaps devil of forest (it) was.

da ya kara teffiya sai ya che kai ashe yau na
When he had continued travelling, then he said "Dear me, verily to-day I
 yi azzikki sai nachikkin tukuniya ya che kai ne ka yi
was in luck." And (one) inside of the pot he said "You (it) was you were in
 azzikki ko ni sai ya dauka tukuniya ya yer ya pa(s)sa
luck or I?" Then he (other) took pot, he threw (it down), he broke (it),
 sai mutum ya fitta ya dirri sai ya che a ka zambacheni
and man he emerged, he jumped up. Then he said "Ah, you deceived me,"
 en ji na-biyu da na sa(n)ni kai ne achikki da ban dauka
(so said) second, "Had I known you were inside, then not I have carried (it)
 ba sai ya che barkarmu da azzikki duka
not." Then he said "Fortune our and luck both."

No. 6.

wota mache da mijjinta talauche ya damesu ba su da
Certain woman and husband her. Poverty it crushed them, not they were with
 komi sai ta che zan yi ma-ka dubaran da zaka samu kurdi
anything. So she said "I will make to you plan by which you will obtain money."
 sai ta che ina farraka da wanni maikurdi shi kuma maikurdi
And she said "I am intriguing with certain owner of money, he, now, owner of money,
 yana da yaya biyu ta che da sasafe na nikka ma-ka
he is with children two." She continued "In early morning I will grind for you
 gari ka che zaka teffi en ka yi nesa ka tsaya ka
flour, you say you about to go away, when you have made distance, you stop, you

koma dagga baya en ya zo farrakan nan zan che ya shigga
return from behind. When he comes adulterer the this, I will say he must get inside
 rumbu kai kuma da zuwanka ka che zaka sa wuta a-rumbun
granary. You now, on arrival your, you say you will put fire to granary the
 nan ka samu toka ka seyer ni kuma zan
this (that) you (may) obtain ashes (that) you (may) sell them. I however, I will*
 teffi zan gaya ma yayanshi ubansu na chikki su zo su seye
go I will say to children his father their (is) inside, let them come they buy
 rumbu sai ya che to
granary." So he said "Very good."

da safe ya che zashi teffiya da ya teffi sai kworton
In morning, he said he about to journey. When he had gone then adulterer
 ya zo sai mijji ya koma dagga baya da ya zo sai ta che
he came. But husband he returned from behind. When he had come then she said
 da kworton shigga rumbu ga mijjina da mijji ya
to adulterer the "Get inside granary see husband my." When husband he had
 zo sai ya che a na manta da wanni abu zan sa wuta a-rumbun
come then he said "Oh! I forgot about certain thing, I shall put fire to granary the
 nan na seyer da toka mu samu abinchi sai ta che a a
this, I shall sell ashes (that) we may obtain food." But she said "No, no,
 kadda ka kona ko akwoi wanni maisaye sai ta je ta
lest (= do not) you burn, perhaps there is some purchaser." Then she went, she
 gaya ma yayan ta che to ga mijjina zaya sa wuta a-rumbu
told to children, she said "Now see husband my he about to put fire to granary,
 ubanku yana chikki kuma ku je ku seye
father your he is inside, now, you go, you buy."

sai da zuwansu tayan fari suka che zambar derri sai
Immediately on arrival their, bid first they said "Thousand hundred," but
 ya che albarka suka che zambar metin sai ya che albarka
he said "No thanks." They said "Thousand two hundred,† but he said "No thanks."
 suka che zambar derri u(k)ku sai ya che albarka suka che
They said "Thousand hundred three," but he said "No thanks." They said
 zambar arbamiya sai ya che albarka suka che zambar
"Thousand four hundred," but he said "No thanks." They said "Thousand
 derri biyar sai ya che ya salamma su kawo biya sai suka
hundred five." Then he said he accepted, let them bring payment. So they
 kawo biyar
brought payment the.

da suka biya sai ya zuba kurdi a-da(i)ki ya che to ni na
When they had paid, then he poured cowries in hut, he said "Well, I, I shall
 teffi teffiya kuma sai na komo ashe ya zaga ya
go journey again, until I return (= au revoir)." In reality he went around, he
 je bayan gidida don ubansu ya fitta sai uban ya
went back of compound so that father their he might get away. So father the he
 fitto bup bup dagga chikkin rufogo ya che na yi azzikki
jumped out "boop, boop," from inside granary, he said "I have been in luck,
 muzuru zaya kasshe kanwa tental
wild-cat would it kill cat civet?"‡

* Ashes are used instead of salt where this commodity is scarce.

† Two hundred thousand cowries. Finally, they paid 12l. 10s. for what was supposed to be worth perhaps 10s.

‡ i.e., is a common poor man to be allowed to kill a rich one?

No. 7.

waddanan de su kamman goma sha daya uban ya haifesu
These now, they (were) about ten-and-two, father the he had born them
 duk mazza shi ke nan da ya haifesu sai suka yi girrima da
all males. Now when he had born them, then they grew big. When
 suka yi girrima sai babban nasu ya shigga yan kama daya
they had grown big, then eldest the of them he entered children of drum, one*
 kuwa iya karatu daya kuma ya teffi iya noma duk suka passhe dagga
also he was reading, one also he went, he was farming. All they departed from
 gun babban sai auta† karuwaye sai uban ya seye mi-shi
place of father the except Baby Rake.‡ And father the he bought for him
 madubi ya seye tozali duk kayan karuwanchi
looking-glass, he bought antimony (for eyes) all paraphernalia of seduction
 akaseye wa yaro shi ke nan da akaseye ma-sa
there was bought for boy. Now when there had been bought for him (these),
 sai auta ya teffi yawon karuwanchi da ya teffi sai ya taradda
then Baby he went practising seduction. When he had gone, lo! he came upon
 maisassakar jirrigi ya che auta karua enna zaka ya che zani
hewer of canoe, he said "Baby Rake, where go you?" He replied "I go
 yawon karuwanchi sai ya che en zo mu teffi
practising seduction." Then he (other) said "May I come, (so that) we go (together)
 ne sai ya che zo manna en yi auta karuwa
is (it)?" And he replied "Come certainly," (so said) Baby Rake.

shi ke nan sai dagga nan suna teffiya sai suka taradda maitukar
So after that they were travelling when they came upon paddler of
 jirrigi ya che auta karuwa enna zaka ya che zani yawon
canoe. He said "Baby Rake, where go you?" He replied "I go practising
 karuwanchi sai ya che en zo mu teffi ne sai ya che zo
seduction." Then he said "May I come we go is (it)?" And he replied "Come
 manna
certainly."

shi ke nan sai iya teffiya sai ya gamma da barawo kan arufe
Now he was travelling on when he met with thief (if is shut
 ido ya yi sata ku sai ya che auta karuwa enna zaka ya
eye he makes theft immediately).§ And he said "Baby Rake, where go you?" He
 che zani yawon karuwanchi sai ya che en zo mu teffi ne
replied "I go practising seduction." Then he said "May I come we go is (it)?"
 sai ya che zo manna
and he replied "Come certainly."

suna teffiya sai suka samu maisaurare shi ko
They were travelling on when they came to watcher he now (if)
 anamaganna a fada kogoro en ya tsaya a jemaa ya saurara sai
there should be talk in Fada Kagoro (and) if he stood in Jemaa, he looked, then
 ya ji sai ya che auta karuwa enna zaka ya che zani
he would hear. And he said "Baby Rake, where go you?" He replied "I go

* i.e., became a drummer.

† auta means youngest, the baby of the family.

‡ The *karuwa* is a person of loose morals.

§ This is a *kirari* or description of the thief. Such a thief that he could steal from you even while you winked.

yawon karuwanchi sai ya che en zo mu teffi ne sai ya practising seduction." Then he said "May I come we go is (it)?" And he che zo manna replied "Come certainly."

sai kuma suna teffiya sai suka gammu da sa(r)rikin ya(i)ki
Now again they were travelling on when they met with leader in war, duk shi ne kain ya(i)ki duk duniya ko ya mika hanu bissa whole he was head of war (armies) whole world, if he stretched hand on high sai mutane su mutu sai ya che auta karuwa enna zaka ya then men they would die. And he said "Baby Rake, where go you?" He che zani yawon karuwanchi sai ya che en zo mu teffi ne replied "I go practising seduction." Then he said "May I come we go is (it)?" sai ya che zo manna And he replied "Come certainly."

Shi ke nan suna teffiya sai ya gammu da sa(r)rikin jefa
Well, they were travelling on when he met with champion of throwing, iya da dan keranshi mailauje komi kankantan tsuntsu en ya he was with small throwing-stick his, bent, whatever small size of bird, if he jefa sai ya fado sai ya che auta karuwa enna zaka ya che zani threw, then it fell. And he said "Baby Rake, where go you?" He replied "I go yawon karuwanchi sai ya che en zo mu teffi ne sai ya practising seduction." Then he said "May I come we go is (it)?" And he che zo manna replied "Come certainly."

shi ke nan sai suka teffi babban ga(r)ri da suka je dayamma suka
Well, then they went big city. When they had gone, in evening they sauka agiddan wota jatuma wai ta tasakalla mainki lodged at house of certain hag, it was said (of) her old thing, fat your (is only) akaure shi ke nan sai auta ya che jatuma ba zaki yi min alkawali at knee.* And so Baby he said "Hag, not will you do for me help en nema matar sa(r)rikin ga(r)rin nan ba sai ta yerda ai jatuma that I seduce wife of chief of city the this not?" And she agreed. Ah! hag bakeau en kana da mata maikeau ka ji dadi jatuma sai not good, if you are with wife owner of goodness, you feel happy, hag then ta kasshe ma-ka aure nan da nan shi ke nan sai ta che to she will destroy for you marriage immediately.† Well then, she said "Very well." sai ya ba ta goro kamman gu(d)da ashirin da turare sai ya che to So he gave her kolas about units twenty, and scent. And he said "Good, ki teffi ki gaisheta amma da da derre ina zuwa sai ta che you go, you salute her, but (=and) by night I am coming." So she said to "Very well."

sai shi ke nan sai ta rufe da fefe ta kai samma
Well so she covered (them) with mat, she put above (=on head), sai ta tashi talha akofar sa(r)riki sai fadawan sa(r)riki and she commenced crying (wares) at door of chief. Then attendants of chief suka rufeta da duka sai sa(r)riki ya che ku ber ta ta shigga ko they covered her with blows. But chief he said "You leave her, she enter, if mata suna so su seye dadawa su sha da marimari su yi sai wives they like they buy cakes they take with sweetmeats they may do (so)." So

* See *kirari* of women, *Hausa Superstitions and Customs*, chapter VII; *waiwai* = "gossip."

† i.e., if you have a good wife, and are happy, the hag will try to part you.

ta shigga shi ke nan sai ita wanda auta karuwa ya ke so ta kirra
she entered. It happened she whom Baby Rake he was wanting, she called
 jatuma da ta zo sai ta che ga shi wanni wai
hag. When she had come, then she (hag) said "See this, certain (one), said (of)
 shi auta karuwa ya ba ni wai en kawo mi-ki sai ta karba
him Baby Rake, he gave me, said I must bring to you." And she (wife) accepted,*
 ta bai jatuma kurdi da goro shi ke nan sai ta che to shi
she gave hag cowries and kolas. Then she (hag) said "Good, he,
 auta karuwa iya zuwa da da derre sai ta che allah ya kamo shi
Baby Rake, he is coming by night." And she replied "God may He bring him."

shi kuwa auta ya iya kiddan molo da gaski sai
He, now, Baby, he could play guitar with truth (=well). When
 akeyi berchi fadawa suna kofar gidida bayi suna
there was being made sleep, attendants they were door of palace, slaves they were
 zaure sa(r)riki ya shigga iya berchi da jatuma ta komo
entrance-porch, chief he went inside, he was sleeping. When hag she returned
 gidida ta che kofar da(i)ki da durimi en ka je shi zaka
home, she said "Door of hut (is) with ficus tree, when you go, it you will
 shigga sai auta karuwa da ya zo sai ya shigga da(i)ki iya
enter."† So Baby Rake when he had come, then he entered hut, he was
 kiddan molo da iya kiddan molo sai kayan shimfidda na sa(r)riki
playing guitar. While he was playing guitar lo! things of spreading of chief
 ta shimfidda wa auta karuwa iya kiddan molo shi ke nan
it (they) spread (themselves) for Baby Rake; he was playing guitar.‡ Well
 sai auta karuwa ya seye turare kamman na kororo ya
now, Baby Rake he had bought scent about of bag (=skinful), he
 zubar da(i)ki duka ya dauke kamshi shi ke nan sai sa(r)riki ya ji
poured (it out); hut whole it took fragrance. Well then chief he heard
 kiddan molo sai ya che a-enna akekiddan molon nan sai
playing of guitar, so he said "At where there is playing of guitar the that?" Then
 ya tashi fadawa da bayinshi ya che to duk azare bu(n)nu daya
he roused attendants and slaves his, he said "Now, each pull thatch-straw, one,
 daya dagga samman da(i)ki da auta karuwa ya ke chikki sai ya che aterri
one, from roof of hut which Baby Rake he is inside." And he said "Guard
 kofa kuma shi auta karuwa da yariniya su ba sun ji ba
door also." He, Baby Rake, and girl, they not they heard not.

sai maisaurare ya mika kainsa ya ji sai ya tashi barawo ya che
Now watcher he stretched head his, he heard, so he roused thief, he said
 ka teffi ga ranarka sai barawo ya tashi ya zammi
"You go, see day (=opportunity) your." So thief he arose, he turned into
 ba(k)kin kanwa ya shigga da(i)kin da autan karuwa ya ke chikki sai
black cat, he entered hut which Baby Rake he was inside. Then
 ya juye autan karuwa kaddanga(r)ri matar kuwa ita ya
he changed Baby Rake (into) crocodile of city (=lizard) woman the also her he
 juyeta kaddanga(r)ri sa(r)riki ya che kuwa opp ga kanwa ni ma ina
changed her (into) lizard chief he said, however, "Oh, see cat, I, now, I am

* i.e., "a certain youth whose name is," &c.

† i.e., "there is a ficus tree by the side of the door of the hut in which is the woman whom you desire, so go in there."

‡ The meaning is that the music caused the mats and skins, used for the chief when he slept there, to place themselves ready for *Auto* to sleep upon.

da ita ta kamo kaddanga(r)ri ne ku ber ta shi ko barawo
with her, she has caught lizard (it) is, you let her (go)." He, now, thief,
 ya teffi da su suka fuehe dagga ga(r)rin
he went off with them, they passed out of city.

sai shi ke nan sai suka zare da(i)ki duka ba su ga
Well so they (attendants) pulled down hut whole, not they saw
 komi ba sai sa(r)riki ya hakura ya che to sai su waddanan
anything not. Then chief he calmed, he said "Very well." But they others
 da suka fuehe dagga ga(r)ri suka teffi suka zo rafi en sun
when they had escaped out of city, they went, they came river. When they had
 zo rafi sai maisassakar jirrigi nan da nan ya sassaka jirrigi maikau
come river then hewer of canoe immediately he hewed out canoe owner of goodness,
 nan de nan maitukar jirrigi ya tuka shi sai suka haye suka teffi
immediately paddler of canoe he paddled it, so they crossed, they went off.

There is a good deal of the ending missing from the above, as a variant the chief pursues and is held off by the warrior and the slinger until the canoe has been made, and one would expect this from the commencement.

No. 8.

da gizzo ne da gaurakiya sai gizzo ya auro ta da
And spider (it) is and hen-crown-bird. Now spider he married her. When
 gizzo ya auro ta sai ya kawo ta giddansu ga da(i)kin uwar
spider he had married her, then he brought her house their, see hut of mother the,
 ga na gizzo
*see (that) of spider.**

shi ke nan sai gizzo ya che zo ki karbe hatsi ki yi abinchi sai
Well, spider he said "Come, you take grain, you make food," but
 gaurakiya sai ta yi kuka sai uwar gizzo ta che mi
hen-crown-bird then she began crying. Then mother of spider she said "What
 ka yi ma-ta sai ya che na che ta zo ta yi
you have done to her?" And he replied "I said she should come, she should make
 nikka ta ki sai uwar gizzo ta che kai ba ka yi
grinding, she has refused." Then mother of spider she said "You, not you do (it)?"
 ta yi wadon fadda ke nan sai gizzo ya dauka hatsi ya
She made commencement of trouble is this. Then spider he took grain, he
 yi nikka.
ground (it).

sai ya che to zo ki sa tukuniya ki yi abinchi sai
Then he said "Well, come, you put pot (on fire) you make food," but
 ta yi kuka sai dagga chan uwar gizzo ta che mi ka
she began crying. Then from over there mother of spider she said "What you have
 yi ma-ta sai ya che na che ta yi girriki ta ki
done to her?" And he replied "I said she should make fire up, she has refused."
 sai uwar gizzo ta che kai ba ka yi shi ke nan sai ya dauke
Then mother of spider she said "You, not you do (it)?" So then he took,
 ya sa tukuniya ya girrika sai shi ke nan sai da tukuniya ta
he put pot (on fire), he made up fire. Well when pot it
 taffar sai ya che zo ki tuka sai ta yi kuka sai uwar gizzo
boiled, then he said "Come you stir," but she began crying. Then mother of spider

* The spider was living in the family compound, and his own mother's hut was close by.

ta che mi ka yi mā-ta sai ya che na che ta yi
she said "What you have done to her?" And he replied "I said she should make
 tuka ta ki sai uwar gizzo ta che kai ba ka yi
stirring, she has refused." Then mother of spider she said "You, not you do (it)
 ba sai gizzo ya tuka tuwo
not?" So spider he stirred food.

da gizzo ya tuka tuwo sai ya che to zo ki dauka naki
When spider he had stirred food, then he said "Well, come, you take yours,
 ki chi sai yariniya ta yi kuka sai uwar gizzo ta
you eat," but girl (crown-bird) she began crying. Then mother of spider she
 che mi ka yi mā-ta sai ya che na che ta zo
said "What you have done to her?" And he replied "I said she should come
 ta dauka nata ta chi sai uwar gizzo ta che kai ba
she should take hers, she should eat." Then mother of spider she said "You, not
 ka ba ta ba sai shi ke nan sai gizzo ya dauka tuwo ya ba yariniya
you give her not?" So therefore then spider he took porridge he gave girl.
 sai ta dauka ta chi
So she took (it), she ate.

shi ke nan sai derre ya yi sai gizzo ya che to hau gaddo ma
Well then night it came, and spider he said "Well, get upon bed now,
 ki kwanta sai ta yi kuka sai uwar gizzo ta che mi
you lie down," but she began crying. Then mother of spider she said "What
 ka yi mā-ta sai gizzo ya che na che ta hau gaddo
you have done to her?" And spider he replied "I said she should get upon bed."
 sai uwar gizzo ta che kai ba ka dauketa ba sai gizzo ya
Then mother of spider she said "You, not you carry her not?" So spider he
 zo ya dauketa ya sa akan gaddo
came, he lifted her, he put upon bed.

sai da ya sa ta sai ya che to gara sai ta yi
Then when he had put her, then he said "Now, get ready," but she began
 kuka sai uwar gizzo ta che mi ka yi mā-ta sai ya
crying. Then mother of spider she said "What you have done to her?" And he
 che na che ta gara ta ki sai uwar gizzo
replied "I said she should get ready, she has refused." Then mother of spider
 ta che kai ba ka gara ta ba sai gizzo ya gara ta
she said "You not you prepare her not?" So spider he prepared her.

da ya gara ta sai ya kwanta ya ber ta kamma zaya
When he had prepared her, then he lay down, he left alone her as if he would
 yi berchi sai shi ke nan kamma tsakkan derre uwar gizzo kuma ba
make sleep. But about middle of night—mother of spider, too, not
 ta yi berchi ba gizzo ya kwanche zennenta sai yariniya sai ta
she made sleep not—spider he snatched off clothes her. Then girl, then she
 fa(r)raka sai ta yi kuka
woke up, then she began crying:

ni gaurakiya yau na mutu babu noma
*"I hen-crown-bird to-day I die no (more) farming."**

tana nan tana kuka anche kukan mene ta che
She was there, she was crying. It was said "Crying for what?"† She replied
 gizzo ya kasshe ta da terkache sai uwar gizzo ta
spider he would kill her with possessions (genitals). Then mother of spider she

* She would never again accompany her own people to pick up seeds on the farms.

† The mother had not gone to sleep, and it was she who asked the question.

che mi ka yi ma-ta sai gizzo ya che ina so en chi
 said "What you have done to her?" And spider he replied "I desire that I have
 ta sai uwar gizzo sai ta zageshi wai ya berri
 her." But mother of spider then she abused him it was said he should leave off.
 shi ke nan sai ya berri
 Well so he left off.

ga(r)ri ya waye kuma sai ya che da yariniya ta
 Town it was astir (=dawn), however, then he said to girl she should
 gara kayanta duk ta teffi ba ya sonta suka rabbu
 collect possessions her all, she should go not he wanted her. They separated.

A. J. N. TREMEARNE.

REVIEWS.

Religion.

Frazer.

Psyche's Task: a Discourse concerning the Influence of Superstition on the Growth of Institutions. By J. G. Frazer, D.C.L., LL.D., Litt. D.: Second edition. London: Macmillan & Co., Ltd. 1913. Pp. xii + 186. Price 5s.

The first edition of *Psyche's Task* was reviewed in these pages, Vol IX. (1909) No. 83, p. 143. The present edition is revised and enlarged, chiefly "by the "discussion of a curious point of savage etiquette," but otherwise substantially the same, and the admirable discourse on the scope of social anthropology with which Dr. Frazer opened his first professional course at Liverpool has been added.

The reviewer of the first edition expressed the opinion that the modest propositions which alone the book professed to uphold were abundantly proved. With that opinion everyone must concur. I am not sure that all the illustrations adduced strengthen Professor Frazer's case. One would like to know how the German writer, from whom he cites a statement concerning the Masai, defines adultery. The statement is that the Masai hold that "if a father were to touch his infant on the "day after he had been guilty of adultery, the child would fall sick." So far as I am aware there is no such thing as adultery apart from incest, or what is equivalent to incest in the Masai code, namely, intercourse with a person of the opposite sex belonging to a different "age." The "sexual crime" to whose "blighting influence" among the adjacent Nandi Professor Frazer calls attention is not what might be inferred. It is not ante-nuptial unchastity, for that is universal and perfectly regular among the Nandi, as well as among the Masai. It is conception. So long as sexual intercourse between unmarried persons has not this result, the girl is blameless; she is subject to no taboo, social or otherwise. It is gravely to be doubted whether unchastity among the Basuto causes defilement. It is true that, for certain ceremonial purposes, as the kindling of new fire, a virgin youth is required. The Basuto are not peculiar in this; whatever may be the reason of it, it is clear that the punishment which follows the ceremonial performance by one who does not fulfil the requirement, follows not for unchastity, but for the breach of a purely ritual condition. "Sexually clean," too, in Morocco, must mean pure from all sexual contact, even the most legitimate. Mahomedan law requires ceremonial ablution to restore "purity" after every such contact. In the case of a woman, "uncleanness" may mean, of course, something more; and women are commonly, although not everywhere in Morocco, forbidden to enter granaries at all. The Anyanja are notoriously unchaste. If a man accidentally met a solitary woman he would not pass her by; and if she refused him he might kill her. Adultery by a husband is not recognised. Adultery by a wife seems to be resented partly because it is an infringement of the rights of her husband, but more because it is held to have a magical effect upon him if he go hunting, or if he take food she may have subsequently prepared for

him ; it is witchcraft which may cause his death. The same reason seems to govern the rules of sexual morality among the Awemba.

I cannot accede to the proposition that "wherever we find that incest, adultery and fornication are treated by the community with extreme rigour, we may reasonably infer that . . . the reason for so doing has probably been a belief that the effect of all such delinquencies is to disturb the course of nature, and thereby to endanger the whole people, who accordingly must protect themselves by effectually disarming and, if necessary, exterminating the delinquents." The reason for treating post-nuptial infidelity and ante-nuptial incontinence with extreme rigour may very often be no more than the indignation of the husband whose rights are infringed, or of the parent for the depreciation of the market value of the commodity he has to dispose of. That it is said to be more than this in many cases, such as are here rightly adduced, by no means proves it for all. Incest, it is true, the union of persons of opposite sexes forbidden by the customs of the tribe, stands on a different footing from the other infractions of sexual rules. But I think we ought to require proof that the course of nature is held to be disturbed by it, before making such an inference. Professor Frazer himself calls attention to the fact that it is, for some purposes and among some nations, not merely tolerated, but enjoined. This should put us on our guard. Our plain duty is to consider each case in relation to the other customs and beliefs of the people concerned—in a word, to their entire culture.

But we may subtract from this and other sections of the work all the illustrations that seem inapplicable. We shall still have ample support for the main thesis. It was time to consider the useful aspect of superstition : its baneful, stupid, and merely ridiculous aspects have long been a theme for moralist and philosopher, as well as anthropologist. All who are interested in the history of civilisation will be grateful to Professor Frazer for making a beginning. He jocularly calls superstition his "disreputable client." She has no reason to regret the exertions of her very distinguished advocate. Now that he has shown the way, others will doubtless follow.

E. SIDNEY HARTLAND.

Archæology : Spain.

Breuil : del Rio : Obermaier.

La Pasiega (Santander, Spain). Institut de la Paléontologie, Paris. 78
Published at Monaco, 1913. Pp. 64. Plates XXIX. Fig. 25.

This is another of that wonderful series of monographs on prehistoric cave paintings for which we are indebted to the liberality of the Prince of Monaco and to the energy of the distinguished band of explorers whose labours he has so ably assisted. Of course it does not possess such interest for the ordinary reader as that epoch-making volume *La Caverne d'Altamira*, the first of the series, nor does it contain so many new subjects as the volume on the *Font de Gaume*, but as a corroborative and complementary work it has great value. It is not given to everyone to go to Spain, or to those out-of-the-way parts of France where cave paintings may be studied, and even for those who do go it is not easy at once to realise the meaning of the strange forms and colours indistinctly seen on the rough surface of the roofs and walls of gloomy caverns. At one time some archæologists refused to regard them as real pictures, and thought that the sketches first published of them were to a large extent figments of the brain. They believed that enthusiastic copiers had "read into" the natural contours and striations of the rock meanings that were merely casual resemblances to the forms of various extinct animals, just as some enthusiastic flint collectors see the artificially formed birds and beasts and fishes in many of the strangely shaped stones that may be found in almost any gravel pit. Hasty and ignorant reviewers—the successors of those

who had jeered at Bouchier de Perthes, at Lartet, or at Christy, and the predecessors of those who for all ages will always jeer at scientific conclusions that would compel them to recast their fossilised ideas—these men were eloquent with their sarcasms; for was it not incredible that man should have lived in France when it was inhabited by the mammoth or even the rhinoceros? And was it not impossible to believe that art should have flourished without the help of powerful kings and wealthy patrons?

Experienced workers are careful to suspend their judgment; they wait for the decisions of specialists. Only the other day I saw some drawings and photographs of strange figures in an English cave which much resembled the outlines of bison, but the Abbé Breuil has decided against their being of human handiwork. It requires great zeal and patience as well as good artistic perception to distinguish and classify the confused and often half-obliterated forms painted or engraved by the mysterious race or races of mankind who dwelt in France when it had a climate in some centuries more temperate than at present, but in others far more rigorous. Mere zeal or even mere artistic knowledge is not sufficient without the minute and careful study which few can give to such a subject. It is a pity that critics do not more often call to mind the reply that Ruskin made to an enthusiastic lady who professed to have seen at once the beauty and meaning of a picture after she had read his remarks about it. "Madame, I am glad you saw it at once, it took me " nearly twenty years to perceive it."

Therefore, although in turning over the pages of *La Pasiega* the ordinary student may not perceive much that seems really new or important, yet to the expert it will be invaluable. The careful renderings of the numerous paintings—chiefly of deer and horse, with a few bison, by Abbé Breuil are supplemented by excellent photographs taken by M. Obermaier, his fellow professor at the Institut de Paléontologie Humaine, and by a large scale plan of the cave made from the surveys of M. Alcalde del Rio.

Perhaps the most striking feature of the cave is the prevalence of red figures, but some of the "inscriptions symboliques" are very interesting and mysterious. The wide publicity given to such inscriptions by these monographs may, by bringing them to the notice of workers in other fields of anthropology, possibly result in their being explained or even interpreted. M. Breuil has succeeded in classifying chronologically the "tectiform" figures, but he does not say whether he considers the variation in design as denoting a development of the type of dwelling or a development in the art of representing it. The "claviform" signs still remain incomprehensible, but the Abbé suggests that they may represent clubs. He also thinks that some of the combinations of signs may be sentences warning the initiated against the dangers of the deep pitfalls frequently found in these caves. We hope that these problems may perhaps be solved by the researches he is making now in some caves in the south of Spain, a labour in which we are glad to note he is being assisted by two Englishmen, Colonel Willoughby Verner and Mr. Burkitt. H. G. SPEARING.

Pacific: Archæology.

Enock.

The Secret of the Pacific. By C. Reginald Enock. London: T. Fisher Unwin. 1912.

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This is a book which deals in a very broad and general way with the archæology of Mexico, Central America, Peru, and the Pacific Islands. The author has himself visited the ruins which he describes, so that his descriptions have the merit of being based upon personal observation. But as soon as he quits the *terra firma* of personal narrative for the shifting sands of conjecture on sources and influences, we are more struck by his imaginative than his critical powers. An undue proportion

of space is occupied with quotations from other works, the *Encyclopædia Britannica* figuring largely among them. The author himself calls the book a "fragmentary *résumé*," and states that his purpose is to stimulate further inquiry rather than to provide a compendium of information.

A book of this size, attempting to cover so large a field, must necessarily suffer from superficial treatment, which is not a good foundation on which to build theories of connection between cultures. The suggestions afforded by vague resemblances in the art of different races are likely to be illusive; what the student requires is systematic and minute investigation of details. The author, like many others before him, evidently wishes to see a close connection, not merely racially, but culturally also, between Mexico and Peru on the one hand and Asia on the other, Egypt, Assyria, and China all being suggested as possible sources of direct influence. But he produces no convincing argument in support of his theories; for, to take only one instance, we cannot admit the similarity of designs such as the "Greek fret," much less lines, waves, and zigzags, as evidence for direct contact between two cultures. It is well known that the number and variety of designs in plain woven basketry is limited, and that these tend to recur independently wherever the arts are practised, and to be transferred as decorative *motifs* from one kind of object to another, regardless of structural necessity.

The Greek fret need be no more than a basketry version of a "loop-coil" meander, and as such may well have had independent birth in different parts of the world.

We are bound to confess that a single piece of negative evidence such as is furnished by the absence of the wheel in ancient America in any form whatever seems to us more convincing than the positive evidence of a host of vague similarities.

A protest is necessary against calling Mexican temples "replicas of pyramids," in view of the essential differences both in their structure and purpose, while the use of such phrases as "Mexican Pharaohs," "American Solomons," "Hispano-Egyptian denizens of the New World," "Mexican-Græco-Buddhist" as applied to the ruins of Mitla rather begs the whole question of oriental influence.

Sufficient has been said to show that the book is popular and discursive rather than scientific; it will entertain and stimulate the interest of the novice, without, we hope, unduly biasing his judgment. The descriptive and narrative portions are the best, while there are a number of good photographs illustrating the text.

H. J. B.

Africa, West.

Benton.

The Sultanate of Bornu. Translated from the German of Dr. A. Schultze, with additions and appendices, by P. Askell Benton, B.A., F.R.G.S., Third Class Resident Northern Nigeria. London: Humphrey Milford, Oxford University Press. 4 $\frac{3}{4}$ inches $\times$ 7 inches. Pp. 401. **80**

Bornu, the subject of this compact little volume may be said to have been for the last thousand years the political, as well as the geographical, centre of Africa. No exhaustive study of the land and its people has so far been attempted, and the present work comes as a valuable addition to the knowledge of both. The first half consists of a translation of studies by Dr. Schultze, the most important of which, from the point of view of the present reviewer at least, are the chapters dealing with the Flora and Fauna. It is not without interest to note that since the author wrote, "It has not yet been definitely settled whether one of the bush "pigs" (*Potamochoerus*) is found in Bornu," several examples have been brought to England from that region.

When the author turns to the history and customs of the people, he is on less sure ground. Several errors are noted and rectified by the translator as regards British Bornu, with which the latter is well acquainted; but, when dealing with lands and peoples beyond the sphere of British influence, no such help can naturally be given to the reader. For instance, although Dr. Schultze saw no saddles among the Musgu, it is hardly correct to say that such things are quite unknown among this tribe. Nor, in passing through this country, did the reviewer come across a single instance of what Dr. Schultze states as "characteristic" of them, *i.e.*, "the barbarous way in which they retain their seat on a horse . . . As saddles are quite unknown, the Musgu supply the deficiency by causing an artificial sore on the place where the saddle ought to go of a horse otherwise in good condition; this sore is kept continuously open, so that the rider is as it were glued to his horse."

Nor are all Musgu so "very primitive" in the matter of clothing. During our visit in 1910, most of the men in Musgum itself were wearing long Mahomedan robes, while nearly all the women were attired in something more than a "band of rope-like twisted grass."

Apropos of the interdict on Maria Theresa dollars into English, and—*pace* Mr. Benton—German territory, it may be remarked that from a trader's point of view this prohibition is a great hindrance to international commerce, since it is the only coin which is readily accepted from Nigeria to Abyssinia. In the Territoire Militaire du Tchad, 1910–11, these dollars had reached such a premium that four and even five francs, instead of the ordinary three, were eagerly offered for them.

Since Dr. Schultze's work is the most complete modern monograph on Bornu, it is the more to be regretted that it takes practically no account of later English works on the subject. For instance, neither Lady Lugard's *A Tropical Dependency* nor Boyd Alexander's *From the Niger to the Nile* are so much as mentioned in the bibliography. Later publications, such as Mr. Benton's own works and *Boyd Alexander's Last Journey*, by Herbert Alexander, naturally were not available. This fact would partly explain the author's remark on p. 39: "Our knowledge of the British part of the country has not been substantially increased since Rohlf's and Nachtigal's time. The exact opposite is true of the German part . . . for it has been so thoroughly explored in all directions by Germans as well as French that very little remains to be done in the geographical department of enquiry."

So well does Mr. Benton's translation run that one can hardly notice that it is not an original English work. To him we are also indebted for the whole latter half of the book, which contains a mass of information in appendices:—First, a précis and translations from Tilho's works; secondly, a translation of Julius Lippert's *Life of Rabeh*; and thirdly, unpublished correspondence on the Oudney-Denham-Clapperton Mission to Bornu in 1821–24, which Mr. Benton has, with great industry, unearthed from the Record Office and the Royal Geographical Society. The letters are most interesting, and, from a historical point of view, their publication is of importance; though it comes as somewhat of a shock to learn so much concerning the internal dissensions and quarrels of the members of an expedition which, whatever its faults and failings, brought glory to the British name.

It is earnestly to be hoped that Mr. Benton will continue to amass and publish further information, thus helping to take away the reproach, implied by Dr. Schultze, that the British know and care less about their dominion in West Africa than any other European people. That Mr. Benton should have found time amid the pressure of official work for studies such as these is, to those who know the conditions under which such things are done, more eloquent than any words. P. AMAURY TALBOT.



MARY SEYMOUR, TASMANIAN HALF-CASTE.

ORIGINAL ARTICLES.

Tasmania.

With Plate L.

Basedow.

Relic of the Lost Tasmanian Race.—Obituary Notice of Mary Seymour. *By Dr. Herbert Basedow; Local Correspondent for Australia of the Royal Anthropological Institute of Great Britain and Ireland.* **81**

An interesting identity passed away at Hog Bay, Kangaroo Island, on Tuesday, September 9th, 1913. It was Mrs. Mary Seymour, a true half-caste Tasmanian, who was born on September 11th, 1833, at Wilson's River (Kangaroo Island). The mother of the deceased was a full-blooded Tasmanian aboriginal who, together with other native women, was kidnapped by whalers and brought to Kangaroo Island in an open whale-boat about the year 1828. Among these men was one named Nat Thomas, who became the husband of Mary's mother. Of this union came three children: a boy named Sam (born 1830) and two girls, Mary and Hannah (born about 1833 and 1839, respectively). It was during these years that several runaway whalers (including two by name of George Horman and Pirkey) imported some young aboriginal women from Cape Jervis on the mainland opposite. Quite a number of children are said to have been brought to the world as a result of this importation, but according to Mrs. Seymour, they either died from natural causes or were knocked on the head directly they were born.* The black women from the mainland were made to keep the men supplied regularly with food, which they obtained by hunting and fishing. Mrs. Seymour often remarked that the Tasmanian women never would join the women from the mainland in their hunting expeditions, but "regarded themselves as much superior in every respect." It was on that account that the Tasmanian women kept to themselves and hunted in separate parties. In this way Mary, her brother, and young sister spent the greater part of their childhood hunting and camping along the south coast of Kangaroo Island, where kangaroos, wallabies, opossums, fish, and shell-fish were to be found in abundance. Mary, in common with her brother and sister, lived this life for some ten or twelve years, never speaking to her mother in other than the native Tasmanian tongue. Even in later life Mary preferred the language her mother had taught her, and always spoke it when she met her sister (who predeceased her by about two years). Mary married Joseph Seymour when only sixteen years of age. It was only then that she was educated by the lighthouse-keepers and learned to read and write English.

Of Mary's brother, Sam, little is known. When but sixteen years of age he joined a whaling vessel at Antechamber Bay and left for England. Mary received one letter advising her of his safe arrival at Liverpool and that he was about to join the crew of a boat bound for China. This is the last that was heard of Sam Thomas.

Mary claimed to be "the first woman born on Kangaroo Island." She was an interesting character to converse with, and graphic were her accounts of experiences in the pioneering days of South Australia. Her father and husband became keepers of the Cape Willoughby Lighthouse, and later took up land at Antechamber Bay. When her husband died Mary bought 268 acres of land near Hog Bay, and started a farm with the assistance of her son and daughter. Together they cleared twelve acres and built a stone house. Mary at that time could handle a plough as well as any man, but although she worked with a will, she ultimately found it necessary to sell out. The children of the deceased, Mr. Joseph Seymour and Mrs. E. Barrett, survive her. Although a sufferer from a fractured knee-cap and chronic rheumatism,

* Deeds of this description do not belong to the early days of settlement alone. Quite recently crimes of a similar nature were brought under my notice on the north coast of Australia.

for which she had latterly been under my treatment, she always displayed a cheerful disposition.

Mrs. Seymour was a woman of short but robust stature. The facial features indicated a keen intellect combined with a determined will; both of these characteristics being well known to persons who had had the privilege of her acquaintance. Seen in profile, the "deep notch below the glabella at the root of the nasal bones" betrays a Tasmanoid inheritance described by Dr. Garson* as one of the characteristics of the race. The hair was silken, white, and wavy, the eyebrows bushy. The lips and chin were remarkably free from hairs. The skin was of a dark bronze-brown and wrinkled with age. The lower jaw was well developed, and had a big loose flap of skin attached to it that produced a very noticeable double-chin. The keen, small eyes lay deep within their sockets; their colour was a greyish brown.

It is of some interest to compare the accompanying photographs of Mary Seymour with those of Mrs. Fanny Cochraine Smith, of Port Cygnet, Tasmania, published by H. Ling Roth.† Both individuals were true Tasmanian half-castes, and there is a striking resemblance in their facial features. The characteristic notch below the glabella is certainly more marked in Mrs. Seymour's case than in Mrs. Smith's.

H. BASEDOW.

Fiji.

Hocart.

The Disappearance of a Useful Art in Rotuma. By A. M. Hocart. **82**

Ethnology, in order to progress, has not only to gather in new material, but also to rid itself of the many old fallacies that govern our treatment of the material. Dr. Rivers has done yeoman service in attacking the utilitarian fallacy.‡ I am glad to be able to support with an actual case from Rotuma his suggestion that reasons of magic may cause a useful art to disappear.

A man named Fang and his wife Teraniš invented the big nets of line (*alol*). Their two sons, Fakaututu and Savatamäür, invented a big net twenty fathoms long for turtle fishing (*vao kgluang hoi*). Savatamäür begot Savatató, and Savatató begot Sorfo'ou, and Marifang, and Tató, and Sö'sö'äk.¶ Here I leave the narrative to Sa'a, a woman of Malhah.

"The fourth son died through the words of Irav (who was then Säu, or sacred chief). Irav told Savatato to bring his net to catch turtle in Sümla'. But Savatato did not bring the net and Irav was angry and said he could use his net to catch the thing that was hidden in the house (meaning Sö'sö'äk who was hidden in the house that people should not see him).¶ So Sö'sö'äk died and Savatato pulled off a float from the net, and buried Sö'sö'äk in the sand,** and said, 'You died through the net and the net will go with you' (that the net should not be made again).

"And it came to pass that a man came, Savatato's grandson, the son of Tato, Vāvā by name. And he told Savatato it would be well to make the net again, that one of his children or grandchildren should die. Savatato said it was well,

* "Is Mrs. F. C. Smith a Last Living Aboriginal of Tasmania?" *Journ. Anth. Inst.*, Vol. XXVII, Plate XXVII. Vide also Jas. Barnard: "Notes on the Last Living Aboriginal of Tasmania," *Proc. Rl. Soc. of Tasmania*, 1889.

† Vide H. Ling Roth: *Aborigines of Tasmania*.

‡ Festschrift t. Edouard Westermarck, Helsingfors, 1812, p. 109.

§ *ʔ* sounds like a very broad *o*, but is written *ʔ* for reasons that cannot be explained here.

¶ ' is like the Samoan break and represents an original *k*, *ʔ* is the reduced form of *ʔ* and lies between French *è* and *e* in *je*.

¶ To avoid the evil eye because he was so handsome.

** I understand that the float was buried with Sö'sö'äk, and Savatato's words show that it was so; but on turning to my notes I can find nothing to that effect. It is customary in Rotuma to bury people in sand.

that the price of it should be the children and the grandchildren of Vāvā. So the net was made again."

They do not make these nets any longer in Malhah because they are afraid, for if a new net is made some descendant of Vāvā will die. Besides the old folk that made the net are extinct.

Anyone who has been much among the South Sea islanders, and knows how important a place food, especially animal food, occupies in their minds, will admit that turtle fishing is not the least of their useful arts. And not only does turtle fishing satisfy one of their greatest necessities, but it was invested with great prestige, as turtle flesh was the food of chiefs. The importance attached to it is proved by the price that Vāvā was willing to pay for its revival. But Vāvā's descendants have not shared his enthusiasm for the art, and it has again fallen into abeyance in the district of Malhah.

If a curse could compel South Sea islanders to give up fishing it might very well compel them to give up canoes.

A. M. HOCART.

Archæology.

Lewis.

Standing Stones and Stone Circles in Yorkshire. By A. L. Lewis.

83

So far as I have been able to discover, the great county of York does not contain any dolmens, nor any of the larger non-sepulchral stone circles; but in almost all parts of it there have been numbers of what I call "barrow circles," that is, small circles of small stones surrounding tumuli. Most of these have been destroyed, and those which exist, at least on the Ordnance maps, if not on the moors, are often so inconspicuous as to be very difficult to find amongst the heather, and if found do not appear to offer any special features of interest. Amongst these are a cist and circles said to have existed at Obtrush Roque, in the North Riding, while in a paper on the "Antiquities in the South-west part of the County of York," read by the Rev. T. James, F.S.A., before the Huddersfield Archæological and Topographical Association on 30 January 1867, I find mention of the "Alder Stones" in the wilderness above Mytholmroyd, the "Druidical Temple" above Slack, and the "Ladstone" on the edge of Norland Moor, but no detailed description of any of them, and I do not know whether they are still extant. Turning to the extreme west of the county, a guide book of 1891 informs us that at Bordley, between Malham and Grassington, there were the "remains of an ancient (supposed) "Druids' Temple, consisting of a mound 3 feet high and about 150 feet in circumference, where was formerly a complete stone circle with a large flat stone at one end called the 'Druids' Altar.'" The circle appears to have been destroyed in building the adjoining wall, and "all that is to be seen now" [1891] "are three upright stones raised above the earthwork." Other stone circles and cairns are spoken of as existing in the neighbourhood, and on Crow Hill, near Haworth, it is said "a huge cromlech or altar stone, weighing fully five tons, is laid horizontally upon two upright blocks now half concealed in the turf."

The 1-inch Ordnance map, surveyed in 1843-9, revised in 1910, and published in 1913, shows upon Rombald's Moor, above Ilkley, a "circle of stones," a "stone circle," and a "Druidical circle." Why so distinguished from one another I do not know. While staying at York last year I tried to see these circles, but could neither find nor hear of any traces of them, and I rather suspect that they have been demolished and their fragments used to make sconces or shelters in connection with grouse shooting. They are, however, described in Vol. 31 of *Archæologia* (1845), by Mr. J. M. N. Colls, as including "a circle of stones of various sizes, "from cubes of 3 feet to blocks of 4 or 5 feet by 2, chiefly set upon their edges, "and of the sandstone grit which here forms the substratum of the moor; this

"circle about 43 feet in diameter, and in its centre another small circle of seven stones, likewise set upon their edges." There were also many earth circles, that is, banks of earth and stone mixed, several of which had, even seventy years ago, been ruined for road-making purposes. Exploration of the centre of the stone circle produced nothing, but seemed to indicate that it had been previously disturbed. A circle, 27 feet in diameter, is said to have been destroyed in making a reservoir. The guide book of 1891 already mentioned describes these or other circles on these moors, but all as being in a state of dilapidation, which during the last twenty-three years has probably approached complete destruction. They were all most likely either burial circles or dwelling enclosures of one sort or another.

On Ilkley Moors there are also some rocks inscribed with concentric circles and other figures which have fortunately proved less attractive to the destroyers than have the circles whether of earth or stone.

There is a small circle called the "Druid Stones" on Cloughton Moor, between Scarborough and Ravenscar; it is 31 feet in diameter, and the present diameter of the mound in or on which it stood is about twice as much; there are what seem to be the remains of a cist near the middle of it. I found twenty-five stones and fragments, the largest of which were about 3 feet by 2 by 2. One appeared to have had a cross cut upon it. While on my way to this circle I was told of some stones at a farm near by, which I visited, and found them to be apparently the remains of a similar circle in still worse condition.

Four circles are marked on the Ordnance map on Wykeham Low Moor, but they are either of earth only or of such small stones as to be completely hidden by the heather, through which I struggled knee deep in search of them for some time, stirring up thousands of flies, but finding nothing else to reward my efforts.

It would be of little use or interest to enter into a description of these little burial circles; they are of a type common in many places, and might as well be in Siberia as in Yorkshire, just as this one by the Tasheba River, W.S.W. from Minusinsk, might quite as well be in Yorkshire as in Siberia. One might indeed think that the people who made this grave in Siberia were the ancestors of those who made similar ones in Yorkshire, but for the fact that the Siberian tumulus contained bronze and iron articles.

Although Yorkshire possesses no circles worthy of note, and no dolmens, it does contain some very remarkable menhirs or standing stones, which may even be said to form a class by themselves. The longest standing stone in the British Isles is in the churchyard at Rudston, near Bridlington. It stands at the north-east of the church, and is more than 40 feet long, but how much more is not known; 25 feet of it are above ground, and a hole has been dug by its side to a depth of 16 feet without reaching the bottom of it. Its greatest width and thickness are 6 feet and $2\frac{1}{2}$ feet respectively, and it has been dressed to a regular shape. Its broad sides face East and West by compass, the line of May-day sunrise or thereabout. It is said to be a coarse ragstone or millstone grit, but its place of origin has, I believe, not been determined. It has been thought to have been erected in memory of some Viking named Rudd, but it seems that the original name of the place was Rodestan, and that it was not corrupted to Rudestone till 1266—long after the Viking period. As the stone stands to the north-east of the church, it is possible that there may have been a circle to the south-west, and that the church was placed so as to block the line of sunrise from the stone to the circle, as at Stanton Drew, but there are no remains of any circle now, and the absence of large circles in Yorkshire makes against the probability of there having been one here. Two cists in the churchyard were placed there in 1871, having been dug out of a field near by in 1869.

At Boroughbridge, about 15 miles north-west from York, there are three fine

menhirs, known as the "Devil's Arrows." They stand very nearly in a line, about 20° west of North and east of South. The most northerly one is 18 feet high, $7\frac{1}{2}$ feet broad, and $3\frac{1}{2}$ feet thick; 197 $\frac{1}{2}$ feet from it is another, 22 feet high and $4\frac{1}{2}$ feet broad and thick; and 362 feet further is the third, 23 feet high by $4\frac{1}{2}$ feet broad and 4 feet thick. Camden, Leland, and Stukeley speak of a fourth stone, which, by putting their descriptions together, may be supposed to have stood between the first and the second, and close to the latter. Leland says they stood within 6 feet or 8 feet of each other. Camden says that they almost touched one another. Stukeley says two of the stones are exactly 100 cubits apart, and 100 cubits, at his standard measurement of $20\frac{3}{4}$ inches to the cubit, are only 173 feet, against 185 feet according to my measurement (197 $\frac{1}{2}$ feet, less $4\frac{1}{2}$ feet for the thickness of the lost stone, and 8 feet for its greatest distance from the second existing one). He says further that two more stones, doubtless my second and third, are 200 cubits asunder, that is 346 feet, instead of 362 feet as measured by me. Again he says, in an unpublished letter of 1740, that another stone, at that time carried off, was 100 cubits more, in the whole making 400 cubits distance. This stone would obviously be in prolongation of the present line southwards. It will be seen that there is a considerable difference between Stukeley's measurements and mine, but between mine and those of the late Rev. W. C. Lukis there is only a difference of 1 foot in the whole length of 564 feet or 565 feet; and, after comparing a number of Stukeley's measurements, given both in feet and cubits, I have come to the conclusion that the feet represent his belief as to the actual measurement, and the cubits his view as to what the distance was intended to be or ought to have been. Mr. Leadman has stated, but I do not know upon what authority, that in 1694 there were seven stones here.

The three remaining stones are not exactly in line, a straight line between them would have the two end stones touching the east side of it and the middle stone touching the west side of it, and this deviation has caused some archæologists to think that the stones did not all belong to the same line, but that there may have been an avenue, or even a number of lines, like those of Carnac, here. I myself am not of that opinion; a series of avenues at an ordinary distance from each other, and extending more than 700 feet in length, and a proportionate breadth, would have required some hundreds of stones, none of which would have been very small, if we may judge from those left, and I cannot believe, without further evidence than is afforded by the known destruction of two stones in two centuries, that all these would have been removed, leaving no trace behind except the three survivors. The middle line of which I have spoken would run from about 20° east of South to 20° west of North (true), and Sir Norman Lockyer thinks it may have indicated the rising place of *a centauri* at about 3,400 B.C. This direction of the line is very similar to that of the long line or lines at Shap, in Westmoreland, for which Sir Norman Lockyer suggests the same objective and date.

The stones themselves are of a soft grit, full of tiny pebbles, and the rain has worn long and deep channels on them, narrowing from the top downwards; these channels have been mistaken by at least one antiquary for artificial "flutings," but that they are water-worn channels is shown by their running straight down two slanting sides of a stone which leans, and by their being very long on the uppermost (third) side, and very short on the overhanging (fourth) side, of the same stone.

These grand menhirs at Rudston and Boroughbridge are so very different from the insignificant little barrow circles which have been so numerous in Yorkshire that we are led to the belief that they must have belonged to a different set of people, or, if to the same, then to a different period or development in the life of that people. It is perhaps more likely than not that they were set up as memorials of some event or other—possibly a battle; there was a battle at Boroughbridge

in 1322, in which Edward II defeated the Earls of Hereford and Lancaster, but that is much too recent to have been the cause of their erection. Still there may have been some long forgotten prehistoric fight in the same vicinity. Nothing, however, has been recorded or discovered to fix the age or object of these stones, but, as they are all four more or less squared and dressed, they are probably later than most monuments of their class; in these respects and in general appearance they more nearly resemble the uprights of the great trilithons at Stonehenge than any other monument in the British Isles—perhaps in the world. A. L. LEWIS.

Obituary: Bandelier.

MacIver.

Adolph Francis Bandelier. *By D. Randall MacIver.*

84

The death of Mr. Adolph Francis Bandelier, which occurred at Seville on March 18th, has robbed the world of a most brilliant and versatile historian and anthropologist. In learning and critical ability he was head and shoulders above any man who has yet devoted himself to the study of Colonial Spain or of the native races and civilisation which it embraced. He has left an imperishable stamp on American anthropology, and has set a standard for scholarship and research which should be an inspiration to the younger generation now arising.

The life of Mr. Bandelier is in itself a romance set in a background of colonial pioneering and backwoods exploration.

He was born in Berne in 1840, the son of a Swiss gentleman of old nobility who held high office in the little Bernese Republic. In 1847 his father, disgusted with the overthrow of the old Conservative party in his native State, emigrated to America and settled in the little town of Highland, in Illinois. There Adolph Bandelier grew up in simple surroundings which might seem to give little promise for a student. But with an indomitable energy and thirst for learning he fought his way, and, like the young Schliemann, mastered every obstacle in the path of his scientific education. In boyhood his favourite study was natural history, a little later he turned to mineralogy, geology, and chemistry, then to meteorology, in which connection he published, after eleven years, an important series of studies of the *Aurora Borealis*.

In 1857 and again in 1867, he visited Europe, where he was well received in many circles and formed valuable connections for his scientific interests.

In 1873 Lewis H. Morgan, the famous anthropologist, made the acquaintance of Mr. Bandelier, and this was destined to be the turning point in the latter's career. Morgan awoke his interest in archæology and ethnology, but the time had not yet come when Bandelier could take the field for practical work, and for several years he was obliged to be content with a book study of the history of Mexico and Spanish America.

During this time he published his two important monographs in the Reports of the Peabody Museum. These brought him into such prominence that in 1880 Morgan was able to offer him the command of a scientific exhibition to work among the Pueblo Indians of New Mexico. It was the beginning of a career of ceaseless exploration and literary activity which continued for thirty-four years.

From 1880 to 1890 his principal work was published by the Archæological Institute of America, and a glance at the index of the Institute's reports and papers will show the range and extent of his studies during that time. He made journeys all over Mexico, New Mexico, Arizona, Sonora, at a time when travelling meant real exploration among the savage tribes.

At the end of 1890 the Archæological Institute was obliged to close its work, and Mr. Bandelier then turned his attention to a new field. He had long been interested in South America, and in 1892 Mr. Henry Villard sent him out to the west coast of

South America, where he continued his researches and explorations, chiefly in Peru and Bolivia. During the next twelve years, in addition to making archæological surveys over a wide field, he formed large ethnographical and archæological collections, which are now in the American Museum of Natural History at New York.

A picture of Bandelier's work at this time is given by Sir Martin Conway in his paper on the Bolivian Andes in the *Royal Geographical Journal* for July 1899, and a sketch of his life and activities was written by his intimate friend, Sir M. V. Ballivian for the *Oficina Nacional de Propaganda Geografica de La Paz* in the same year.

In 1904 Mr. Bandelier returned permanently to New York, where he lived for the next eight years, often in ill-health and with failing eyesight.

In 1912 he had recovered a considerable measure of health, and passed the winter in Mexico City collecting material for a history of New Mexico. It was to continue this work that the Carnegie Institution sent him last October to Spain, where he began what promised to be a long course of research in the Archives of Seville. That he should have been cut off in the midst of this important undertaking, while still in the fulness of his unsurpassed mental powers, is a misfortune for the world. We can only hope that his widow and devoted collaborator, Madame Bandelier, may be enabled to complete and put in order what he has left.

Of his voluminous writings in various languages it is not possible to give a complete bibliography, but the following is a list of his principal works in English :—

Reports of the Peabody Museum, Cambridge, Mass. : 1877, *On the Tenure of Lands and Customs with regard to Inheritance of the Ancient Mexicans* ; 1879, *On the Social Organisation and Mode of Government of the Ancient Mexicans*.

New York Historical Society : 1885, *The Romantic School in American Archæology*.

American Antiquarian Society : 1880, *Notes on the Bibliography of Yucatan and Central America* ; 1912, *The Ruins at Tiuhuanaco*.

Papers of the Archæological Institute of America : 1881, *Historical Introduction to Studies among the Sedentary Indians of New Mexico* ; 1881, 1883, *Reports on the Ruins of the Valley of Pecos* ; 1884, *Report on an Archæological Tour in Mexico* ; 1890–92, *Final Report of Investigations among the Indians of the South-Western United States* (2 vols.) ; 1890, *Contributions to the History of the South-Western Portion of the United States*.

American Anthropologist : 1904–6, Various papers on Peruvian and Bolivian subjects.

The Delightmakers : New York, 1892. This is a remarkable anthropological work on the Pueblo Indians in the form of a novel. A new, illustrated edition is in preparation.

The Gilded Man : New York, 1893.

The Islands of Titicaca and Koati : New York, 1910.

Besides these should be mentioned various essays published by the Société de Géographie de Paris and the Gesellschaft für Erdkunde zu Berlin. Also—*Historia de la Villa del Paso del Norte en Mejico*, 1890 ; *Reseña de la Bibliografía Antigua de Mejico*, 1890 ; and an unpublished MS. in French of 1,400 folio pages illustrated by numerous drawings. This was his offering to Pope Leo XIII on the occasion of the Jubilee, and has been deposited in the Vatican library at Rome. The subject is the history of the Colonisation and of the Missions of New Mexico, Arizona, Sonora, and Chihuahua.

A certain amount of Mr. Bandelier's work in Bolivia and Peru has never yet been published.

He was a true man of science, fearless and sincere in criticism, tireless in construction, and singularly unaware withal of his own eminence.

D. R. MACIVER.

Fiji.

Hocart.

Masks in Fiji—A Correction. By A. M. Hocart.

85

In a paper on "Masks in Fiji" (MAN, XIV, 53, p. 118) I translated the Fijian word *vulo* by "spathe," which I was informed was the right botanical term. Mr. H. Baker, of the Botanical Gardens, Oxford, has very obligingly answered my inquires on the subject, and states that the right term is *reticulum*.

A. M. HOCART.

REVIEWS.

Africa, West.

Talbot.

In the Shadow of the Bush. By P. Amoury Talbot, of the Nigerian Political Service. London: William Heinemann. 1912. With Illustrations, Figures in the Text, and a Map. Pp. 480. Price 18s.

86

Mr. Talbot has given us a most interesting account of the Ekoi, a Southern Nigerian people of Bantu stock, and, although he fears that "a certain inconsequence, "natural among the untrained minds of the Ekoi, will be found mirrored only too "faithfully in their story," the book is none the less valuable for that, and it is all the more true to life. The only fault to be found with it is that there is rather too much folklore.

The Ekoi are divided into two unequal parts by the boundary which separates the Kamerun from the east of Southern Nigeria (the term is retained because of its convenience), their land being most easily reached by way of the Kwa River—an affluent of the Cross—which the people call their own water. It is a sacred river, "and bold indeed would be that man or woman who should break an oath sworn "on its name. For somewhere in its depths dwells Nimm—the terrible—who is "always ready, at the call of her women worshippers, to send up her servants, the "beasts that flock down to drink and bathe in her stream, to destroy the farms "of those who have offended. Nimm is, above all, the object of the women's "devotion. She manifests herself sometimes as a huge snake, sometimes as a "crocodile. Her priestesses have more power than those of any other cult, and the "society which bears her name is strong enough to hold its own against the dreaded "‘Egbo Club’ itself. . . . Everywhere in Ekoi mythology, the cult of the snake "is found to be closely connected with that of the crocodile. In many of the Egbo "houses a representation of the former is to be seen modelled in high relief on the "wall at the farther end, while the crocodile is usually found carved on the principal "pillar. Those families who are members of the cult of Nimm never drive a snake "from their houses, but take powdered chalk and strew before the visitor, very "softly, so as not to frighten it in any way. . . . It is probable that the "original reason for deifying snake and cat, *i.e.*, that these creatures were the "principal scourges of the plague-carrying rat, lies at the back of the powerful "snake cult, while traces of cat worship are still to be found. Rats are a great "pest all over the land." It is just as likely, however, that the cult was and is phallic.

Ekoi society is honeycombed with secret "clubs," some of them centuries old, of which that of the Egbo, *i.e.*, leopard, is the most powerful. Possibly, since "totemism is still an article of belief, though most of them will deny the existence "of any such idea, the leopard society originally consisted only of those who

"belonged to this totem. On account of the superior craft and power of the animal "it would naturally draw to itself the largest following," and later on outsiders would be admitted. There are seven grades, all open even to youths, if sufficiently rich, but the secrets are not unfolded until middle age has been reached. The author thinks that there is "a close resemblance between these secrets and the "Eleusinian and ancient Egyptian mysteries. Certainly a considerable amount of "hypnotism, clairvoyance, and spiritualism is taught, and only too many proofs have "been given that some of the powers of Nature are known and utilised by initiates, "in a way forgotten by or unknown to their white rulers. For instance, some of the "esoteric members seem to have the power of calling up shadow forms of absent "persons." Unfortunately the only evidence produced for this last statement is the account of one of the natives.

Of actual deities there are only two, the Sky God and the Earth God, but of the less powerful Genii of trees, lakes, rocks, and rivers there are countless hordes. There are many "Jujus," and to the efficacy of one of the lesser of them the author bears personal testimony. It is called "Leopard knocks its foot," and "before its "arrival leopards had been a scourge . . . One night . . . I awoke to find "a leopard snuffing round my mosquito net. . . . On returning to Oban after "absence on leave, a remarkable change was found. Since the installation of the "new Juju not a leopard showed itself within a mile of the houses." According to Mr. Talbot, the explanation is simple, for "it is possible that the strong smelling "pitch used to 'renew the power' of the Juju may offend the nostrils of the keen-scented beasts of prey and cause them to avoid the town." This reason, although at first sight inadequate, may be the correct one, for all jinn are offended by an evil odour.

The Ekoi believe that "every man has two souls, one which always animates "the human shape, and a bush soul, which at times is capable of being sent forth "to enter the form of the animal 'possessed'." An incident is worth noting in this connection. A chief, who used to project his soul into a buffalo, had been to call upon the Commissioner who had relieved the author, and had "returned home in "excellent health, and two days afterwards was sitting talking with several of his "people, when he suddenly struck his hand against his body and cried out, 'They "kill me at Oban'." An hour later a buffalo was found dead in the bush, it having been wounded two days previously by the Commissioner, and the cause of the death of the chief was evident to all.

The religion of the Ekoi is a mixture of old and new, imported and local, elements, as is only to be expected. "On every hand indications are to be found, "beneath modern corruptions and disfigurements, of a form of worship which carries "us back to the oldest known Minoan civilisation, and links the belief of the "present-day Ekoi with that of the ancient Phœnician, the Egyptian, the Roman, "and the Greek. In some ways, indeed, the Ekoi form may be termed the most "ancient of all." But space will not permit us to follow the author further here.

The book is a fascinating study, and Mr. Talbot is to be congratulated upon the large amount of material which he has collected, especially since most of it was obtained in his "spare time." The drawings and photographs are excellent.

A. J. N. TREMEARNE.

Religion.

Upward.

The Divine Mystery. By Allen Upward. Letchworth: Garden City Press, 1913.

87

The secondary title, "A Reading of the History of Christianity down to the Time of Christ," explains the scope of this work. The author's wide learning is

evident on every page. He is fully master of his material, and the result is one of the most original and inspiring books which have appeared of late. In it the broadening trend of modern thought is clearly noticeable, since the book is one that could hardly have been printed a few years ago. Even now, many readers may be roused to deep opposition by some of the theories and facts therein put forward.

To the mind of the present reviewer, the part most indicative of the attitude of the author is to be found on p. 219: "Our best authorities for the history of "Israel are the living Israelites of lands still in the Canaanite stage. For this "reason I thought it an indispensable part of my preparation for the present work "to study those living documents at first hand. A brief tenure of a Government "post in the Niger Valley (1901-2), corresponding very closely with the one held "by Pontius Pilate in Judea, furnished me with endless illustrations of the Pagan "features in the Bible." Not only has he succeeded in his object, but, in the process of carrying it out, has thrown unexpected light on the source of many modern practices.

In any abstract of the work it is impossible to do justice either to its erudition, originality, or charm. As an example of its style, a few lines may perhaps be quoted from the introduction (p. xiv):—

"To the thoughtful mind all history is sacred, and the whole world is a holy land in which man walks as in a garden planted by the hand of his Creator. Mystery encompasses his steps on every side; a Divine voice breathes in the rustling of the trees at eventide and in the songs of birds at sunrise; he reads the nightly Scripture of the stars, and his heart accompanies the solemn chorus of the sea. There is a universe within him as without; the network of his frame is a battle-ground wherein unseen and uncalculated forces meet and struggle for the mastery; his very thoughts are not his own, but the re-incarnations of ancestral spirits, or else the angels of Heavenly and Hellish powers. So, moving from deep unto deep, he plays his part in some degree like a somnambulist, plays in a miracle play of which he feels himself to be the hero, yet cannot altogether seize the plot, nor tell what are the true surroundings of his little stage, nor guess what may await him when he shall pass behind the scenes."

The author traces the evolution of the "Divine Man" from the primæval wizard, "A being . . . wise, if not all-knowing, *tapu* himself and able to make "other men and things *tapu*, incomprehensible—in a word divine," through various avatars, as Priest and King, up to his culmination as the Sacrificial Christ, the Saviour. Astronomy is laid under contribution to explain the connection between the various forms of worship until the beginning of the modern cycle of Zarathustrian Puritanism is reached—about 700 B.C. The echoes of this reverberated down the ages till the foundation of Christianity, an event, according to the author, considerably antecedent to the birth of Christ.

In the mention of the martyrdom of St. Dasius and the careful research into the custom of annual regicide, Mr. Upward supports Dr. Frazer's theory, obviously taking little account of the late Mr. Andrew Lang's criticisms on this subject.

The author's claim, that the chapters dealing with the evolution of monotheism may be found to bridge a real gap, is no idle one. For many, perhaps, this section will be found the most valuable in the book. It is no detraction from the gratitude, which all students must feel for so illuminating a work, to question whether quite sufficient weight has been allowed to the views of Professor Pinches that, to the initiated at least, a kind of monotheism existed in ancient Babylonia and Assyria.

There are many who will sympathise with Mr. Upward in his difficulty as to the treatment of such an important subject as the worship of the Generative Function. Students are increasingly turning their attention in this direction, however, and with

such able pioneers as Mr. Walter Heape, F.R.S., and other distinguished authors, the disabilities that loom so large in the path of investigators will surely be overcome in time.

As a keen, though humble, student of that wonderful treasure house of ancient lore, the united Nigerias, it can only be a matter of extreme regret to the reviewer that the career of an official so erudite and deep-seeing should have been cut short as far as West Africa is concerned.

P. AMAURY TALBOT.

Folk-lore.

Wright.

Rustic Speech and Folk-lore. By Elizabeth Mary Wright. Oxford. 1913.

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In this excellent and comprehensive work Mrs. Wright has given us a storehouse of information on the words and sayings of the English countryside, illustrating their bearing upon popular beliefs and folk-lore. She has a thorough grasp of her subject, and has here brought together in one volume, in a way never attempted before, the dialect words of the whole country and the phrases in which they occur. In no case is a word or phrase quoted without its dialect being specified, and no better guide could be found by those who wish to obtain an acquaintance with these rich and racy forms of speech, luckily not yet extinct, although often threatened with destruction. Those who read only for entertainment or are not unwilling to mix entertainment with instruction, will find here an inexhaustible treasure of shrewdness and mother wit as well as of ancient faiths and modern heresies. The firm bond which unites folk-lore and dialect is nowhere better illustrated, and it is clearly brought out that many of the beliefs bound up in familiar expressions must perish or lose their vitality with the medium in which they have found expression.

The more purely philological part of the work is no doubt to some extent a compilation; that is to say, it brings together in convenient form a mass of information now only to be found scattered through innumerable publications. It is sufficient to refer to the chapters on survivals of archaic words and forms, on loan words, and on the evidence bearing on race-settlements, especially Scandinavian, as bearing on the question of Danish or Norse settlements. The conclusions derived from existing dialects will be found to coincide in the main with those based on place-names. The chapter on Phonology and Grammar is full and accurate, and is an excellent summary of the subject, while that on Popular Phrases and Sayings is a truly wonderful collection of popular lore and racy expression. It would be impossible to enumerate all the points of interest in this volume, and it must suffice to say that Mrs. Wright has throughout dealt worthily with her difficult and attractive subject.

M. LONGWORTH DAMES.

PROCEEDINGS OF SOCIETIES.

Anthropology.

British Association.

Anthropology at the British Association for the Advancement of Science, Australian Meeting, August 1914. Report of Proceedings in Section H (Anthropology).

89

The Anthropological Section met under the Presidency of Sir Everard im Thurn, C.B., K.C.M.G., who in his presidential address took as his subject, "A Study of Primitive Character." The address is published in full in *Nature*, Vol. XCIV, p. 68.

GENERAL ANTHROPOLOGY.

Committee on the Teaching of Anthropology.—A report was handed in, including an account of the conference held in the hall of the Worshipful Company of Drapers

as reported in MAN, 1914, 35. It has not yet been found possible to place the findings of the conference before the Prime Minister.

PHYSICAL ANTHROPOLOGY.

PROFESSOR G. ELLIOT SMITH.—*The Ancient Inhabitants of Egypt and the Sudan*.—Dealt with new material concerning two groups of the earliest people, the most northern and most southern, yet discovered :—

(a) A series of protodynastic skeletons from various sources near Cairo.

(b) A series discovered by Dr. Reisner near Merowe.

(a) The evidence raises the possibility that even from a more remote period the people of the Delta may have been mingling with a foreign people not belonging to the Brown Race.

(b) Belongs to the Hyksos Period, when large numbers of Egyptians emigrated into the Sudan. The skeletons from the better tombs closely resemble typical Egyptians of the upper class, such as commonly occur in Upper Egypt from about the time of the VIth Dynasty on. But many of the others conform to the Proto-Egyptian and Middle Nubian (C Group) types. The majority bear indubitable evidence of some negro admixture, though to a slight degree.

PROFESSOR J. SYMINGTON.—*On the Relations of the Inner Surface of the Cranial Walls to the Brain, with special reference to the Reconstruction of the Brain from Cranial Casts*.—The result of a series of observations on the relations of the brain and skull, to ascertain the extent to which casts of the cranial cavity enable us to estimate the form of the brain, and especially the position of the cerebral fissures and the degree of development of the cerebral convolutions. Methods of making casts of various portions of the cavity were described, with due allowance for the membranes. Results showed that only the general form and size of the brain and the position of but few of its fissures and convolutions could be ascertained from the casts, and that the simplicity or complexity of the cerebral convolutions could not be inferred. These observations tend to throw grave doubts on the trustworthiness of certain statements with reference to the peculiarities of the Piltdown brain based upon casts of that cranium.

Committee to Investigate the Physical Characters of the Ancient Egyptians.—A detailed report was issued dealing with two distinct series of anthropological material :—(a) A series from Saqqara ; (b) a series from the southern part of the Kerma basin in the Sudan.

ETHNOGRAPHY AND ETHNOLOGY.

DR. W. H. R. RIVERS.—*Is Australian Culture Simple or Complex?*—This question is of great theoretical importance. If this culture does not represent a stage in, or an offshoot from, a direct line of social development, but is the result of a fusion of a number of elements which reached Australia at long intervals, the first step towards any sound knowledge must be the analysis of this culture. If certain features of Australian culture are the result of influences from without, the foundations on which many recent speculations are based are swept away. It is only by comparison with neighbouring and allied cultures that the problem can be solved. The first question, therefore, is whether a culture allied to that of Australia exists in the neighbourhood, and there is no doubt that Melanesia possesses such a culture. Further, it is almost certain that the cultures which have reached Melanesia from without have come from the west, the centre of dispersion having been the Malay Archipelago, and it is evident that the same influences have reached Polynesia and Madagascar. Evidence was cited to show how it is impossible to presume that

Australia should have remained exempt from these influences. In this light the history and nature of Australian culture become far easier to understand. One difficulty which confronts this view is the apparently primitive character of the sea-faring vessels of the Australians, but there is definite evidence in Melanesia and Polynesia for the degeneration, and even loss, of so useful an object as the canoe. The complexity of Australian culture will only be established when the facts of Melanesian, Papuan, and Australian culture have been fitted into a scheme. In conclusion one cultural feature—burial customs—was discussed as an illustration of the kind of process by which this result might be attained.

MAJOR A. J. N. TREMEARNE.—*Bori Exorcism, Fortune-telling, and Invocation.*—A woman in Tunis had been ill for seven months, her body so lax that she could do nothing. After four and a half months she had given a franc to be wrapped in a handkerchief and hung in the Bori Temple as an offering to Kuri. She got a little better, and at the end of the seventh month gave a dance. Her illness was transferred to two fowls, which were then killed, and various Bori came and entered the dancers. The patient was so much benefited that she was able to dance herself by midnight, and was walking about next day. The ceremony was described in detail and various subsidiary points discussed.

MAJOR A. J. N. TREMEARNE.—*Some Hausa "Don'ts."*—A collection of popular tabus prevalent among the Hausa.

PROFESSOR G. ELLIOT SMITH.—*Early Racial Migrations and the Spread of Certain Customs.*—After dealing with the evidence from the resemblances in the physical characters of certain widely separated peoples, suggesting far-reaching migrations, the distribution of certain peculiarly distinctive practices, such as mummification and the building of megalithic monuments, was applied to confirm the reality of such wanderings. Attention was directed mainly to the question of the spread of cultures from the areas of ancient centres of civilizations along the Southern Asiatic coast, and thence out into the Pacific. Practices such as mummification and megalith-building present so many and distinctive features that no hypothesis of independent evolution can seriously be entertained in explanation of their geographical distribution. They must be regarded as evidence of the diffusion of information, and the migrations of bearers of it from somewhere in the neighbourhood of the Eastern Mediterranean step by step out into Polynesia, and even perhaps beyond the Pacific to the American littoral.

A. R. BROWN.—*Varieties of Totemism in Australia.*—For the purposes of this Paper totemism is defined as a special magico-religious relation between an individual or a social group, on the one hand, and a class of natural objects, generally a species of animal or plant, on the other.

Considering first of all the nature of the totemic group we can distinguish the following different kinds of totemism in Australia :—

(1) *Clan Totemism with Female Descent.*—The totemic group is a body of relatives who form a clan. Every child belongs to the same totemic group as his mother. This form of totemism is found in many tribes in the eastern part of Australia, such as the Kamilaroi.

(2) *Clan Totemism with Male Descent.*—The totemic group is a body of relatives. A child belongs to the same group as his father. This form of totemism seems to exist in widely scattered regions of Australia; for example, in the Kariara tribe of Western Australia, in some of the tribes of the Northern Territory, in the Narinyeri tribe of South Australia, and perhaps in some tribes of Victoria and the southern part of New South Wales.

(3) *Local Group Totemism*.—The totemic group is a body of persons living in the same place and collectively owning and occupying a definite portion of the tribal territory. The group is not a clan and is not exogamous. A child belongs to the same local and totemic group as his father. This form of totemism is found in the Burduna tribe of Western Australia, and in a number of neighbouring tribes.

(4) *Cult Society Totemism*.—The totemic group is a body of persons who are all qualified to take part in a certain cult. The best-known example of such totemism is that found in the Aranda tribe of Central Australia.

(5) *Totemism of the Dual Division*.—The tribe is divided into two parts or moieties, and each part is associated with some species of natural object, as eaglehawk and crow in some tribes.

(6) *Totemism of Relationship Divisions*.—The totemic groups are the four sections or the eight sub-sections into which the tribe is divided by the system of relationship. One variety of this form of totemism is found in the Pita-pita and other tribes of Western Queensland. Another variety is found in the Mungarai and Punaba and other tribes of the Northern Territory and Western Australia. A third variety is found in the tribes at the head of the Gascoyne and Ashburton Rivers in Western Australia.

(7) *Sex Totemism*.—The tribe is divided into two parts, males and females, all the males having a special relation to one species of bird or plant, while all the females have a similar relation to a different species.

(8) *Personal Totemism*.—The individual has a special and purely personal relation to some one or more species of natural objects. In the best-known form, that of the Yualai tribe of New South Wales, only medicine-men and women with special magical powers have personal totems.

Considering now the nature of the relation between the group or the person and its or his totem, we may distinguish three main kinds of totemism according as we find (1) a definite positive ritual associated with the totem, (2) a negative ritual, or (3) no organised ritual at all.

These and their varieties were discussed at length.

B. MALINOWSKI.—*A Fundamental Problem of Religious Sociology*.—Is there a sharp cleavage between religious and profane matters among primitive peoples? Or, in other words, is there a pronounced dualism in the social and mental life of the savage, or, on the contrary, do the religious and non-religious activities and ideas pass and shade into each other in a continuous manner?

Durkheim postulates the existence of a sharp cleavage between the two domains of the sacred and profane, and his entire theoretical construction stands or falls with this assumption. Marett is of opinion that, generally speaking, "The savage is very far from having any fairly definite system of ideas of a magico-religious kind, with a somewhat specialised department of conduct corresponding thereto." These examples show that the question, fundamental as it is, is still unsettled and controversial. What answer does it receive from the ethnographical evidence? Spencer and Gillen answer the question in the affirmative; yet Seligmann's monograph on the Veddas gives the impression that among this people there does not exist anything like radical bipartition of things and ideas into religious and profane. Probably the twofold division is not a fundamental feature of religion, suitable to be considered as its very distinctive characteristic. It is an accidental feature, dependent chiefly upon the social part played by religion, and connected with, possibly, some other factors, to determine the influence of which it is, however necessary to have more ample evidence, gathered with the problem in view.

A. S. KENYON and D. J. MAHONEY.—*The Stone Implements of the Australian Aborigines.*—(1) *Distribution*: Implements are found all over the land surface; mainly at “camps,” but fortuitously more or less everywhere. Camps may be permanent, near unfailing water and reliable food-supply; or of a temporary nature. These differences are reflected in the implements found in them.

(2) *Period*: The whole of the implements under discussion are of recent age, and were fashioned by the race still existing.

(3) *Material*: The material used varies with requirements and accessibility, but for cutting implements it may be divided into two classes, brittle and hard stone, such as flints, quartzites, cherts, etc., and the tougher but softer diabasic, metamorphic and like rocks.

(4) *Type*: There is no doubt that the class of stone available governs the degree of finish and method of manipulation, with use and opportunity playing a secondary part. The various types were described in detail.

(5) *Classification*: The first requirement is a system capable of including all forms, from the most primitive eolithic to a well-differentiated and -fashioned neolithic implement. No existing European or American system is applicable, as all postulate a relationship between the workmanship and the cultural stage of the artificer; this is not justified by Australian evidence. Consequently the classification adopted is that of Kenyon and Stirling (*R. Soc. Victoria*, XIII., n.s. 1901).

Committee for the Production of Certified Copies of Hausa MSS.—The report included a list of the institutions among which copies had been distributed.

ARCHÆOLOGY.

R. R. MARETT.—*Recent Excavation of a Palæolithic Cave in Jersey.*—Previous excavations had cleared the Mousterian floor along the west side of the cave; it was now resolved to continue the clearing across the mouth to the east side. Among the bones a preliminary survey revealed the presence of mammoth, woolly rhinoceros, Irish elk, reindeer, red deer, roe deer, wild ox, wild horse, wild goat, cave hyena, fox, arctic lemming, and a species of grouse, a thoroughly typical pleistocene *fauna* of the cold or tundra type. More than 3 cwt. of implements was discovered. As far as can be made out at present the Mousterian *facies* prevails throughout, though it remains to be seen whether it will be possible to differentiate in regard to style of workmanship the products of the various levels of the floor. Among the smaller implements a proportion appeared to be notched towards the base, as if they had once been provided with a handle or shaft. There was a great variety of hammer-stones, mostly of granite, and of split pebbles, mostly of diabase, some of which had been used as polishers. The occurrence of double patination upon certain implements shows that the occupation must have extended over an immense period of time.

ALEXANDER LOWE.—*The Short Cists of the North-east of Scotland.*—These are single interments found mostly without any overground structure to indicate their site. The cists are built of irregular flat stones set on edge and roofed by one large flat covering stone. There is no evidence of orientation. In those examined the burial was by inhumation. There is evidence to show that, while inhumation was the earlier practice, inhumation and incineration were partly contemporaneous. In one cist, calcined human bones were found along with a burial by inhumation.

There were associated with the interments clay urns, flint scrapers, and arrow heads, but no trace of metal. The urns were all of the “beaker” type except

in one instance, where it was of the "food-vessel" type. The series of skeletal remains gives evidence of a people somewhat under medium stature, well-built, and athletic, with very broad skulls, low, straight faces, and broadish noses. As to the affinities of these short cist builders, the characters of their skeletons are very similar to those of the broad-headed Alpine race which occupied Europe about the end of the Stone Age, and which is supposed to be descended from the Palæolithic broad-headed Grenille race. The ceramic finds in the interments support this view.

THOMAS ASHBY.—*The Roman Advance into South Italy*.—One of the greatest factors in the Roman conquest of Italy and of the Roman world was the excellence of the system of military roads which she constructed. The earliest beginnings of this system may be traced in the immediate neighbourhood of Rome itself, from which roads radiated in all directions. As the Roman power increased, the military highways were pushed forward, each important advance into hostile country being secured by the plantation of a Roman or Latin colony (*i.e.*, the construction of a fortress, peopled by soldiers) and united by a road to the base. The study of the Roman road system is thus very important from an historical and a military point of view. An account was given in 1913 at the Birmingham meeting of researches along the Via Appia and the Via Traiana, and in continuance of it the remainder of the road system of South Italy is now described, as the result of actual exploration on the spot, the line of the ancient roads being traced and followed as far as possible—an enterprise not always by any means easy.

Committee on the Artificial Islands in the Lochs of the Highlands of Scotland.—The Committee handed in its fourth report.

Committee on the Lake Villages in the Neighbourhood of Glastonbury.—The Committee presented a report including a tabulated list of finds resulting from excavation.

Committee for the Exploration of the Palæolithic Site known as La Cotte de St. Brelade, Jersey.—The Committee presented a report in detail of excavations and their results.

Committee on the Prehistoric Civilisation of the Western Mediterranean.—The Committee handed in a report summarising the progress made.

MISCELLANEOUS.

THOMAS ASHBY.—*A Map of the Environs of Rome of 1547*.—The Vatican Library has, by a recent gift of His Holiness the Pope, come into possession of an important collection of maps and plans. This includes an engraved map of the environs of Rome for a distance of about twenty miles in each direction, on the scale of about 2 inches to the mile. It bears the date 1547, and is unsigned; but Mr. Horatio F. Browne has discovered the Venetian privilege for it, from which it appears that its author was a Florentine, Eufrosino della Volpaia. It is rather a bird's-eye view than a map, the projection not being accurate, but the details (roads, farms, streams, woods, cultivation, &c.) are very well shown; and it is the largest map of this district known until comparatively modern times. Though it is engraved on six copper plates, and served as the original of Ortelius' map, it has remained unknown until now, and the Vatican copy is unique. Dr. Ashby has written the text to the publication in facsimile made by the Vatican Library in a series which it is now issuing ("*Le Piante Maggiori di Roma dei secoli 16° e 17°*").

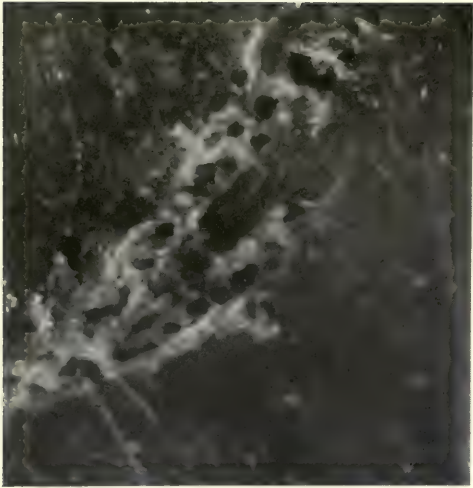


FIG. 1.

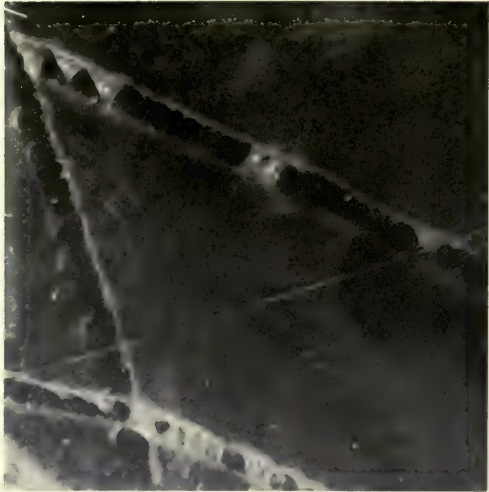


FIG. 2.

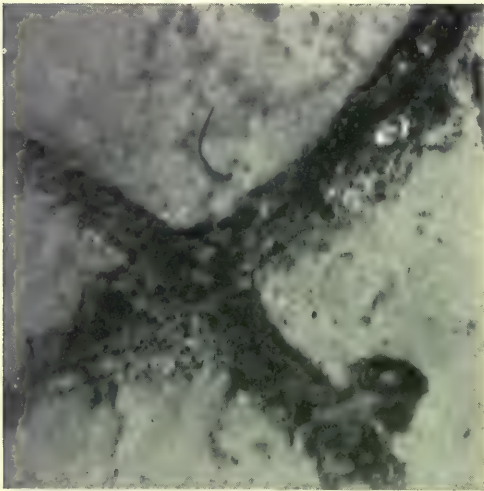


FIG. 3.

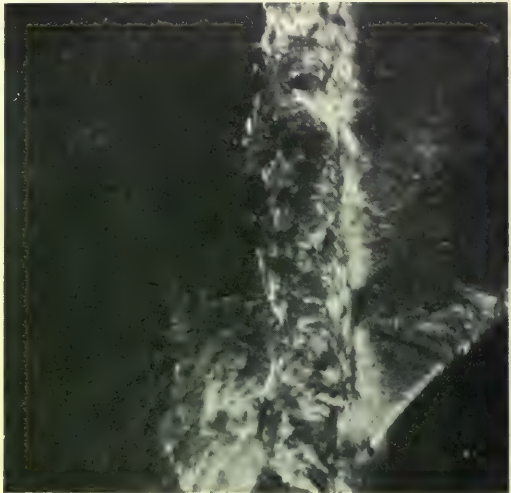


FIG. 4.

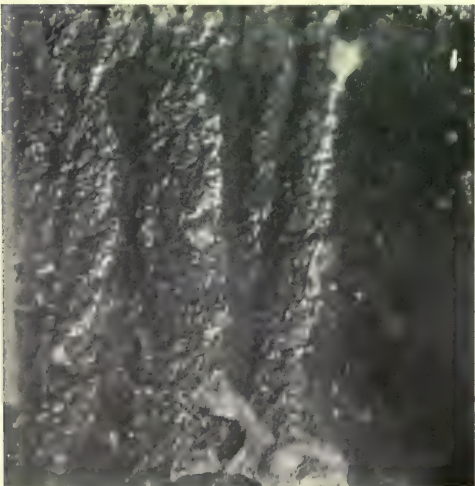


FIG. 5.



FIG. 6.

ORIGINAL ARTICLES.

Archæology.

With Plate M.

Moir.

The Striation of Flint Surfaces. *By J. Reid Moir, F.G.S.***90**

A great deal of prominence has been lately given to scratches upon the surface of broken flints by Dr. W. Allen Sturge, who, as is known, has in a most able manner called attention to the occurrence of these markings upon flint implements found in N.W. Suffolk, and presumably of the Neolithic period.* Dr. Sturge, having very carefully examined these striations, believes that they can only be accounted for by supposing at least six minor glaciations to have occurred during Neolithic times, and that consequently the advent of Neolithic Man must be looked for about 200,000 years ago.

In this paper I do not propose to enter into the difficult question as to whether scratches upon flints necessarily indicate a period of glaciation.

But having examined a large series of striated stones, and conducted various experiments in which the hardness of flint and other matters were investigated, I am anxious to put forward certain facts which have been ascertained, and which appear to me to have rather an important bearing upon the nature of the scratches which are developed upon the surfaces of flints.

I will first deal with the hardness of flint. It has been laid down as an axiom that flint is so hard that only something as hard or harder passing over it under great pressure can imprint a scratch upon its surface.

This is true, *but only true when applied to a freshly-broken, unchanged sound flint.*

When, however, a stone has been exposed to atmospheric conditions upon a land surface, it undergoes a process of "patination" or softening, and therefore is no longer in that highly resistant condition which is present in an unpatinated sound flint.

I have tested this in the following manner. Having broken a nodule of flint which showed a black unchanged interior, I first of all attempted to scratch it by drawing the sharp point of another piece of flint across its surface, but found that with the exertion of all my strength I was hardly able to mark it in any way. I then put some emery powder, mixed with oil, upon the surface of the stone and tried to scratch it by rubbing with all my force with another flint having a flat surface, but after two hours' work found I had only managed to produce a few very minute and negligible striæ.

I then turned my attention to flints from the surface of the fields, which exhibit various degrees of "patination," some being bluish black, others a light blue, and some a dense white, and found that with a sharp-pointed flint, and by using all my strength, I could just mark the bluish black specimens, while with the same amount of pressure it was possible to make a very obvious scratch upon the light blue examples.

The dense white flints were easily scratched, and I found that with much less pressure I could cut their surfaces deeply.

To my surprise I also found that with a hardened steel point I was able to produce scratches upon these various specimens.

These experiments showed me that while freshly-broken unchanged flint is extremely hard and difficult to scratch, yet this same material when exposed for a more or less lengthened period upon a land surface undergoes a process of softening, and is in consequence much more easily scratched.

* "The Chronology of the Stone Age," *Proc. East Anglian Prehist. Soc.*, W. A. Sturge, Vol. I, Part 1.

Having recognised these facts, and that the depth and nature of a scratch must largely depend upon the condition of hardness of the surface to be scratched, I concluded that a certain type of striation would be present upon a certain type of patinated surface, and this I found to be the case.

Dr. Sturge in dealing with this question of striated flints emphasizes this association of scratches and patina, and concludes that each different type of striation represents a distinct and separate glaciation ("The Chronology of the Stone Age," *East Anglian Prehistoric Soc.*, Vol. I, Part 1).

He also calls attention to the reworked stones in his collection, that is, those which have been flaked by one man and then left for a sufficiently long period on a land surface to be patinated, and afterwards were picked up by a much later man, whose work is naturally not so patinated as the original flaking.

Dr. Sturge shows how the striations on the older flaking differ from those imprinted upon the newer, and argues that two ice periods must be postulated to account for the two types of scratches.

I, on the contrary, would say that the difference in the scratches upon the older and newer flaking is due to the older patina being more deeply cut than the newer and harder surfaces.

But apart from this question of the softening of flint, owing to the "weathering" while exposed to atmospheric conditions, there is another very important factor governing the nature of scratches upon a surface, *and that is the variable hardness over small areas of that surface.*

An examination of a series of patinated flints from almost any horizon will show that many of them exhibit this unequal hardness, and it is often possible to see a large facet caused by a single blow, which has two or three small hard portions which have withstood the patinating process.

I would liken these portions to the cores of hard material which occur in wood, and in many cases they somewhat resemble them in appearance.

But there are other flints exhibiting unequal patination over one facet, and therefore, I hold, an unequal hardness of the surface. These flints, however, do not show any marked difference of texture in the patinated and unpatinated portions.

I have tested this variable hardness of flint by removing a flake from a stone, and having noted that the newly-broken surface of the flake exhibits to the naked eye a perfectly homogeneous texture, have subjected it to various solvents which have the effect of simulating patination.*

In some cases these solvents will reveal hard portions in the flint, which remain unaffected while the surrounding areas are altered.

Now suppose such a surface to be subjected to the pressure of a moving point, and it will be seen that if this point is moving from one side of the flake to the other it will come into contact with the softer patinated surface and produce a certain kind of scratch and of a certain depth.

Then if the track of the moving point passes over one of these harder portions the scratch must necessarily alter in appearance, and may disappear altogether.

After the resistant area is passed the scratch will again develop in size and depth, according to the hardness of the surface then met with.

I have found specimens which entirely bear out the truth of this hypothesis.

Flint is a most peculiar substance and one of which we know very little at present, and I am quite unable to explain why its mass should vary so much in hardness, but that it does so is nevertheless certain.

Thus a pressure and "scratching agent" which would produce a well-marked

* This effect can be obtained by the use of diluted hydrofluoric acid, and also by various alkalis when heated, such as carbonate of soda, &c.

striation upon one flint might hardly affect another stone of different hardness lying in close proximity, and I think that perhaps Dr. Sturge is hardly justified in concluding that the different scratches on his flints have been produced by dissimilar scratching materials.

In fact I do not consider it is at all necessary to imagine that these surface flints have been exposed to six or more different scratching agents operating at different and distinct periods.

Also, even supposing moving ice with stones in its grip to have been the cause of the striations upon these flints, it seems to me that the conditions of a land surface are such as to make it highly probable that all sorts of striations would be developed upon the flints lying on that land surface.

In connection with the question of the different sorts of scratches which appear upon flint surfaces, I may mention that a piece of ordinary bottle glass which I picked up from the surface of a ploughed field shows a great variety of scratches upon its surface.

There are little groups of parallel scratches, curved and straight lines also appear, and "chattering" scratches are well developed.

Thus while I do not wish to suggest that flint is as easily scratched as glass, yet we have unassailable evidence that various kinds of scratches can be imposed upon a piece of glass while lying upon the present land surface, and further we know that moving ice can have had nothing to do with the formation of such scratches.

The character and depth of any striations must in a great measure depend upon the hardness of the surface to be scratched, and broadly speaking, the hardest flints will show the shallowest scratches, and the less hard, deeper ones, and so on.

I now come to the second part of my paper, which deals with the "weathering out" of scratches upon flints.

When examining heavily striated stones such as occur at the base of the Red Crag and at other horizons, I had always had a difficulty in understanding how the stones stood, without breaking, the pressure to which they must have been subjected when such striations were being imposed.

This difficulty was increased when I found that thin flakes from the present surface exhibited well-marked striæ, and as experiments had shown me that even large flints will break up under no very great pressure, I began to wonder whether it was possible that these scratches had altered since the flints were first subjected to the scratching process.

It occurred to me that if a point passed over a flint under pressure the area upon which the point impinged would be shattered, and that small plates or splinters of flint would be formed along the line of movement.

I also concluded that, as with the thin plates which are produced on a flint when flaking, and which are not found upon implements which have been exposed to atmospheric conditions, these fragments of flint would in time, by thermal effects, "weather out" and leave a clean-cut groove behind.

This was my theory, and I proceeded to examine a series of scratched flints in my collection to see if I could find any specimens to support my view.

This examination showed me that I had various specimens exhibiting scratches in different stages of "weathering."

Thus one black glossy flint given me by Mr. E. St. H. Lingwood, of Westleton, Suffolk, and found by him on a ploughed field at that place, showed a "shattered" scratch extending for about $1\frac{1}{4}$ inches across its surface.

To prove that such a scratch could easily be deepened, I attacked part of it with a steel probe, and found that I could easily remove the thin plates of flint which had been produced when the initial shattering took place.

I then took a pointed flint flake and cleared away the remaining splinters of flint in the groove I had made, and this specimen therefore now exhibits a scratch showing a shattered line over half its length, and the other half a deepish groove.

This question of the weathering out of scratches appears to me to be of some importance, because what we have regarded as deep striæ caused by immense pressure are in all probability simply weathered-out shattered scratches, the initial stage of which would not require any very great pressure to produce.

I hold that every scratch imprinted upon a flint must have a shattered portion on the sides and floor of the scratch, and, further, that this shattered portion must, if exposed to thermal changes on a land surface, "weather out," and the scratch, in consequence, alter in depth and appearance until all the thin, shattered fragments are gone.

If a flint gets striated and then becomes covered by some impervious material such as clay, it will be protected from thermal changes, and no weathering out of the scratches takes place.

This seems to me to offer an explanation for the smallness of the striæ on the flints from the Chalky Boulder Clay as compared with those developed on stones from below the Red Crag.

The latter were scratched and then exposed on the pre-Crag land surface, and consequently got weathered out, while those in the Boulder Clay have been protected by the nature of the material in which they lie, and many of them exhibit typical unweathered-out scratches.

Now it seems to me impossible to believe that any scratched flint could be subjected to thermal changes for more than 500 years without going through the process of weathering-out such as I have described. (As a matter of fact I think it would be a much shorter period, but I am anxious to be as liberal as possible in my estimate of the amount of time required.)

Therefore, when we find surface flints which exhibit these unweathered-out scratches, we may well ask ourselves when the markings were imposed upon them.

If, as I think seems reasonable, the thin plates of shattered flint would weather out in 500 years, then these particular stones, at any rate, must have been scratched since the fifteenth century, and as we know that this country has not been glaciated since that date, ice-action is accordingly put out of the question.

As I stated earlier in this paper, I do not wish at this stage of my researches to put forward any definite views as to the means by which these various stones have been striated, but with these facts before us, and bearing in mind that steel will scratch flints, I consider it needful to go forward very carefully in this matter, and to realise that while moving ice, with stones in its grip, has no doubt scratched some flints found in some deposits, yet certain others *found upon the surface of the ground* must owe their striæ to some ordinary every-day occurrence—possibly connected with agricultural operations.

J. REID MOIR.

EXPLANATION OF PLATE.

MICRO-PHOTOGRAPHS (BY G. G. DAVEY, IPSWICH) OF SPECIMENS MENTIONED IN THIS PAPER.

No. 1.—Surface of hard, slightly patinated flint scratched by steel. Notice the thin plates of flint, which weather out by thermal action, formed by the pressure of the moving point.

No. 2.—Surface of flint patinated more deeply than No. 1 scratched by steel. Notice the thin plates of flint along the lines where the pressure has acted.

No. 3.—Surface of flint patinated white and scratched by steel. Notice how deeply the steel has penetrated into this comparatively soft surface.

No. 4.—Surface of flint found on the surface of the ground at Westleton, Suffolk. Notice the thin plates of flint, as in No. 2, formed by the pressure of the moving point which at one time passed over it.

No. 5.—Surface of flint found on the surface of the ground, and showing typical “weathered-out” scratches. Notice the absence of any of the thin plates of flint as shown in Nos. 1, 2, and 4.

No. 6.—Surface of a piece of bottle glass found upon the surface of the ground at Ipswich. Notice the variety of scratches which have been imposed upon this specimen.

Physical Anthropology.

Read.

On the Differentiation of Man from the Anthropoids.* By **91**
Professor Carveth Read, M.A.

Section 1.—The hypothesis put forward in the following paper has already been mentioned from time to time by one author and another, and by myself in *The Metaphysics of Nature*, c. xv, s. 3, and in *Natural and Social Morals*, c. vii, s. 2; but has never, I believe, been applied to the elucidation of all the chief features that distinguish man from his nearest zoological relatives. It seems worth while to attempt this task, and, as many of the considerations to be offered are self-evident, a very brief statement may suffice.

The differences between man and his nearest relatives are innumerable; but taking the chief of them, and assuming that the minor details are correlated with these, it is the hypothesis of the present paper that all of them, with one exception, may be traced to the influence of one variation operating amidst the original anthropoid conditions. That variation was the adoption of a flesh diet, and the habits of a hunter in order to obtain it. We need not suppose that the whole species varied in this way. It is enough that a few, or even one, should have done so, and that the variation was advantageous and was inherited.

That such a variation occurred at some time is plain, since man is everywhere more or less carnivorous; the earliest known men were hunters; the oldest known artefacts are weapons. And it is not improbable that the change began at the anthropoid level, because, although the extant anthropoids are mainly frugivorous, yet they occasionally eat birds' eggs and young birds, and the gibbon has been said to eat small mammals. Other Primates (macaques and baboons) sometimes eat insects, arachnids, crabs, worms, frogs, and lizards.

On the other hand, we need not suppose that our ancestors became exclusively carnivorous. A mixed diet is the rule even amongst hunting tribes, and the women everywhere collect and consume fruits and roots. But, if at first nearly omnivorous, our ancestor—it is assumed—soon preferred to attack mammals, and advanced at a remote date to the killing of the biggest game found in his habitat. Everywhere savage hunters do so now; the little Semang kills the tiger, rhinoceros, elephant, and buffalo; and, many thousands of years ago, men slew the reindeer and the mammoth, and, under more genial skies, the horse and the bison.

Such a variation from a fruit-eating to a hunting life must have been very useful by opening new supplies of food. The new pursuit would engross most of the animal's attention and co-ordinate all his faculties, and to support and reinforce it, his structure may reasonably be supposed to have undergone extensive modification by natural selection, because those individuals that were at any point best adapted to the new life had an advantage, which was inherited and gradually intensified.

* This paper was read at the meeting of the British Association in Birmingham, September 1913, in Section H.

Section 2.—Dividing the characters that distinguish man from the anthropoids into (A) those of habit and function, and (B) those of structure, it will be convenient to begin with the former (A):—

(1) The carnivorous habit explains the adaptation of our species to a ground-life and to a world-wide diffusion. For this can have happened only to an ape that found its food chiefly on the ground, and was no longer dependent on the fruits and highly nutritious vegetable products of the tropical forests. And this would be possible only to one that had either become carnivorous or else had taken to a coarser diet of roots and herbage, such as suffices the ungulates. That our species ever adopted the latter alternative there is not the slightest evidence. Had it done so our alimentary canal would probably have lengthened. And such a change of habit would throw no light upon anything else in our history.

(2) That the earliest known men were hunters, and that the oldest known artefacts are weapons, agrees with our hypothesis. Any other hypothesis must explain how they came to be so.

(3) Man alone of the higher Primates is social and co-operative. The gibbon, indeed, may be called social, but hardly co-operative. Baboons seem to go furthest in co-operation. The most backward men are most co-operative in hunting, war, and tribal ceremonies.

That the large anthropoids are not gregarious and co-operative follows from the want of any object for co-operation. Man found this object in the chase. Spencer, indeed, says that a large carnivore capable of killing its own prey profits by being solitary. When man, however, first pursued game, especially big game (not being by ancient adaptation, in instinct and structure, a carnivore), he may have been, and probably was, incapable of killing his prey single-handed; and, if so, he would profit by being both social and co-operative in hunting, like the wolves and dogs, a sort of wolf-ape. The pack was a means of increasing the supply of food; and gregariousness increased by selection. Hence in character man is more like the dog than he is like any other animal.

It cannot, indeed, be supposed that man began by attacking big game without weapons; and it would be absurd to suppose that he first invented weapons, and then attacked his prey. That is psychologically impossible. But if he began with small game, learned slowly to make feeble weapons and snares for dealing with them, and later attacked larger game and improved his weapons, co-operation must have been useful at every step.

(4) Man has lost the restraint of seasonal marriage (common to the gorilla and orang with other animals, as determined by food supply, and other conditions of infantile welfare); though according to Westermarck, traces of it survive in a few tribes. That our domestic carnivores have also lost this restraint, points, probably, to some condition of a steadier food-supply as determining, or permitting, such a change in ourselves.

The growth of prudence, however, and a habit of laying up stores, does not explain the steadier supply of food, because many savages have no prudence and no stores. Prudence is a separate instinct, not a function of intelligence.

On the whole, the change may be attributed (*a*) to an omnivorous habit being more steadily supplied than one exclusively herbivorous or carnivorous; (*b*) to our ancestors having wandered, in pursuit of game, from country to country, in which the seasons varied; so that the original correspondence of birth-time and abundant food (with other conditions of welfare) was thrown out. But there may also have been causes that kept down the normal numbers of the pack, so as to be equivalent to an increased supply of food, in scarce seasons. The hunter's great change of life, whilst securing a fuller normal supply of food involved many destructive incidents.

And this (by the way) would be favourable to rapid selection and adaptation ; although, if the destruction had been great enough to counter-balance the advantage of animal food, it must have frustrated the whole experiment.

(5) Articulate speech may confidently be traced to social co-operation ; since, had family life been sufficient for its development, the chimpanzee and gorilla should have talked ; or if social life merely, the gibbon ; for he, the most social, is also the most vocal of the anthropoids. But co-operation in what ? Industry is later than hunting ; and, apparently, even the industry of making primitive weapons is not at first co-operative. In hunting, then ? In hunting, and in planning the hunt, articulate speech is plainly useful ; and it is better than gesture (which probably preceded it), because it can go on whilst the hands and whole body are otherwise employed, and when comrades cannot see one another. It is only, of course, the beginnings of articulate speech that may be traced to co-operative hunting, not the subsequent development ; but the beginning is the chief difficulty. The situation was particularly favourable to the beginning of language by onomatopœa, imitating the noises of animals and of the weapons and actions employed in pursuing and slaying them.

(6) Wrought weapons and snares are obviously the products of a hunter. War, indeed, calls for weapons ; but is it not reasonable to suppose that the first wars were waged for the possession of hunting grounds ? Wrought weapons imply the use of tools, and the development of the constructive instinct.

(7) The production of fire by the flaking of flints or by the rubbing of sticks together may easily have been discovered in the making of weapons. Sparks produced in the flaking of flints, where there were chips and dust from the making of spears, or merely dry leaves about, are very likely to have lit fires again and again ; or in the polishing of a spear or arrow with another piece of wood fire may often have been produced by friction. And such things must have happened many times before man could learn (*a*) the connection of events, (*b*) the uses of fire, (*c*) purposely to produce it, (*d*) how to control it. The second and fourth of these acquisitions are much more difficult than the mere making of fire, and are all important. But a million years is a moderate estimate of the time at his disposal for the task of learning them.

Either by chipping flints or by polishing spears it is far easier, and a more probable way, to acquire the art of making fire than by observing the friction of dried boughs that sometimes catch fire, *because these processes include the very actions which the art employs*. Volcanoes have been pointed to as a possible source of fire, and in the myth Demeter is said to have lit torches at the crater of Etna, but such a method is fit for a goddess. Fire at first must have excited terror. Until uses were known for fire and how to control it, no one could have begun by getting it from a volcano (supposing it possible), nor by imitating the friction of boughs. It seems necessary to suppose a series of accidents at each step, in order to show the effects of fire in hardening wood, cooking game, and so forth.

(8) As to the intelligence and extensive knowledge (compared with anthropoids) which distinguish Man in his lowest known condition, it is not enough to say that it needs more intelligence to catch a rabbit than to pluck a banana, for a dog can catch a rabbit, though less intelligent than a gorilla.

Man started from the high anthropoid level. His olfactory sense had decayed ; he could not track like a dog, and had never been adapted to hunting ; but depending upon sight and hearing, he had to learn by observation all, and more than all, that the carnivore knows instinctively, or by following its mother, and this he added to the (no doubt) considerable knowledge of country that the anthropoid possesses.

He must have learned to discriminate all sorts of animals; their reactions to himself, manner of flight, attack, or defence; the spoor of each and its noises; its habits and haunts, where it reposed or went to drink, where to set snares or lie in wait for it. He must have adapted his weapons to his prey, must have learnt the best wood or stone for making weapons, the best materials for snares, and where to find them. He must have fixed in his mind this series—game, weapons, the making of them, materials, where found; and must have learned to attend to the items of the series in the necessary order without impatience or confusion, a task far beyond the power of any other animal.

Add to this the hunter's knowledge of locality always extending, with the beginnings of articulate speech, and the superiority of the lowest savage over an anthropoid in knowledge and intelligence is sufficiently explained.

Section 3.—Turning to structural differences (B):—

(1) The changes involved in the erect gait (imperfectly attained by the gibbon), as the normal mode of progression—namely, the modification of the vertebral column, the balancing of the head upon a relatively slender neck, changes in the joints, bones, and muscles of the legs, the lengthening of the legs and the specialisation of the foot, in which the heel is developed more than in the gorilla and the great toe lies parallel with the other toes—all changes in these directions will have been preserved and accumulated by natural selection, if the most successful hunters were those who followed their prey on the ground and, at last, afoot.

We may suppose that at first prey was sometimes attacked by leaping upon it from the branch of a tree, as leopards sometimes do; but the less our ancestor trusted to trees, the better for him in his new career.

(2) The specialization of the legs and feet, as it proceeded, made possible the specialization of the hands (Darwin: *Descent of Man*, c. 2). The development of the hands may be referred to the using and making of weapons. Those who had the best hands were selected, because they made the best weapons and used them best.

(3) The reduction of the arms in length and massiveness may be explained by—

(a) Physiological compensation for the growth of the legs;

(b) Mechanical compensation by the use of weapons;

(c) Lessening of the weight of the body, and the improving of the balance and agility of a runner.

(4) The shortening of the muzzle and the reduction of the massiveness of the jaws and teeth also followed upon the use of weapons. (*Descent of Man*, c. 2.)

(5) The skull became less thick and rough, because—

(a) As the hands, using weapons, superseded the teeth in fighting, jaws and neck grew less massive and no longer needed such solid attachments (*Descent of Man*, c. 2); and

(b) Because the head was less liable to injury when no longer used as the chief organ in combat.

At the same time the skull increased in capacity, to make room for the brains of an animal that acquired much knowledge (parietal association area), and lived by the application of its knowledge to the co-ordination of its very complex activities (anterior association area), including language (Broca's convolution).

The development of the brain was elucidated by Professor Elliot Smith in his deeply-instructive address to this Section last year. It is the indispensable condition of human progress, and is, indeed, the fact itself (physically considered) rather than the cause of it.

(6) As to the alimentary canal, anthropologists whom I have consulted agree that, in consequence of the adoption by man of a flesh diet, we should expect it

to be shorter in man than in the anthropoids, but there is not much evidence adducible. Topinard, giving a proportionate estimate, says that in man it is about six times the length of the body, in the gibbon about eight times. Dr. A. Keith, in a private communication with which he has kindly favoured me, says that "the adult chimpanzee's intestine is slightly longer than adult man's," but that the measurements are, for certain reasons, unsatisfactory. Moreover, there have not been enough measurements of adult chimpanzees.

We must remember, too, that probably man has been at no time exclusively carnivorous, and that in many countries, since the introduction of agriculture (comparatively recent) he has returned to vegetarianism.

(7) There is one characteristic difference of man from the anthropoids of which the carnivorous habit of man affords no satisfactory explanation—his relatively naked skin. It might be suggested that, on leaving the tropical forest and penetrating into colder regions, he began to cover himself with the skins of his prey, and lost his own fur, and that those of the species who subsequently returned to the tropics discarded their clothes, and underwent a further adaptation in colour to the conditions of heat and moisture. But these are suppositions, and objections to them are obvious. Darwin's hypothesis of sexual selection, as explaining this matter, still seems to be the best we have.

(8) The extraordinary variability of man in stature, shape of skull, size and power of brain, colour, &c., both in races and in individuals, may be referred—

- (a) To his having been adapted to various conditions whilst wandering over the world in quest of game. Hence the differentiation of races.
- (b) To his having been nowhere determinately adapted (as we see most species of animals), because of his frequent resumption of wandering, and the recency of his whole specialisation. Hence the differences amongst individuals.
- (c) To the intermarriage of races; whence the difficulty of satisfactorily classifying them at the present day.
- (d) As to the brain especially—to the advantage of variability to every pack or tribe, in providing leaders, first in the chase and later in war. A good democrat may think it would have been a better plan to make all men equal from the first. But the pack could not have held together in the early days of gregariousness if all had been equal, and each had exercised the right of private judgment. So one led and the rest followed, as they still do.

Section 4.—Beyond these considerations lie many others concerning the moral and political development of human societies. Cannibalism, for example, supposing it to have been once a general practice, prior to its special manifestations under magical and religious ideas, may have been merely an extension of the practice of eating game to include the slain members of hostile hordes; for as primitive man no doubt regarded other animals as upon the same level with himself, so he will have regarded human enemies as on the same footing with the animals. That true carnivores are not generally cannibals may be put down to their more ancient and complete adaptation to a predatory life. For them cannibalism would be too destructive, and for us it belongs to the experimental stage of development, but we are still too capable of cruelty. Again, early Art, Magic, and Religion owe much to the savage's intense interest in animals. Many of our games, our sports, and even serious pursuits, as of money, and even of scientific truth, and the plots of fiction, are full of the interest of the chase. But to treat of these matters and other consequences in politics and morals it would be necessary to introduce many premises besides the two relied on in this paper, that we are descended from an anthropoid,

and that we are beasts of prey. Every advance in culture makes society more complex, and obscures the influence of any one cause.

Let me draw attention once more to the simplicity of the hypothesis. It is admitted that man's ancestor was a large anthropoid—possibly more gregarious than other large anthropoids, possibly more apt to live upon the ground, but neither of these suppositions is required. He was adapted to his life as the gorilla and chimpanzee are to theirs, in which they have probably gone on with little change for ages. But with him a disturbing impulse arose (which, knowing no better, we call an accidental variation),* namely, a special appetite for animal food. Not the whole species need have felt this impulse; it is enough that a few should have done so, or even one. If advantageous and inheritable, it would spread through his descendants. There *was* an advantage (1) in extending the supply of food, (2) in enabling them to leave the tropical forest, and (3) to escape the competition of other Primates. On the other hand, it brought them into competition with the true carnivora. Against them, as well as against game, they had hands and intelligence capable of making and using weapons; and the necessity of contending with the carnivores must have given advantage to structures, activities, and types of character that were also useful in dealing with the biggest game. Struggle intensified the process of selection. They combined and co-operated, and learnt to direct co-operation by some rudimentary speech.

Here nothing is assumed, except the special appetite for flesh; other anthropoids go a good deal upon the ground; they have hands and feet; they sometimes take animal food; they, or other Primates, sometimes use unwrought weapons; most Primates are more or less gregarious, and (especially baboons) are co-operative at least in defence; and since wolves co-operate in hunting this cannot be impossible for anthropoids; the Primates, and many other animals, use gestures and inarticulate vocal signs. Few hypotheses ask us to grant less than this one.

Finally, if this hypothesis is not true, man is an exception to the rule of animal life, that the structure of every organism is made up of apparatus subserving its peculiar conditions of nutrition and reproduction. The latter need not be considered here, as the reproductive apparatus is the same in the anthropoids and ourselves. With many species, indeed, to avoid being eaten, and to mate, are the reasons for some secondary characters, such as protective armour or colouration, fleetness with its correlative structures, nuptial plumage, &c. But to avoid being eaten, or to mate, it is first of all necessary to live and eat, and accordingly for each sort of animal, its structure and activities (except in relation to offspring), starting from the organisation of some earlier stock, are determined in almost every modification by the kind of food it gets and the conditions of getting it; in our case a flesh diet, obtained by hunting game afoot.

CARVETH READ.

REVIEWS.

Religion.

Frazer.

Adonis, Attis, Osiris: Studies in the History of Oriental Religion. By

J. G. Frazer, D.C.L., LL.D., Litt.D. 3rd edition, revised and enlarged,

2 vols. London: Macmillan & Co., Ltd., 1914.

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The third edition of these volumes, which form Part IV. of *The Golden*

* Mr. G. A. Garfitt has suggested to me that a cause of the variation may perhaps be found, if we suppose that our anthropoid ancestor lived on the northern limits of the tropical forest, and that he took to animal food when a fall of temperature began to affect his habitat and decreased the supply of suitable vegetable food. The more southerly anthropoids did not suffer from this change, and so remained as we see them. It is known that a large anthropoid (*Dryopithecus*) inhabited Central Europe in the Miocene; there may have been others, and during that period the climate changed from sub-tropical to temperate, with corresponding alterations of fauna and flora.

Bough, has been published since that of the final part. The revisions and enlargements have approximately doubled its original size. But they have not materially altered the author's views of any of the great personages of Oriental mythology with whom he is here concerned.

The minute and careful examination that the rites and mythology of these three divinities, and the local environment and the history (as far as we know it) of the peoples who worshipped them, receive at the hands of the author, combine to make this one of the most interesting divisions of his monumental work. He has lavished, moreover, all his eloquence and learning in describing the scenes of their tragic stories. On the whole his view of their origin must commend itself to the dispassionate reader. All three of them seem to have been personifications of the annual decay and revival of vegetable life with the winter and spring, and specifically of the processes of agriculture. The analogies between vegetable and animal life, so widely if not universally drawn by mankind, would naturally extend the significance of the god and his festival to the latter. In Egypt, in particular, we know that the resurrection of Osiris was regarded as a pledge of the life after death of his worshippers. Professor Frazer conjectures with much probability that the great festival at Sais was in honour of the dead at large—was, in fact, a festival of All Souls, “when the ghosts of the dead swarmed in the streets and “ revisited their old homes, which were lit up to welcome them back again.”

But with regard to Osiris, in the new edition he goes a step further, and argues that Osiris may have been once a real living man who had been apotheosized, though he forbears to give a decided opinion. It is a point on which a wholesome scepticism may be indulged. The worship of the dead is very widespread. But wherever we have been able to verify its objects, it is the recently dead alone who are really worshipped; the older dead sink gradually out of memory, and their places are taken by those whose living power has impressed the witnesses of their deeds. I have argued elsewhere that the evidence that Kibuka, the war god of the Baganda, was a man, is far from satisfactory, in spite of the fact that personal relics said to be his are preserved and now in the Ethnological Museum at Cambridge. I see no reason for withdrawing that opinion, nor for holding that Nyakang, the legendary founder of the dynasty of Shilluk kings, ever lived in human form. If Osiris was a man, why not also Attis and Adonis? If the ceremonies of Attis and Adonis have been developed out of a vaguer periodic ritual, if their mythical forms have been gradually condensed from a pre-existing nebulous rite, according to the rule of which Professor Frazer himself has been so distinguished and successful an exponent, or if, as he here suggests, their pathetic figures have sprung from the meditations of Oriental sages, why not that of Osiris also? In his case the practices with reference to sprouting grain beyond all reasonable doubt identify him with the corn. That the tomb of the early King Khent at Abydos was held in “later ages” to be Khent of Osiris is by itself of very small weight. What we must know to make it of value is why it was so held. The “later ages” which identified the tomb as that of Osiris may have had no reason that sound criticism would hold valid. They may even have known nothing more of King Khent than we do. They may simply have affixed the name of Osiris to the tomb as being the oldest royal tomb they could find. The mere fact of their euhemerism is in any case no justification for ours.

The exposition of Osiris has been much elaborated in the new edition, and occupies, with incidental discourses and other matters, the whole of the second volume. Such digressions, always a feature of *The Golden Bough*, demand a leisurely reading of the other work; but they are greatly to the profit of the attentive reader, by bringing varied facts together for comparison, even though apparently

remote from the main subject. That the student who accepts Dr. Frazer's general position will invariably find himself in agreement with him on the issues raised, or that he will be left without queries now and again, is, of course, not to be expected. Science is progressive, and it progresses by both research and discussion.

One of these digressions is the interesting chapter on "Volcanic Religions." Though it leads to a negative conclusion, in so far as regards a connection between the Asiatic custom of burning kings or gods and the volcanic phenomena of the region, it can by no means be considered useless. And we heartily agree that "the whole subject of the influence which physical environment has exercised on the history of religion deserves to be studied with more attention than it has yet received." But it must be considered together with, and not apart from, the entire culture of which religion is only one aspect.

Another such digression is on the influence of the system of mother-kin on religion. While a trace of the mistaken theories of Bachofen (who rendered great service in first calling attention to the question of the position of women in early culture) lingers in the common but careless use of the word matriarchy to describe the system of descent through women only, it was well for Dr. Frazer to lend the weight of his authority to emphasize the fact that mother-kin by no means implies mother-rule. I am doubtful, however, of the general proposition that "men make gods and women worship them." Emotion took fully as large a part in the creation of gods as reason, and women share emotion on at least equal terms with men. The influence of women in elevating the Virgin Mary to the position she holds in the religion of half Christendom can hardly be questioned. Whether mother-kin be favourable to the growth of mother-goddesses or not is "a pretty quarrel as it stands" between Dr. Frazer and Dr. Farnell, which it would be desirable to see fought out. It is true at any rate "that in primitive communities the social relations of the gods commonly reflect the social relations of their worshippers." Dr. Frazer illustrates the statement by saying, "Thus the union of Osiris with his sister Isis was not a freak of the story-teller's fancy; it reflected a social custom which was itself based on practical considerations of the most solid kind," namely, "a wish to keep the property in the family." Before we conclude that this was the real reason for such unions we must know how far down in Egyptian society the custom penetrated. We are told it would "be a mistake to treat these marriages as a relic of savagery." Does not the story of the marriage of Isis with Osiris go back to primitive times? If so, can the practice of sister-marriage for the purpose of keeping the family property in the hands of the brothers be traced to the same early period? Mother-right (or mother-kin, as it is here called) knew other and quite as effective means for this purpose, without resorting to what we call incest. And did Zeus wed Hera for the purpose of keeping the property in the family?

On these and various other questions we have our doubts. But they are subsidiary; they cannot hinder us from recognising afresh the importance of the contribution made in the work before us to the history of religion. After eight years' reflection since the original edition was published, on the contrary, we must reaffirm it. In the whole series of *The Golden Bough* these volumes will take their place as assuredly not the least valuable.

As I write, the news comes of the honour conferred by the State upon the eminent author. Never was honour more richly deserved, or conferred more honour on the State itself by its acceptance. Our cordial congratulations to Sir James Frazer are reinforced by the satisfaction that at last anthropology is coming to hold her due place in national regard—a place that his works have done so much during the last five-and twenty years to secure.

E. SIDNEY HARTLAND.

Africa, South.

Ellenberger.

History of the Basuto, Ancient and Modern. Compiled by D. Fred. Ellenberger, V.D.M., and written in English by J. C. Macgregor, Assistant-Commissioner, under the auspices of the Basuto Government. London, 1912: Caxton Publishing Company. 93

Mr. Macgregor, who has already done meritorious work in collecting Basuto traditions, has earned a further measure of gratitude by making M. Ellenberger's French notes available for a wider public than they would otherwise have reached. Collected during a period of forty-five years, and relating, in many cases, to matters now beyond the reach of inquiry, their value can hardly be over-estimated. We could wish that M. Ellenberger had, in some cases, shown a more critical spirit, and it may be doubted whether his theory that the "painter Bushmen" are identical with the "Canaanitish Horim" will find a ready acceptance. It may be remembered that, in Miss Lloyd's opinion, even G. W. Stow (whom M. Ellenberger sites as his authority for the two races of Bushmen) went too far in assuming the "carvers" and "painters" to be distinct branches of the tribe, the adoption of one art or the other being determined by the kind of surfaces available. Hence the fact on which M. Ellenberger lays so much stress (pp. 4, 5)—the absence of Bushman paintings north of the Zambezi—certainly does not prove that the painters arrived by sea. He considers that they are the descendants of the "ancient Canaanites of Hor . . . subjugated and partially exterminated by Esau," some of whom "went towards the Persian Gulf, others to the shore of the Red Sea, while others again travelled westwards and crossed the Nile." These last were the "carvers," while the Persian Gulf contingent were carried to Zimbabwe by the Phœnicians and put to labour in the mines. For all this, as well as for the statements that the Horim were the Troglodytes of the Greeks, and that the Beja are descended from them, no authority is cited except F. de Rougemont's *Peuple Primitif*. M. Ellenberger says the Bushmen have a tradition "which says they crossed the waters in a great basket, presumably a ship." One would like to know more about this tradition. Is it certain that "crossing the water" is involved? One of the Zulu clans connects its origin with a basket, but this one travelled by land.

There appears to be some confusion in the account of the Mantis on p. 8. This insect is certainly not poisonous, and the name *N'go* does not belong to it, but to the larva of a beetle, from which the famous arrow-poison is prepared. For the cult of the Mantis, see Miss Lloyd's *Bushman Folk-Lore*. It is very curious that most, if not all, Bantu names for the Mantis are descriptive (e.g., Zulu *intwalambiza*, Ganda *olu-kokola*—sometimes, like *vundajungu*, *chiswambia*, *nakatobanongo*, referring to a wide-spread superstition connected with it), suggesting that the original name is taboo, and that the name and some recollection of a cult may have been derived from the Bushmen.

But the main subject of the book are the tribes who may be comprehensively called Chwana, including the Bantu, Barolong, Bahurutse, Bataung, and others, and the tables in the Appendix are invaluable for showing their relation to each other. "The History of Sebetoane" (pp. 304–330) is important as supplementing, partly from old information, Livingstone's account of that famous chief. The "Notes on Religion, Laws, and Customs," &c. (pp. 237–304), though in part drawn from sources already accessible, contain many interesting items, a number of which are new to us. See, especially, the account (pp. 253–255), of a rain-making custom involving the stealing of the queen's porridge-stick by the women. One of the songs in use on these occasions is an invocation to Mohlomi, the Healer and Peace-maker, the Kuena chief who died in 1815. (His history is given, pp. 90–98.) Pp. 298–302 contain a selection of proverbs and enigmas, and a version of the tale of "Kammapa and

Litaolane" (Casalis), here called "Kholumolumo and Litaolane," where the whole human race is swallowed by a monster, except one woman, whose son killed the destroyer and brought the people back to life.

M. Ellenberger suggests in his Introduction (p. xxi) that the root *ntu*, *tho* (in *umu-ntu*, *mo-tho*) means "speech," a suggestion which it appears had already been made by M. Arbousset. It is certainly curious that the verb *tu-la*, *tho-la* (in Nyanja reduplicated, *tontola*), which exists in many Bantu languages with the meaning "be silent," should consist of this root and a "reversive" ending. If he is right, *umu-ntu* would be "the speaker"—μεροψ. But in that case what are we to make of *chi-ntu*, *ki-tu* = "thing," unless, indeed, these are late formations by analogy?

A. WERNER.

Religion.

Frazer.

Balder the Beautiful: The Fire-Festivals of Europe and the Doctrine of the External Soul. By J. G. Frazer, D.C.L., LL.D., Litt.D. Two vols. **94**
London: Macmillan & Co., Ltd. 1913. 8vo. Pp. xx+346, xi+389.

With these two volumes the third edition of *The Golden Bough* has been brought to a close. The two volumes of the first edition have been expanded, by the accumulation of fresh material and the consideration of new questions, to ten. It has been inevitable that the discussions of more than twenty years have necessitated fuller exposition of the author's theories, and have to some extent modified them. Anthropological science is not where it was in 1890. Like any other science, and perhaps to a greater extent than most, it has progressed. Progress has meant leaving behind many old points of view, overturning many old conclusions, reducing to lumber many hypotheses that once looked sound. Dr. Frazer himself is conscious of this, and refers in the Preface to some of the changes in his own position. He states that he holds all his theories very lightly, and has used them chiefly as convenient pegs on which to hang his collections of facts. Perhaps it is not without reference to this alteration involved in scientific progress that he seems to take a final leave of the task of many years.

In the course of the work he has presented a picture of, and subjected to discussion, almost the whole primitive calendar of Europe. Previous volumes have, among other things, treated of the agricultural ceremonies, the Saturnalia, and the Expulsion of Evils. There only remained the Fire-Festivals, and these have been considered in the volumes before us. They are celebrated chiefly at Beltane and All Hallows, at Midsummer Day and Christmas. On their explanation he has changed his mind since the last edition was published. Then he thought them a magical process to aid the sun. Converted by Dr. Westermarck's arguments, he now holds them to be for the purpose of purification from evils and protection against witches and evil spirits. Assuredly the kindling of fires in the autumn did not fit in very well with the former theory. But in presenting, in the candid manner which is habitual with him, the arguments on both sides, he has omitted to answer that which looked the strongest in favour of the sun-magic theory, and which was founded on the seasons—midsummer and midwinter—when the chief fire-festivals were held. It may be suggested that these times were looked upon as specially uncanny. At them the year seems to pause; nature for a few days appears at a standstill; agricultural and pastoral operations are suspended. Humanity at such times has leisure for other activities, notably for the social activities of recreation and religious rites. Now the season of religious or magico-religious rites is always uncanny. It is a season of taboo. The sense of supernatural presences is acute; and some of them must be conciliated, some must be banned. Society is, therefore, occupied with hustling the latter away and uniting itself afresh with the former. This applies

equally to the pause after the operations of harvest and before the more active preparations for the winter, such as the storage of animal food (which used to be the preoccupation of our ancestors in November) and of fuel. It is a preliminary also to the labours of the spring. When the cattle are taken from their stalls in opening summer and driven to their upland shielings, they must be sained. They must be rid of the influences of the winter and rendered fit for their new environment. The fields must be cleared of evil things; both they and the growing crops must be hallowed.

Religion being a social activity, the season of the performance of these rites is also the occasion of the social activity of recreation. Religious and magico-religious rites have, perhaps, always had their play-side. The connection of religion and recreation has hardly yet received enough attention from anthropologists. Yet dances and bodily exercise in all the lower stages of civilisation are common accompaniments of religious rites, if it be not more correct to say they are an integral part of them. The emotion called forth by the social reunion has one of its forms of expression in the excesses of the Saturnalia. The sense of deliverance from evils and of the renewed covenant with protecting powers reacts in wild excitement. Leaping through the smoke of a bonfire and hurling fiery discs, whatever other meaning they may have had, would be among its most harmless manifestations.

I have put these considerations, I am aware, in a very summary and imperfect form; but it will serve to indicate the line of argument that seems necessary to complete the answer to the solar theory of the fire-festivals now abandoned by Dr. Frazer. How far the fiery discs and the fire-wheel or fire-churn may be connected in the peasant mind, or in the mind of his ancestors, with the sun, is another question; but it is probable that any such association is secondary. And it must not be forgotten, in any case, that the peasant's ideas, as well as those of the man of the lower culture outside Europe, are, in general, vaguer on the object and meaning of his rites than we are always ready to assume. Custom and an undefined notion that their observance is needful for well-being are often reasons amply sufficient in his mind. This not only renders the task of explanation more difficult, but it points to the strong probability that the rites originated and took shape gradually, insensibly, and without any exact, predetermined motive.

The doctrine of the External Soul forms the main theme of the second volume. Though already familiar to anthropologists from Mr. Edward Clodd and, especially, Dr. Frazer's previous researches, it has received here fresh illustration. Whatever may be the meaning of the widespread rite of simulated death and resurrection, there does not seem to be any real and convincing evidence that it had to do with the transfer of soul. Still less is it clear that the transfer of soul was an essential part of totemism, whether as origin or as product. Professor Frazer has in fact explicitly abandoned this theory, once propounded as an explanation of totemism. Having abandoned it, it hardly appears worth while to have reproduced the argument and even expanded the list of illustrations, interesting though the latter are. If he thought it desirable on their own account to preserve them, which I am not disposed to contest, would it not have been better to remove them to an appendix? The reason after all for the array of facts presented in the text is the chain of argument they are designed to support. If the argument be admitted to be unsound, the facts remain only as so many disconnected phenomena still awaiting the discovery of their mutual relations. They are beads that have dropped off a broken string.

Good use has been made of the light thrown on the relation between the Thunder-god and the oak by Dr. Warde Fowler's researches. But it seems to me that there is still a link wanting to explain the Balder myth. It may be true that

the mistletoe was regarded as the soul of the oak. If so, to tear off the mistletoe should have been sufficient to cause Balder's death, assuming that Balder was the oak. What has been overlooked is that he had to be struck with the mistletoe. In some of the *märchen* an egg must be broken on the ogre's forehead to cause his death. In these cases the egg was his life. But the story of Balder does not suggest this. All things are sworn not to hurt him, save only the mistletoe, which seemed too feeble to require the precaution. With that very weapon, however, he was slain. The analogy of the African stories cited in an appendix may perhaps be taken as supplying a hint. May they not all have grown out of the truism that very small and unsuspected occurrences often lead to great disasters, that a man's life may be brought to an end by a very trivial accident, that the weak things of the world are often chosen to confound the mighty? This must have been noted over and over again in human history, and it is illustrated in many other cycles of tales. Professor Frazer, if I understand him aright, abandons in the end the mythological explanation in favour of the euhemeristic hypothesis that Balder was a real man, basing his reasons on the African analogues. Here, I think, he goes beyond the evidence. The African analogues may be enough to discredit an explanation which would extend no further than the European fire festivals. But they cannot prove that Balder and the African heroes were no more than mere men. A tale founded on common, or even occasional and exceptional accidents of life, or on superstitions not confined (as few superstitions are) to one people or one locality, cannot be held to prove that its hero was a real man. Rather it points to the contrary conclusion.

On the whole, we heartily congratulate the distinguished author on the completion of his great task. If we are tempted to leave the book with a sense of disappointment arising from his change of attitude to many of the problems he has discussed, to do so would be by no means justified. True, the problems referred to are left, after all the years of investigation, still unsolved. In any case *The Golden Bough* will remain a monument of learning, wide and almost boundless, concerning human vagaries of thought and practice, and a storehouse of facts for future students. But the problems which these vagaries put before us are wider still. We are grateful for a courageous effort to solve them. No ordinary student could have made it. We shall prize the result, if even it be not wholly successful. It will be at least a valuable—nay, an indispensable—aid for future investigation. With it as a starting-point we must go on in the true spirit of science, hopefully, unweariedly, determinedly, to the achievement of the quest.

Finally, a few miscellaneous notes. It may be a satisfaction to those who are interested in the preservation of relics of old customs to know that the Salisbury giant referred to on p. 37 of the second volume is still in existence in the county museum, unless it has disappeared since I saw it there twenty years ago. I have found the superstition forbidding women at certain times to pickle meat (i, 84, 96 note) still rife in the Forest of Dean. Sir Arthur Evans contributed to *Macmillan's Magazine* for January 1881 a minute and graphic account of his experiences at the village of Knezlatz, in the canton of Crivoscia, in the Black Mountain, whither he went to investigate the Christmas customs among the Slav population there. Students who wish to pursue the subject may refer for valuable material to that article and the two published in the succeeding months of February and March. The mistletoe is by no means rare on the aspen-poplar around Gloucester, whatever, according to one of the authorities cited by Dr. Frazer, it may be elsewhere.

E. SIDNEY HARTLAND.



FIG. 2.



FIG. 4.



FIG. 1.



FIG. 3.

NIGERIAN STROLLING PLAYERS.

ORIGINAL ARTICLES.

Africa, West.

With Plate N.

Tremearne.

Nigerian Strolling Players. By Major A. J. N. Tremearne, M.A., **95**
L.L.M.

The photographs accompanying this article were taken by Dr. W. A. Trumper, at Geidam, Bornu Province, Northern Nigeria. The performers spoke Hausa fluently and were supposed to be Hausa, but there is not sufficient evidence to enable one to say definitely to which tribe they belonged.

There were three distinct "turns" in the performance. In Fig. 1 will be seen a man with a mask, and clothed in a dress of patches and charms, probably the West African representative of the *Bu Sadiya* seen in the northern countries of the continent.* The object of this masking is said to be merely the collection of money and the frightening of children; the people deny that there is any religious significance in it, although it was originated by a marabout from Egypt.

The same may be said of the exhibition of the hyena. Sometimes there may be several of these animals, and, usually, the tamer is clothed in a costume resembling that of the masked man here, except for the fact that he does not wear a mask.† I have seen at Tangier a Bambara from Timbuktu dressed in a similar manner.

In Figs. 3 and 4 may be seen a *gurbi* in course of erection, much resembling the "altars" used in some parts during the bori dances, and in the last photograph a puppet has been set up. This is raised gradually by the performer by means of jointed sticks, and is made to go through various movements supposed to represent the actions of a European, the man working it making comic remarks in a falsetto voice. The drummers keep up a continuous beating, and may reply to the remarks. The performance is comparable to, although not identical with, the *Dubbo Dubbo* described in a former article.‡

A. J. N. TREMEARNE.

Fiji.

Hocart.

More about Tauvu. By A. M. Hocart.

In a paper on "The Fijian Custom of *Tauvu*"§ we concluded that the relation of *tauvu* is cross-cousinship between two tribes or clans. We saw that the natives commonly define it as "*kalou vata*" (ghosts together) and we translated this "with common ancestors," not "with common gods," as most Europeans do. We inferred that the cross-cousinship of tribes and clans was originally intertwined with ghost or ancestor worship.||

Thanks to the generous assistance of Exeter College, Oxford, I was able to follow up this line of inquiry in Vanua Levu, which island, we found reason to suppose, was the original home of this institution in Fiji.¶ There is little to add to the previous account, but that little is, I think, most important, and proves abundantly the religious nature of the tie between *tauvu* and *tauvu*.

The tribe of Dhakaundrove dwells partly on the mainland of Vanua Levu, partly on Taveuni. They are *tauvu* to Moala in the Moala group, and to Namuka on the north coast of Vanua Levu. Nauluvula, one of their old men, told me that if one of his people went either to Namuka or Moala he would present a whale's tooth to the chief, saying, "Here is the kava I present to the chief." The chief accepts it and prays over it. After that the stranger may pull up kava plants and

* See *The Ban of the Bori*, pp. 240, 241.

† See *Some Austral-African Notes and Anecdotes*, p. 158

‡ See MAN, 1910, 85.

§ *Journ. Roy. Anthr. Inst.*, XLIII., p. 101.

|| *Loc. cit.*, p. 107.

¶ *Loc. cit.*, p. 108.

kill pigs. If the inhabitants see him do so they know he has presented a kava to the chief. If any man reproaches him for killing their pigs that man will die, because the visitor has presented a kava and the *tevoro* (= *kalou*) has seized it, that is why the *tevoro* is *mana*.* On the other hand, if the kava has not been presented the visitor may not touch anything. "What often makes us ill is that no presentation has been made. *Tauvu*-ship is exceedingly *mana* amongst us."

Etonia, of the same tribe, also declares that the *tevoro* would kill a man who seized property without previously offering kava in the shape of a whale's tooth.

Namuka is *tauvu* to Mbau as well as to Dhakaundrove. If the Mbauans came to Namuka, although they were the noblest state in Fiji they could not fly a flag,† but came and made an offering to the "Two Mbi" (*Ko i rau na Mbi*) *kalou* of Namuka. In the same way, if the Namukans went to Mbau they kept quiet until they had presented first-fruits (*isevusevu*) with the prayer, "Let us live, let us not die." Then all respect (*vakarokoroko*) was at an end and they killed fowls and pigs.

The two tribes therefore recognise each other's *kalou*, and this explains the persistent assertion that they have the same *kalou*.

The reader will notice that though a whale's tooth is presented it is called "kava." Evidently kava was once the right and proper offering. Now Vanua Levu is also the home of kava chants, if not of the whole Fijian kava ceremonial. In a chant sung over the kava at the installation of the chief of Korodhau, in the tribe of Dhakaundrove, there occurs a line: "Namuka is a foolish country." This insulting of the *tauvu* is an important feature of *tauvu*-ship, as we have seen; indeed, some tribes will tell you they are *tauvu* to such and such a tribe *because* their ancestors insulted each other. It is more than a mere licence, it is almost a duty. In Korodhau we find it as a rite.‡

We may suppose that the kava presented by the visitor was chewed and brewed with the accompaniment of the kava chant, and that this chant contained an insult to the *tauvu*, which ritually inaugurated the licence of speech and action which is part of the *tauvu*-ship.

I do not think anything more is to be got out of Fiji. The neighbouring Polynesian islands do not know this institution, though they have customs connected with the sister's son. For further clues we must look to the lands to the west of Fiji.

A. M. HOCART.

India, South.

Richards.

Cross Cousin Marriage in South India. By F. J. Richards.

97

In most of the castes of South India the most suitable bride for a boy is considered to be his maternal uncle's daughter. His paternal aunt's daughter is next in favour, and in some castes he has a preferential right to marry the daughter of his sister.§ So strong is this custom that, in some castes, if the parents of a

* To be effective, have power (of spirits and chiefs). It contains no idea of a mystic power or effluence.

† A subject tribe could not fly a flag on their canoe when approaching the village of their overlords or superiors.

‡ The only other people I have visited who sing at kava are the Futunans. They have a quite modern chant which runs:

"Uvea (Wallis Is.) has a lazy disposition,
A disposition like a *temonio* (spirit, ghost)."

Futuna and Wallis intermarry but are not *tauvu*. I can only explain this song as a reminiscence of *tauvu*, or as Fijian influence, of which there is much in Futuna.

§ e.g., "It's a binding custom among Korachers that the first two daughters of a woman must be given to her brother to be married either by himself or to his sons."—*Ethnographic Survey of Mysore*, VII, p. 7.

girl whose hand can thus be claimed marry her to a man other than the relative who has this right of first refusal, they will be excommunicated from caste. A girl who is thus married by virtue of her relationship to her husband is called an "*urimai* girl," while one chosen to enhance her husband's position or wealth is called a "*perumai* (dignity) girl.* The rule, which is common among both Tamils and Telugus, is known to the latter as *mēnārikam*.

In the *Bāramahāl Records* (Section III., p. 38), compiled in Salem District, at the end of the eighteenth century, and printed by the Government of Madras in 1907, the following account is given of *mēnārikam* as practised by the Kōmati Vaisyas :—

"If a sister has a son and her brother has a daughter, it is an invariable rule for the brother to give his daughter in marriage to his sister's son, and, let the girl be handsome or ugly, the sister's son must marry her.

"If a brother have two sisters, and the sisters have each a son, and he himself should have two daughters, he is obliged to give one of the daughters in marriage to each of his sisters' sons.

"However, if a brother should have three or more daughters, and his sisters should have a plurality of sons, the brother is only obliged to give one of his daughters to each of the eldest of his sister's sons, and he may dispose of the rest of his daughters as he pleases, and so in like manner may the sisters dispose of their younger sons.

"If the brother's daughter be blind, lame, or deformed, his sister's son must take her in marriage, but, on the contrary, if the sister's son should happen to be blind, lame, or in any shape deformed, the brother is not obliged to give his daughter in marriage to him.

"But if the sister should have a daughter and a brother a son, the sister is not obliged to give her daughter to her nephew, but may give her to whom she pleases."

The degree of rigour with which this rule is enforced varies in different castes, and sometimes it is a mere matter of form to offer the fortunate uncle or cousin the first refusal. Its rigorous application among the Kōmatis suggests that the practice of Cross Cousin Marriage in South India should be explained on economic grounds. The Kōmatis are the wealthiest caste of traders and money-lenders in South India. They claim to be true "twice-born" Vaisyas, and they imitate Brahmanic practice with extreme punctiliousness. Money-lenders, however, are seldom popular, and the zeal of the Kōmatis in pursuit of money is proverbial. Can it be that the rigidity with which they adhere to Cross Cousin Marriage is based on the mercenary interests?

Now there is abundant evidence that inheritance through females was at one time general throughout South India. It would seem that a matrilineal system of inheritance was a feature of the sub-culture of the south, on which the Brahmanic super-culture was imposed. Brahmanic culture, of course, lays vital emphasis on inheritance through males.

Assuming that inheritance through females preceded inheritance through males in South India, it is probable that the transition from one to the other was gradual, not sudden.

Under a system of inheritance through females a man has no interest whatever in finding out who his father is. When, however, the idea of paternity begins to take shape, perhaps under the influence of a superior culture, the father begins to take a paternal interest in his child. He naturally wishes to provide for the child's future, but under a matrilineal system this is impossible.

* See Mr. F. R. Hemingway's *Gazetteer of Trichinopoly District*, p. 94.

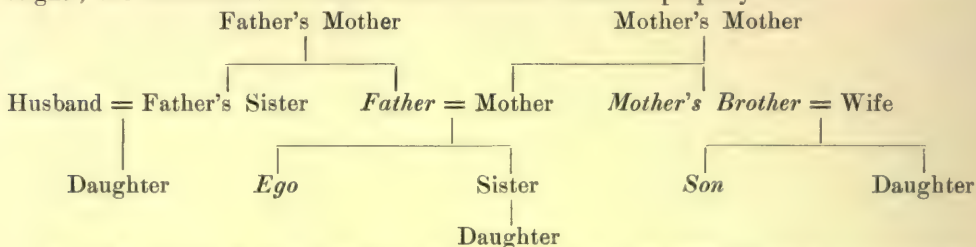
Now under Mother Right I inherit my mother's property, but I cannot transmit the heritage to my children, for my sister and her children are my heirs. If, therefore, I wish to transmit the property I enjoy to my children, I must marry my sister's daughter.

Similarly, my father is heir to his mother, but he cannot transmit the wealth he enjoys in his own right to me, for his sister and his sister's children are his heirs. If, therefore, he wishes to provide for me out of the ancestral property, he must marry me to his sister's daughter.

So also my mother's brother cannot transmit his property to his son, for my mother and her children are his heirs. His only way out of the difficulty is to marry his son to my sister.

Under a matrilineal system in its most archaic form the actual management of property vests in females. (*See J. D. Mayne, Hindu Law and Usage, 1901, p. 683.*) But in course of time the eldest male member of the family came to be recognised as manager. As manager of a family, by this time "patriarchal" in all its ideas except those of inheritance, my mother's brother would find that a marriage between me (his heir) and his daughter (his wife's heir) would be the most convenient method of keeping the family property intact and providing for us both.

The subjoined diagram illustrates the difficulties of succession under Mother Right; the individuals in italics therein cannot transmit property* :—



The foregoing hypothesis was formulated by me in 1909,† in the backwoods of South India, in complete ignorance of all that had already been written on the subject,‡ and it was with no small surprise that I came across a precisely similar explanation of Cross Cousin Marriage as it exists in an entirely different branch of the human race. Writing of the Carrier division of the Western Déné (Athapascan) Indians of North America,§ Mr. C. Hill-Tout thus describes the advantages of marrying a boy to his maternal uncle's daughter :—

"Though descent was counted exclusively on the mother's side among these tribes, the authority of the father was recognized to a considerable extent; for he had a voice in the disposal of his daughters in marriage, and frequently so arranged matters that his legal inheritor and successor—his sister's son—should marry one or more of his daughters. This was done that his offspring might share in his property, and not be wholly deprived under the clan rule of his possessions, as under their laws no hereditary property or rights could be alienated or passed over to the members of another clan even though the recipients were the donor's own children.

* It is significant that in Tamil one word (*māman*) does duty for (1) wife's father, (2) maternal uncle, (3) paternal aunt's husband; and one word (*machinan*) for (1) brother-in-law, (2) maternal uncle's son, (3) paternal aunt's son; while the feminine form of the latter word (*machini*) stands for (1) sister-in-law, (2) wife's younger sister, (3) younger brother's wife, (4) maternal uncle's daughter, and (5) paternal aunt's daughter. Cf. Dr. Rivers, *The Todas*, p. 483 sq.; and L. H. Morgan, *Ancient Society*, 1907, p. 447 sq.

† *Journ. of the Mythic Society*, Bangalore, October 1909, p. 40.

‡ E.g., Dr. Rivers, in *Jras*, 1907, pp. 611-40, and Mr. A. E. Crawley, in the *Taylor Festschrift*, 1907.

§ *The Natives of British North America*, 1907, p. 145.

These laws and regulations were very strictly observed among the Carriers, and hence the practice of marrying the girl to her first cousin on her father's side."

There are several other customs prevalent in South India which seem to corroborate the "economic" explanation of *mēnārikam*.

1. Marriage of an adult woman to an immature boy. This practice, as observed among the Malaiyālis of the Kolli-malais of Salem District, is thus described by Mr. H. Lefanu* :—

"The sons, when mere children, are married to mature females, and the father-in-law of the bride assumes the performance of the procreative function, thus assuring for himself and his son a descendant to take them out of *Put*.† When the putative father comes of age, and in their turn his wife's male offspring are married, he performs for them the same office which his father did for him."

This practice is not confined to the Malaiyālis, for it is recorded of several of the Tamil castes of the Plains, all of whom, like the Malaiyālis themselves, observe patrilineal succession. The existence of this practice is emphatically denied at the present day by most of the castes of whom it is recorded, and it is probable that it will yield before long (if it has not already done so) to the pressure of a more enlightened public opinion, and vanish. But that it existed within the last half century over a large area and among widely different communities is certain.

Now, in the first place it must be noted that this practice, whenever it occurs, is invariably associated with Cross Cousin Marriage, though comparatively few of the *mēnārikam*-observing castes carry their principles to such extreme lengths.

In the second place, fatherhood, in communities where the practice prevails, is as purely a legal fiction as it is under the Brahmanic system of Adoption, and in both cases the fictitious sonship conveys strong economic interests.

Mr. Hill-Tout again furnishes a striking analogy to this practice in his account of the matrilineal Western Nahane section of the Déné Indians‡ :—

"A father often married his son to his own sister, that is, to the boy's aunt, without taking into account the disparity of their ages, for she may be fifty and he but fifteen. There was a special object in this ; it permitted the father to pass over, through his sister, his own property and belongings to his own son, which under the matrilineal rule could not be otherwise done ; a man's own children not inheriting any of his property because they did not belong to his clan."

2. Among the Malaiyālis a woman is free to leave her husband and live with her paramour, but any children she bears to her paramour are regarded as the children of her lawful husband, who can claim them as his own, and who is responsible for their maintenance. This practice finds a close parallel in the customs of the Todas, recorded on p. 546 of Dr. Rivers' classic work on that interesting people. The leniency with which such concubinage is treated is strongly polyandric in tone, and is suggestive of Nāyar *sambandams*, but Nāyars observe matrilineal succession, while Malaiyālis and Todas are definitely patrilineal. It is not easy to explain the interest of a husband in his wife's illicit progeny, except on economic grounds.

3. Another practice not uncommon among the Telugus and Kanarese is that of "affiliating a son-in-law," commonly known as *illātam*. Failing male issue, a father is at liberty to marry his daughter to a man who agrees to become a member of the family, and who thereafter resides in the father-in-law's house and inherits the estate for his children.

4. The practice of dedicating the eldest daughter as a *Basavi* (dancing girl),

* In his *Salem District Manual*.

† *Putra* (son)= *Put* (hell) and *ra* (save); "one who saves from hell"; a choice freak of Sanscrit philosophy.

‡ *The Natives of British North America*, p. 182.

about which so much has been written, is perhaps intended to serve a similar purpose, for a *Basavi* is entitled to inherit her father's property as a son, and to transmit it to her offspring.

I do not claim to have solved the problem of Cross Cousin Marriage in all its manifestations. I am fully aware that my economic hypothesis is not novel. I submit, however, that the evidence recited suggests:

- (1) That, in South India, economic considerations and, in particular, the transmission of "family property,"* exercise a very material influence on marriage relationships;
- (2) That the growth of "paternal feeling" is inconsistent with and inimical to the continuance of matrilineal succession;
- (3) That the intrusion of a strongly patrilineal culture, such as the Brahmanic culture undoubtedly is, into a matrilineal sub-culture would tend to subvert the economic foundations of society by the disruption of "family property";
- (4) That in a matrilineal community one of the main advantages of patrilineal transmission of property, viz., the gratification of the natural desire of a father to provide for his offspring, may be effectively secured by insisting that a man should marry the daughter of either his maternal uncle, his paternal aunt, or his sister; and
- (5) That the same rule would enable a matrilineal community to conform to a patrilineal system of inheritance without fear of dissipating the family property, the integrity of which is dependent on the continuance of inheritance on matrilineal lines.

In other words, the rule which gives a man the first refusal of his sister's, his maternal uncle's, or his paternal aunt's daughter in marriage may be interpreted as a sort of compromise between matrilineal succession and Brahmanic law; it preserves inviolate the principles of matrilineal inheritance under patrilineal forms.

F. J. RICHARDS.

Biography.

The Life and Work of N. N. Miklukho-Maklay. By M. A. Czaplička. 98

The year 1913 being the twenty-fifth anniversary of the death of Nikholas, son of Nikholas Miklukho-Maklay, one of the most thorough and indefatigable of the scientific travellers of his day, Mr. N. A. Yanchuk, of the Imperial Society of Friends of Natural Science, Anthropology, and Ethnography of Moscow University, undertook the task of presenting a fairly full account of his life and work in a pamphlet† recently published in St. Petersburg. As most of the areas visited by him are under British rule, and as hitherto more of his work has been published in French, German, and English than in Russian, it will undoubtedly be of great value to English scientific workers of the present day to be acquainted with the information thus given to the public.

Miklukho-Maklay was of Little Russian nationality, son of a Cossack,‡ and born in 1846, in the government of Novgorod. He was educated in Petersburg, studying law at the University, but before he had completed his course he went to Germany,

* It would be incorrect to speak of "clan property" in South India, as the Brahmanic practice of Partition almost everywhere has broken up the clan (= exogamous group) into numberless joint families, and the joint family is now the economic unit.

† "Nikholai Nikholaievich Miklukho-Maklay and his Scientific Work," by N. Y. Yanchuk. St. Petersburg, 1913 (in Russian).

‡ This does not refer to Cossack regiments of the present day, but to the original free and independent military community of Cossacks.

where in Heidelberg, Leipzig, and Jena he studied philosophy, medicine, and natural science. The great interest which he took in museums inspired him with the idea of studying the exhibits in their natural surroundings.

In 1866, being only twenty years of age, he took part in the scientific expedition conducted by his Professor, the illustrious Haeckel, to the Canary and Madeira Islands and to Morocco. The following year he himself undertook an expedition to the coast of the Red Sea, where he carried on investigations for about eighteen months. In 1869 he presented to Petersburg University the outlines of an expedition which aimed at anthropological as well as zoological investigation, and which he thought would occupy eight years. It actually took up twelve years from the time when, in 1871, he started in the "Vityas" for the Pacific. He arrived in New Guinea in the autumn, having visited other places on his way, and being one of the first Europeans to carry on research work in that region. Here the ship left him with two companions, they having first agreed with the Captain as to a hiding-place for the results of their work in case of necessity; and, indeed, the initial hostility of the natives made it seem likely that the necessity would arise, though afterwards they became very friendly towards him. He spent sixteen months on the north-east coast of New Guinea (called after him, Maklay Coast) and in the neighbouring islands, being the first European to visit them. In 1872 the Russian ship, "Isumrud," went in search of him and conveyed him to Java, where he stayed for three months, studying the Malaysians there. In Batavia he published some essays in Dutch about the Papuans of New Guinea, and about some Malay and Australian tribes.

In 1874 he undertook a second expedition to New Guinea, choosing this time the south-west coast known as Papua Kiviai. The natives of this district were extremely hostile; they killed his servants, took away his scientific instruments, medicines, and provisions, and altogether made a protracted stay impossible. The chief was arrested, but in spite of this Maklay found it wiser to leave at the end of two months, and journeyed, *viâ* the islands of Amboina, Menado, and Macassar to Java.

The results of these two months' work were published in German and English. In 1875 he made investigations in Malacca, and in 1876 undertook a third expedition to New Guinea, this time better equipped. He visited the Papuans of the north coast, who received him very well, and among whom he spent a profitable and pleasant two years. His medical knowledge was especially appreciated by the natives. In 1878 he again went to Batavia and Singapore and thence passed over to the Australian Continent for a longer period. Starting from Sydney in 1879, he visited the islands of New Caledonia, New Hebrides, Solomon, Admiralty, and Hermit, and published the information there gained in English, German, and Russian. On his return he undertook to oppose the slave trade, to the bad effects of which he could testify, with the support of the Dutch and English Governments.

During the next few years his efforts were directed towards political issues, for he was anxious that a Russian Protectorate should be established in the Pacific. He had an audience with the Czar and was accorded some assistance, but through the tardiness of the Russian Government and his bad health, nothing substantial resulted. His last few years in Australia are remarkable for two events: Owing to his efforts a biological station was established at Watson Bay, near Sydney,* and he married Miss Robertson, the daughter of the Premier of New South Wales.

In 1887 he returned to Russia to settle there, and to publish in Russian the complete results of his travels, but he died in the following year, having prepared only the first volume, and during the twenty-five years which have since elapsed no successful effort has been made to render available to the scientific world the valuable

* As far as can be ascertained, this station is no longer in existence.

information obtained by him. His collection of MSS. still lies untouched and almost unremembered, awaiting the hand of a sympathetic and scientific editor, at a moment when the knowledge it contains might prove of the highest possible value.

The importance for social psychology of Maklay's work is well shown in a letter written to him by Leo Tolstoi, in which, among other things, the latter observes: "I cannot estimate the contribution which your collection and discoveries will make to the science you serve, but I know that your experiences during your close association with primitive men will be epoch-making in the science which I serve"—that is, the science of how man should live among his fellow-men."

The most difficult part of Mr. Yanchuk's work must have been the record of the different essays of Maklay in foreign languages, and, although he admits that it is not complete, students owe him a large debt of gratitude for bringing to their notice such a wide and varied collection. In the following list of the English, French, German, and Dutch essays I have adhered to the chronological order of Mr. Yanchuk, trusting that ere long the Russian essays will form part of the complete published work of Miklukho-Maklay:—

1866–1870:

1. "Übere in Sewimmbblasenrudiment bei Selachiern" (*Jenaische Zeitschrift*, 1867, iii., pp. 448–453).
2. "Beiträge zur Kenntniss der Spongien" (*op. cit.*, 1868, iv, pp. 221–240).
3. "Beitrag zur vergleichenden Anatomie des Gehirnes" (*op. cit.*, iv, pp. 553–569).
4. "Über das Gehirn der Chimära monstrosa" (*op. cit.*, 1870, v, p. 132).
5. "Beiträge zur vergleichenden Neurologie der Wirbelthiere." I. "Das Gehirn der Selachier," mit 6 lithogr. II. "Das Mittelhirn der Ganoiden und Teleostier," mit 1 lithogr., vii + 74. pp. 4°, Leipzig, 1870.
6. "Über einige Schwämme des nördlichen Stillen Oceans und des Eismeens, welche im Zoologischen Museum der kaiserl. Acad. der Wissenschaften zu St. Petersburg aufbewahrt werden" (*Mémoires de l'Académie impér. des Sciences de St.-Petersbourg*, vii^e, Série, t. xv, No. 3, 1870, T 4°).
7. "Bemerkungen zur Schwamm-Fauna des Weissen-Meeres und des Arctischen Oceans" (*Mémoires de l'Acad. des Sciences de St.-Petersbourg*, 1871, xv, pp. 203–5).
8. "Eine zoologische Excursion an das Rothe Meer" (*Petermanns Geographische Mittheilungen*, 1870, xvi, pp. 124–6).

1871–76:

1. "Temperaturbeobachtung in der Tiefe von 1,000 Faden im aquatorialen Theile des Atlantischen Oceans" (*Bulletin de l'Acad. des Sciences de St.-Petersbourg*, xvi, 1871, p. 346).
2. "Mijn verblijf aan de Oostkust van Nieuw-Guinea in de Jaren 1871 en 1872" (*Natuurkundig Tijdschrift*. Batavia, 1873. xxxiii, pp. 114–126; *Nature*, 1874, ix, pp. 328–330).
3. "Anthropologische Bemerkungen über die Papuas der Maclay-Küste in Neu-Guinea" (*op. cit.*, xxxiii, p. 225).
4. "Notice météorologique concernant la Côte-Maclay en Nouvelle-Guinée" (*op. cit.*, xxxiii, pp. 430–2).
5. "Papua-Dialecte der Maclay-Küste in Neu-Guinea" (*Bulletin of the Imperial Russian Geogr. Soc.*, 1874).
6. "Meine zweite Reise nach Neu Guinea. Die Papuas der insel Lüzon" (*Petermanns Geographische Mittheilungen*, 1874, xx, No. 1, pp. 22–3).
7. "Meine zweite Excursion nach Neu Guinea (1874)." Batavia, 1876 (*Natuurk. Tijdschr.*, xxxvi, pp. 148–179).

8. "Über die Papuas-Malayische Mischung in den westlichen Molukken; Über "Brachycephalität bei den Papuas von Neu Guinea." Batavia, 1874 (*Natuurk. Tijdschr.*, xxxiv, pp. 345-7).
9. "Ethnologische Bemerkungen über die Papuas der Maclay-Küste in Neu Guinea," I. (Batavia, 1875; *Natuurk. Tijdschr.*, xxxv, pp. 66-93); II. (Batavia, 1876; *op. cit.*, xxxvi, pp. 294-333).
10. *Nature*, 1876, xiv, pp. 107-9, 136-7.
11. "Brachycephality amongst Papuans." Singapore, 1875 (*Journ. of E. Asia*, ed. by James Collins, Vol. I, No. 1, July).
12. "Ethnologische Excursion in Johore (15th December 1874 to 2nd February 1875). Vorläufige Mittheilung." Batavia (*Natuurk. Tijdschr.*, 1875, xxxv, pp. 250-8).
13. "Ethnologische Excursionen in der Malayischen Halbinsel (November 1874 "to October 1875). Vorläufige Mittheilung, 1875." Batavia (*Natuurk. Tijdschr.*, 1876, xxxvi, pp. 1-26); Singapore (*Roy. Asiat. Soc. Journ.*, 1878, pp. 204-221).
14. "An Ethnological Excursion in Johore," with photographic frontispiece representing Heads of the Orang-Utan race of Johore. Singapore, 1875 (*Journ. of E. Asia*, ed. by James Collins, Vol. I, No. 1, July).
15. "Ein Opiumrauchversuch. Physiologische Notiz." Batavia, 1875 (*Natuurk. Tijdschr.*, xxxv, pp. 243-249).
16. "Sprachrudiment der Orang-Utan von Johore" (*Mittheil. der Kais. Acad. der Wissenschaften in St. Petersburg*), 1875.
17. "Einiges über die Dialecte der Melanesischen Völkerschaften in der Malayischen Halbinsel." Batavia, 1876.
18. "Über die Orang-Semang und Orang-Sakai" (*Verhandl. der Berlin. Anthr. Ges.*, 1876).
19. "Anthropologische Notizen gessammelt auf einer Reise in West-Mikronesien und Nord Melanesien im Jahre, 1876" (*Zeitschr. für Ethnologie*, 1878, x, pp. 99-118; *Sitzungs-berichte der Berlin. Ges. für Anthr.*, Sitzung, 3 März, 1878).
20. "Grosszähnlige Melanesier" (*Zeitschr. für Ethnogr.*, 1876).
21. "Über die grosszähligen Melanesier" (*Verhandl. der Berlin. Ges. für Anthr.*, 1876).

1877-79:

1. "Vestiges de l'Art chez les Papouas de la Côte-Maclay en Nouvelle-Guinée" (*Bulletin de la Société d'Anthropologie de Paris*, tome 1^{er}, 3^{me} Série, 1878).
2. "A remarkable Deformity of the Teeth among the Inhabitants of the Admiralty Isles" (*Nature*, 1877, xvi, p. 251).
3. "On Macrodontism" (*Proc. Linn. Soc. of N.S. Wales*, 1879, III, pp. 169-173).
4. "Über vulkanische Erscheinungen an der nord-östlichen Küste Neu-Guineas" (*Petermanns Mittheilungen*, 1878, xxiv, pp. 408-10).
5. "Reise in West-Mikronesien und Nord-Melanesien und ein dritter Aufenthalt in Neu-Guinea von Feb. 1876 bis Jan. 1878" (*op. cit.*, 1879).
6. "Osservazioni ethnologici sui Papua" (*Cosmos*, ed. Guido Cora, 1877).
7. "Anatomical Remarks" (*Proc. Linn. Soc. of N.S. Wales*, 1878).
8. "On the Dentition of the Heterodonti" (*ibid.*).
9. "On the external genital organs of the Male Heterodontus Philippi" (*ibid.*).
10. "Beiträge zur vergleichenden Neurologie der Wirbelthiere."

11. "Plagiostomata of the Pacific." Part I, "Fam. Heterodontidae," with five Plates (*Proc. Linn. Soc. of N.S. Wales*, 1879, III, pp. 306-34).
12. "Rassen-anatomische Studien in Australien" (*Verhandl. der Berlin. Ges. für Anthr., Ethn., und Urgeschichte*, 1879, 1881).
13. "Proposed Zoological Station for Sydney" (*Proc. Linn. Soc. of N.S. Wales*, 1878, III).
14. "Gründung einer Zoologischen Station in Sydney" (*Verhandl. der Berlin. Ges. für Anthr.*, 1878).
16. "Einige Worte über die noch nicht vorhandene Zoologische Station in Sydney" (*op. cit.*, 1879).
16. "Australian Zoological Station" (*Sydney Morning Herald*, 1880).
17. "The proposed Zoological Station at Sydney" (*Nature*, 1879, Sydney).

1880-1884 :

1. "A short Résumé of the results of Anthropological and Anatomical Researches " in Melanesia and Australia, 1879-81" (*Proc. Linn. Soc. N.S. Wales*, 1882, vi, pp. 171-5).
2. "On Volcanic Activity on the Islands near the north-east coast of New Guinea " and Evidence of Rising of the Maclay-Coast in New Guinea" (*Proc. Linn. Soc. N.S. Wales*, 1881, ix).
3. "Über vulcanische Erscheinungen an der n.-ö. Küste Neu-Guineas" (*Petermanns Mittheilungen*, 1878).
4. "Eine Excursion an die süd öst Küste Neu-Guineas" (*Verhandl. der Berlin. Ges. für Anthropol. Ethnol., und Urgeschichte*, 1881).
5. "Reise nach den Inseln Melanesiens" (*Verhandl. der Berlin. Ges. für Anthr., &c.*, 1879).
6. "Zusammenstellung der Ergebnisse anthropologischer Studien während einer "Reise in Melanesien" (*op. cit.*, 1880).
7. "Die Schonung der Eingeborenen in New-Guinea" (*op. cit.*, 1870).
8. "Notes on the Zoology of the Maclay-Coast in New Guinea (Brachymeliss-Garagassi and Macropus-Tibol)" (*Proc. Linn. Soc. N.S. Wales*, 1881, vol. ix-x).
9. "List of Plants in use by the Natives of the Maclay-Coast in New Guinea" (*op. cit.*, Vol. X).
10. "Note about the Temperature of the Sea-Water along the Eastern Coast of "Australia, observed in July 1878 and 1883" (*op. cit.*, 1883).
11. "Über haarlose Australier" (*Zeitschr. für Ethnol.*, 1881, xiii, 143-9; *Verhandl. der Berlin. Ges. für Anthr.*, 1881).
12. "Remarks on a Skull of an Australian Aboriginal from the Lachlan District" (*Proc. Linn. Soc. N.S. Wales*, 1884, viii, 395-6).
13. "On a very dolichocephalic Skull of an Australian Aboriginal" (*op. cit.*, viii, 401-3).
14. "Langbeinigkeit der Australischen Frauen" (*Verhandl. der Berlin. Ges. für Anthr., &c.*, 1880).
15. "Leichnam eines Australiers" (*op. cit.*, 1881).
16. "Cranial Deformation of Newborn Children at the Island of Mariaka and "other Islands of Torres-Straits, and of Women of the S.E. Peninsula of "New Guinea" (*Proc. Linn. Soc. N.S. Wales*, 1881, vi).
17. "On the Practice of Ovariectomy by the Natives of the Herbert River in Queensland" (*op. cit.*, vi).
18. "Über die Mika-operation in Central Australien" (*Verhandl. der Berlin. Ges. für Anthr., &c.*, 1880).

19. "Über Ovariectomie bei Australien" (*Zeitschr. für Ethnol.*, 1882).
20. "On a complete Debauchment of the Sulcus-Rolando into the Tissura-Sylvii
" in some Brains of Australian Aborigines" (*Proc. Linn. Soc. N.S. Wales*,
1881, ix).
21. "Note on the Brain of *Halicore-Australis*" (*op. cit.*, x).
22. "Remarks about the Circumvolution of the Cerebrum of *Canis-Dingo*"
(*op. cit.*, 1881, vi, pp. 624-6).
23. "The Barometro-Araucano from the Chiloe Islands" (*op. cit.*, 1881, vi,
462-3).
24. "A Solution for Preserving Large Vertebrata for Anatomical Examination"
(*op. cit.*, vi, 576-9).
25. "Temperature of the Body of *Echidna-hystrix*. Cuv." (*op. cit.*, pp. 425-6).
26. "On the Temperature of the Body of *Ornithorhynchus-Paradoxus*" (*Proc.*
Linn. Soc. N.S. Wales, 1881, ix).
27. "On a New Species of Kangaroo (*Doriopsis Chalmersii*) from the S.E. end
" of New Guinea" (*ibid.*).
28. "On Two New Species of *Doriopsis* from the South Coast of New Guinea
" (*Doriopsis-Beccarii*, *Doriopsis-Macleayi*)" (*op. cit.*, 1881, x).
29. "On Two New Species of *Macropus* from the South Coast of New Guinea :
" (*Macropus-Iukesii*, *Macropus-Gracilis*)" (*op. cit.*, 1881, ix).
30. "Notes on the Direction of the Hair on the Back of the same Kangaroos"
(*ibid.*).
31. "Sexuelles aus Australien" (*Zeitschr. für Ethnol.*, 1880).
32. "Temperature of the Rock in the Magdala-Shaft, Victoria" (*Proc. Linn.*
Soc. N.S. Wales, 1881, vi, pp. 579-580).
33. "Über die Töpfer-Arbeit der Papuas" (*Verhandl. der Berlin. Anthr. Ges.*,
xiv, 1882).

Besides these works printed in foreign languages, there remains, still only in MS., the great bulk of his work presented by his widow to the Imperial Russian Geographical Society. Most of the works from his pen which were printed in Russian during his lifetime are to be found in the *Bulletins* (*Isviestia*) of the Imperial Russian Geographical Society for the years 1886-1887. Some few were printed in various other publications, such as *Novoye Vremya*, *Novosti*, *Golos*, and *Znanie*.

Abstract and translation by

M. A. CZAPLICKA.

REVIEWS.

Africa, West.

Tessmann.

Die Pangwe : Völkerkundliche Monographie eines Westafrikanischen Negerstammes. Von Gunter Tessmann. 2 Vols. Ernst Wasmuth, Berlin, 1913. 99

This is one of the most careful, thorough, and sympathetic contributions to our knowledge of a West African people. The Pangwe—or Pahouins, as they are known to the French—inhabit the coastal regions stretching from the South Kamerun into French Congo, and are among the most important and interesting of Bantu races. In type they would appear, from the excellent photographs, to be much like the Ekoi of the Cross River.

Like many West African peoples, the Pangwe still have traditions of a journey across from Eastern Africa, impelled partly, according to their own account, by a longing for the "Gottes-reich," supposed to lie to the westward. "Wo allabendlich das leuchtende Tages-gestirn versank." Their very name for God, *Nsambe*, appears to be derived from that of the sun.

As instances of Soudanese connection may be cited the helmet-like head-dresses, almost exactly similar to those still worn among the Fikans of Bornu, and the form

and ornamentation of the battle axes in use among the pagans of the Murchison Range in Northern Nigeria.

Every side of the national life is considered in this excellent monograph, by a man who had made himself master of the language and won the confidence of the people. As pointed out in the introduction by Dr. Richard Karutz, to whose efforts the Lubeck Expedition, of which the present work is the result, was mainly due :—

“Derselbe Beobachter auf demselben Fleck, unter dieselben ihm vertrauten Leute gestellt, deren Sprache er beherrschte, musste bei einem neuen längeren Aufenthalte auf einer und derselben Station tiefer in das Volksleben eindringen können, als manche noch so grosse Expedition mit einem ‘Stab von Gelehrten’.”

Certainly the results, as here recorded, fully justify this opinion.

The sympathetic point of view from which Herr Tessmann regards his subject is shown perhaps most clearly in his remark concerning the native belief that a father, prevented by poverty from purchasing a wife for his son in any other manner, is capable of changing himself into a leopard in order to be shot by his offspring and thus provide the necessary bride-price through the sale of skin, flesh, &c.

“Welch ein Mut und welch ein Glauben gehört dazu, um einem Vater eine solche riesenhafte Liebe zuzutrauen, dass er auf das lange, lange glückliche Zusammenleben mit Gott verzichtet und sich für sein Kind opfert, nur um diesem ein doch immerhin nichtiges Glück und einen rein gesellschaftlichen Vorteil zu verschaffen! Also die Liebe ist doch auch beim Neger kein leerer Wahn!” (p. 103, Vol. II).

To many readers, perhaps, the most interesting pages will be those dealing with the secret societies. The author was fortunate enough to witness the rites of most of the principal male cults; of the all but impossibility for any man to learn the inner secrets of feminine cults he writes :—

“Die Schwierigkeiten, welche allgemein zu überwinden waren, ehe ich auch nur einen flüchtigen Einblick in das Kultwesen der Männer bekam, die sich ausdenken habe ich dem Leser überlassen. Hinsichtlich der Weiberkulte häuften sich diese Schwierigkeiten eben durch den Ausschluss des männlichen Geschlechts und die natürliche Scheu der Frauen derart, das es mir nicht möglich war, persönlich zu ihnen Zutritt zu erlangen” (p. 94, Vol. II).

What he succeeded in learning as to the Mawungu woman's society appears to connect this with the great Efik and Ibibio cult of Ndito *Iban* and *Iban* Isong. Not only is the dance, with which the festivities close, called *Eban*, but the performers also dress in male attire, while their leader marches gun in hand and sword girdled.

In conclusion, a tribute of warm admiration must be expressed for the author's researches and discoveries, not only in the realms of anthropology but also in those of botany and zoology.

P. AMAURY TALBOT.

Indonesia.

de Zwaan.

Die Heilkunde der Niasser. By Dr. J. P. Kleiweg de Zwaan. Nijhoff. 100 Haag. 1913. Pp. 292.

Dr. de Zwaan is heartily to be congratulated on this book, for it marks a distinct advance in the ethnology of the East Indian Archipelago. The title is, perhaps, a little unfortunate, for it might lead the reader to suppose that the book is a treatise upon the therapeutical methods of the people of this island, whereas it is really a work upon the beliefs of these peoples in spiritual beings and in their influence upon human beings. Chapters are, indeed, devoted to zymotic and skin diseases, pulmonary complaints, surgical methods and venereal diseases, but the real

interest of the book lies rather in the part played by spirits and ghosts than in the purely medical aspect.

The first chapter covers much ground. In it we are given accounts (unfortunately sometimes mixed up with those of previous writers) of the various kinds of spirits in which the people of Nias believe, and some very valuable information is given as to their localisation. For example, the *beghu hedoja* is an evil spirit that is much feared: It lives in the forest and is of human shape and black in colour. The *beghu doya* is an evil spirit that is very much feared in north Nias. It is human in shape and it lives in caves (p. 15). The *beghu bela* lives in high trees. It is human in form with white skin and hair, and particularly likes to roam about when it rains and the sun shines at the same time (p. 16). The *beghu sihelu dano* in north Nias is like a goat with no horns; its eyes shine like fire. In south Nias it lives in holes in the ground, and it is like a black, white, or brown pig (p. 16). In the later chapters Dr. de Zwaan tells us much about the relationship of various spirits to the different diseases from which the people of Nias suffer. *Sihelu dano*, for example, is supposed by the people of south Nias to be the cause of malaria (pp. 84, 86), and the *beghu sibua* is particularly to be respected by pregnant women (pp. 14, 183). Dr. de Zwaan also gives us some valuable information about the *bela*, spirits that are, on the whole, well-disposed. They used once to live on friendly terms with mankind, but quarrelled (pp. 59, 60).

Dr. de Zwaan also gives an account of the initiation of a priest and a medicine-man (pp. 38, *et seq.*). It is interesting that the localisation of spirits plays a part here, for the novice usually begins by disappearing without warning into the forest, where he is supposed to be kept in some high tree by an evil spirit (p. 41). After an offering has been made to the tree the spirit generally lets him free so that he can return to the village. If he does not return within a certain time it is supposed that he has been taken to the chief spirit, who lives at the north end of the island, to be taught religion. When, however, he eventually returns, he is supposed to be in a position to have intercourse with the spirits. He is taken by the priest to the burial-place to gain acquaintance with the ghosts of the dead; to the edge of the water to recognise the water spirits; and then to the tops of the mountains to learn about the mountain spirits (pp. 43, 44). It is also interesting, in view of these last remarks, that the images made in certain cases of illness are put in these various places according to the particular kind of illness. The spirits which are localised in various places cause different complaints, and the images are placed in the appropriate spot that corresponds to the spirit that caused the illness (p. 111).

There is one feature about this book that will delight all who believe in the importance of the cultural aspect of ethnology. Dr. de Zwaan has recorded in many cases the variants of ceremonies and beliefs which are to be found in the different district of this islands. It has long been known that there are at least two distinct cultures present in Nias: this can easily be shown by the differences in house-construction, in the disposal of the dead, and in other things, but we are generally told by those who write about the island that the "Niassers" do this or believe that, and no mention is made of the district whence the information comes. The practice started by Rosenberg and Nieuwenhuis,* and continued by Rappard† with such thoroughness, of indicating the differences between the north and south parts of the island, has been admirably continued by Dr. de Zwaan. When describing circumcision, tooth-filing, and ear-boring, he gives detailed accounts from north, south,

* S. T. Nieuwenhuis en H. C. B. V. Rosenberg, "Verslag omtrent het eiland Nias en dèssels bewoners," *Verh. Bat. Gen.*, D1 xxx, 1863.

† T. C. Rappard, "Het eiland Nias en zijne bewoners, Bijd. taal. land-en volk." van Ned. Indie. 7th Ser., viii, 1909.

east, and west Nias. The same is the case with his accounts of all the beliefs and practices connected with birth.

The images, *adu*, that are made for various purposes in this island generally have large sexual organs (62 *et. seq.*). On p. 64 accounts are given from the different parts of the island of the meaning attached to them. They occur in the north, south, and east parts of the island, but the account from the west district says, "According to the account of Chief Commissioner Laverman the *adu* are only "provided with genitalia in the districts Moroo Lulu and Moroo Lahomi; in the "remaining nine districts of west Nias this is, however, not the case. In the "first-named districts the sexual organs have no significance attached to them by "the people." It is just such cases as this which make all so-called "psychological" explanations so untrustworthy. The case for the necessity of culture analysis rests as much upon the absence of social phenomena as upon the difference between them. The accurate mapping-out of the distribution of a custom or a belief throughout a region of sufficient extent will at once disclose the presence of difficulties that are almost insuperable if it be wished to give the belief or custom a "psychological" explanation, and it is simply owing to the fact that books such as this are so few and far between that this latter mode of interpretation of social phenomena has persisted so long. Another good example of the same sort is given by Dr. de Zwaan. The belief in the evil eye is recorded in several districts of Nias; the evil glance of man and beast is supposed to cause illness (p. 79). This belief is present in all parts of the island except the Masio district (p. 79). Many other examples of the same kind could be found in this book. The information that Dr. de Zwaan gives about the localisation of the various kinds of spirits also goes to prove that the current modes of explaining the workings of the mind of primitive man are inadequate, and that, before we know far more about problems of distribution of beliefs and practices than we do at present, any attempt at explanation is premature and almost certainly bound to fail.

It is much to be hoped that the example of the author will be followed by those who write in the future upon the customs and beliefs of rude peoples. The record of the distribution of social phenomena is essential if ethnology is to become scientific. The case for the analysis of culture will gain in proportion with the growth of our knowledge of the distribution of social facts.

The chapters on disease reveal the existence of an extremely logical mind in the case of the peoples of Nias. As an example, the reader is referred to the account that Dr. de Zwaan gives of the detection of pregnancy, the causes of conception, gestation, and the process whereby the child acquires its "soul."

There is a bibliography and an index, which latter is a great treat to those who have to do with the literature of Indonesia. W. J. PERRY.

Physical Anthropology.

Boas.

Descendants of Immigrants, Changes in Bodily Form of. By Franz Boas. 1912. Columbia University Press. 7s. 6d. net.

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An enormous mass of figures concerning immigrants into America is here collected and tabulated to support views which, if accepted and developed, would make a considerable differences in our anthropological outlook. "It would be saying "too much," Professor Boas urges, "to claim that all the distinct European types "become the same in America, without mixture, solely by the action of the new "environment. First of all, we have investigated only the effect of one environ- "ment, and we have every reason to believe that a number of distinct types are "developing in America. But we will set aside this point and discuss only our

" New York observations. Although the long-headed Sicilian becomes more round-headed in New York, and the round-headed Bohemian and Hebrew more long-headed, the approach to a uniform general type cannot be established, because we do not know yet how long the changes continue and whether they would all lead to the same result. I confess I do not consider such a result as likely, because the proof of the plasticity of types does not imply that the plasticity is unlimited. The history of the British types in America, of the Dutch in the East Indies, and of the Spaniards in South America favours the assumption of a strictly limited plasticity. Certainly our discussion should be based on this more conservative basis until an unexpectedly wide range of variability of types can be proved."

This statement of the author's position is wise in its moderation, but a good many students of his pages will hesitate to go even as far as that. Professor Boas has studied and applied the statistical method with evident care and manifest anxiety to avoid influences of preconceived notions, but it may be doubted whether the statistical method is adapted to the purpose in hand. It often happens that the number measured for some particular ages or groups is small, and there is too little allowance for the consideration that to set an average of a few cases alongside an average of a large number of cases without discrimination is often to step into error. The method of statistics and averages has also drawbacks of a more fundamental character in anthropological matters. We need to be very sure that we are averaging homologous constituents, and this we cannot ensure, as our Bohemians, Hebrews, English, or whatever they may be, are probably complex mixtures of race types, as most peoples are. County averages of cephalic indices, for example, happen to be very uniform in Britain, and even Ripley has been led towards the supposition that heads are fairly uniform in index in Britain. County averages of cephalic indices in an old settled country like Britain probably mean almost nothing at all, for the population includes samples of many types persisting side by side.

Bearing this danger in mind, we look at Professor Boas's tables. His Bohemian males, to begin with, probably include a considerable mixture of types, such as is found in the population of Bohemia, and the attempt to average them suggests a danger which is illustrated in the table of cephalic indices of these Bohemian males on p. 183. Thus, five boys were measured at 6 years of age; their indices are respectively 79, 86, 92, 92, and 94. This is surely not sufficient justification for giving the average of 88.6 a meaning. Or again, there are eight people measured at the age of 20; two of them have the index 73, the other six have it as follows: 80, 81, 83, 84, 88, 93. This is a fortuitous group which should not be discussed as if it were a group of eight with index round about the chance average of 81.9. This criticism does not apply by any means to all Professor Boas's tables, but it brings out some weak links in his chain of evidence, and weaknesses of this kind are unfortunately inherent in all statistical work. Boas's tables XXVIII-XXXI detail comparisons of parents with their own American-born and foreign-born children and make one suspect that behind these figures are facts which might be free from the limitations above mentioned. In the tables, however, the figures are given as averages for varying numbers of cases, not as absolute measurements for distinct individual families.

Boas confirms other workers' observations in stating that, as regards cephalic index, children do not usually form a blend between their parents, but show the one type or the other; this view, however, he again bases on averages and on calculations rather than on individual cases. In some of the tables, cephalic indices are reduced to adult equivalents, an average annual reduction being allowed. Here again it seems

difficult to obtain satisfactory results; some other workers' experience is that the details of head growth are not materials for profitable averaging except within well-marked limits. In fact, all deductions from the study of cephalic indices of children should be treated with much reserve for the present. Boas has worked in the congested districts of New York, and his results as regards stature are sociologically interesting. The statures of Hebrews and Slavonic peoples from eastern Europe increases, and it would seem that even the wretched New York conditions are better than those of their old homes. The case is otherwise with the Sicilian and Neapolitans, as one would expect. Anthropologically, however, these considerations of stature are of less importance than those concerning cephalic index. A minor point, nevertheless, does arise, for Boas's Sicilians seem to be fairly good Mediterranean types, and it is characteristic of the corresponding element among the peoples of western and north-western Europe, and especially of the British Isles, that their stature tends to be somewhat above that which is characteristic for them in the Mediterranean region itself. It has been hinted that absence of malaria, and perhaps delay of sexual maturity, may help to account for this, but perhaps conditions of nutrition may be sufficient, for one would expect the absence of malaria and the possible delay of sexual maturity to operate in New York much as they would in Britain, and yet there, apparently owing to the congestion, the stature actually decreases.

It is perhaps in the study of pigmentation that the statistical method seems most dangerous, but any criticism on this ground of method is intended rather as a reflection on the extreme difficulty of physical anthropological research than as an attack on Professor Boas or on his work. Every method is open to objection, and the most individualised treatment is subject to the difficulty that we do not know exactly what are our *pure types*. Still, by noting together as many relevant characters of one and the same individual as possible, and by making similar notes concerning his mate and concerning their descendants, we may hope to avoid some errors inherent in the method of statistics and averages when applied to the study of such problems as Boas has attacked. In spite of difficulties and probable errors due to method, however, Boas has given some ground for a presumption that a new environment may in some way lead to modification of average type in an increasing degree for the first few generations.

Granting that Professor Boas's conclusions are justified to a considerably greater extent than seems probable, we are still very far from needing to discard study of cephalic characters in connection with race history. He would probably dissociate himself from the view that even the potent American environment could obliterate inherited differences of long standing. The influence of the environment may be considerable, but that it cannot wipe out differences is shown by the indisputable fact that we have in Britain, living side by side, century after century, the most definite examples of Scandinavian, Mediterranean, and other types, and even unmistakable survivors here and there of types very close to that of the Galley Hill man. Thanks to alternative inheritance, race-character is incredibly persistent, and the results of the study of individuals rather than that of averages are emphasizing this belief.

H. J. FLEURE.

ANTHROPOLOGICAL NOTE.

MAJOR S. L. CUMMINS, member of the Council of the Royal Anthropological Institute, has received from the French President the *Croix d'Officier* of the Legion of Honour for gallantry in the field during the operations between August 21st and 30th. 102

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